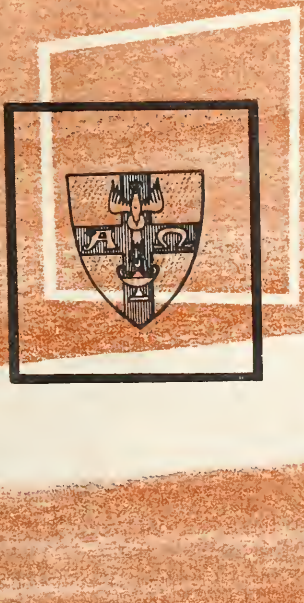
NATIONAL
CATHOLIC
EDUCATIONAL
ASSOCIATION

BULLETIN



THE OBJECTIVES OF CHRISTIAN EDUCATION IN CONTEMPORARY SOCIETY

and Addresses: 58th Annual Meeting

AUGUST, 1961

MEMBERSHIP IN THE ASSOCIATION

All who are interested in the welfare of Catholic educational work are invited to become members of the National Catholic Educational Association. It is the desire of the Executive Board that the membership be increased so that the organization may represent a powerful influence in favor of religious education in America.

Support: The expenses of the Association are raised by the annual dues of the members, and by contributions from those who have taken a particular interest in the work. Membership dues are as follow

EX LIBRIS
AMERICAN FOUNDATION FOR THE BLIND INC.

S e publica-
tions a sustain-
ing m 0.

M Seminary
Depar

M nor Semi-
nary I

C *hip*—Each
college pays an
annual t between
1,000 nrollment
betwee ith enroll-
ment *bership*—
Institu year.

Sc the School
Superi

Se e Second-
ary Sc

El r in the
Eleme 00.

Sp he Special
Educat

Su ction pays
an ann

In of Cath-
olic ed Individual
membe stitutional
membe ducational
institu place of
institu for indi-
vidual g, School
Superi

Pu letin published in February, May, August, and November of each year. The August Bulletin includes the Proceedings of the Annual Meeting. These Bulletins and special publications are sent to all members.

General Office of the National Catholic Educational Association
1785 Massachusetts Avenue, N. W., Washington 6, D. C.

Published quarterly by the National Catholic Educational Association. Subscription price, $3.00 per year. Annual individual membership fee in the Association including Bulletin, $4.00. Office of the Executive Secretary, 1785 Massachusetts Avenue, N. W., Washington 6, D. C. The National Catholic Educational Association Bulletin is indexed in *The Education Index* of the H. W. Wilson Co. as well as in *The Catholic Periodical Index*. Second-class postage paid at Washington, D. C.

C. 1

National Catholic Educational Association

Bulletin

Report of the Proceedings and Addresses—
Fifty-eighth Annual Meeting

Atlantic City, New Jersey, April 4-7, 1961

Betty Randall, Editor

Vol. LVIII AUGUST, 1961 No. 1

HV1626
N
Copy 1

Nihil Obstat:
FREDERICK G. HOCHWALT,
CENSOR DEPUTATUS

Imprimatur:
✠ PATRICK A. O'BOYLE,
ARCHBISHOP OF WASHINGTON

Washington, D. C., July 14, 1961

CONTENTS

Page
Officers 1
Introduction 6
Meetings of the Executive Board 7
Report of the Executive Secretary, Rt. Rev. Msgr. Frederick G. Hochwalt 18

GENERAL MEETINGS—

Proceedings 26

Address—

Objectives of Christian Education in Contemporary Society, Most Reverend John J. Wright 29

MAJOR SEMINARY DEPARTMENT—

Proceedings 40

Papers—

The Former Major Seminarian, Rev. Robert M. Brooks, O. Praem. 45
Sociology and the Pastoral Year, Rev. Francis B. Sullivan, C.PP.S. 53
Report on Regional Meetings of Seminary Departments, Rt. Rev. Msgr. Frank M. Schneider 59
Scholastic Methodology: The Art of Philosophic Reasoning, Rev. William H. Kane, O.P. 66
Major Seminary and the Ecumenical Movement, Rev. Charles K. Von Euw 67

MINOR SEMINARY DEPARTMENT—

Proceedings 73

Papers—

The New Approach in Teaching Mathematics, Rev. George Weber, C.M. 74
The Use of PSSC Physics in Minor Seminaries, Rev. Richard T. John, O.S.C. 75
Aiding the Gifted Student, Rev. Thomas R. Fitzgerald, S.J. 76
Subconscious Factors Motivating against a Religious Vocation, Rev. Godfrey Poage, C.P. 77
Public Relations for the Minor Seminary, Charles A. Brecht 84

COLLEGE AND UNIVERSITY DEPARTMENT—

Proceedings 94

Reports—

Report of the Committee on Membership, Very Rev. Gerald E. Dupont, S.S.E., Secretary 95
Report of the Committee on Graduate Study, Rev. R. J. Henle, S.J., Secretary 96

Addresses—

Catholic Higher Education in Twentieth Century America, Very Rev. Theodore M. Hesburgh, C.S.C. 98
Changing Colleges and Changing Students, David Riesman 104

Discussion Sessions—

The International Character of Contemporary Society, Dr. Raymond F. McCoy 116
The Contemporary Political World, Brother Jarlath Robert, F.S.C. 120
Christian Education and the Business World, Dr. Blaise J. Opulente 121
Contemporary Demands of the Lay Apostolate, Dr. C. Joseph Nuesse 129
The Contemporary World of Learning: Intellectual and Scholarly Careers, Rev. Benedict M. Ashley, O.P. 133

Page

Communications in Contemporary Society, Sister Mary Hilary, Ad.PP.S. 136

Meeting of College and University Presidents—

Report 137

Sister Formation Section—

Report, Sister Annette, C.S.J., Executive Secretary 138

Papers—

Can the Mother General Afford to Send Sisters on to Graduate Study? Rev. Mother M. Regina, I.H.M. 140

Fellowship Aid for Sisters, Francis C. Pray 144

The Sister Ph.D., An Essential to the Success of Sister Formation, Rev. John A. Fitterer, S.J. 148

Meeting under the Auspices of the Committee on Graduate Study—

Graduate Education and the Preparation of College Teachers, Dr. Charles T. Dougherty 153

Section on Teacher Education—

Harvard's Programs in Teacher Education, Dr. Francis Keppel .. 158

Teacher Education Program of the University of Dayton: A Multi-Purpose Institution, Brother Louis J. Faerber, S.M. 162

Preparing Elementary and Secondary Teachers, Sister M. Romana, O.S.F. 165

The Use of a Projective Technique in Teacher Selection, Dr. Harvey Charles 172

Description of New Features of the Teacher Education Program at Webster College, Sister M. Philomene Schiller, S.L. 174

Saint John College of Cleveland—Scope and Character of Educational Program, Sister M. Bernice, O.P. 176

Joint Conference of Registrars and Admissions Officers and Secondary School Department—

College Admissions, Sister Mary Dorothea, R.S.M. 182

Admission to College (Viewpoint of a Dean of Admissions), Brother Brendan Joseph, F.S.C. 183

Papers—

A Reportorial Summary of the College and University Department's Program, Robert J. Kidera 189

Christian Higher Education Faces the Future—A Projective Summary, Rt. Rev. Msgr. Francis J. Lally 193

SCHOOL SUPERINTENDENTS' DEPARTMENT—

Proceedings 197

Paper—

Priests, Public Relations and Politics, Dr. Theodore Powell 207

SUPERVISORS' SECTION—

Proceedings 215

Paper—

Lifting the Sights of the Supervisors, Brother Adelbert James, F.S.C. 216

SECONDARY SCHOOL DEPARTMENT—

Proceedings 221

Reports—

Report of the Committee on Regional Units, Brother Julius J. Kreshel, S.M., Chairman 222

Page

Report on the Catholic High School Quarterly Bulletin, Rev. Richard D. Mulroy, O. Praem., Adviser ... 227

Papers—

Adaptation of the Catholic Secondary School Curriculum to Contemporary Society, Most Reverend James W. Malone ... 228

The Associate Secretary Reports on Catholic Secondary Education, Rev. Richard D. Mulroy, O. Praem ... 240

The Responsibility of the Catholic Secondary School to Develop Alert Leaders and Conscientious Citizens, Rev. Thomas J. Costello 246

The Implications of Current Trends in Contemporary Society for Catholic Secondary Schools, Dr. John McAdams ... 247

Sectional Meetings—

Religion—

Does Catholic High School Education Make Catholics? Rev. Julian L. Maline, S.J. ... 255

Teaching Sacred Scripture in High School, Rt. Rev. Msgr. Eugene Kevane ... 259

Instruction—

The Nature and Philosophy of the Language Laboratory Method, Dr. Alfonso Tous ... 269

The Language Classroom Laboratory, Brother Gerald E. Morris, S.M. 274

Some Thoughts on Language Laboratory Equipment, Brother Cuthbert, C.F.X. ... 277

A Teacher Looks at the NDEA Language Institute Program, Sister Jean Patrice, S.L. ... 282

Training for Articulate Leadership, Rev. Francis B. Schulte ... 283

Developing the Critical-Minded Catholic Student: The Current Trend in Paperback Books, Sister St. Agnes, S.S.J. ... 287

The Civic-Minded Catholic Student, George J. Gill ... 288

Administration—

The Administrator's Direction of In-Service Training, Rev. John F. Sullivan, S.J. ... 293

ELEMENTARY SCHOOL DEPARTMENT—

Proceedings ... 298

Papers—

Catholic Education: Is It Worth the Struggle? Rev. Neil G. McCluskey, S.J. ... 299

The Four Marks, John Cogley ... 304

Today's Teacher, Today's School, Today's World, Sister M. Imeldis, O.S.F. ... 313

Today's World, Today's School, Today's Teacher, Alberta Beeson 315

The Montessori Approach to Learning, Nancy McCormick Rambusch 320

Resolved That the School Day, Exclusive of Lunch Period, Be Not Longer Than Five and One-Half Hours, Sister Mary Teresa Francis, B.V.M. ... 323

Sectional Meetings—

Meeting of Teachers in Grades 1-3—

The Nature and Goal of Our Catechesis, Mother Mary Robert Falls O.S.U. ... 324

A Kerygmatic Approach to Religious Education, William J. Reedy 333

Meeting of Teachers in Grades 4-6—

The Classroom Approach to FLES, Sister Marie Roseanne, I.H.M. 341

Page

Meeting of Teachers in Grades 4-8—
The Bible in the Life and Work of the Teacher, Rev. John J. Castelot, S.S. 343
Meeting of Principals and Supervisors—
Devotion Versus Devotions, Brother Bernard Peter, F.S.C. 353
Devotion vs. Devotions in the Catholic Elementary School, Rev. Rollins Lambert 356

Kindergarten Meeting—
Whistles of Silver, Very Rev. Msgr. John F. Bourke 357
Kindergarten Is Readiness, Bernadette Young 361
Reading Readiness with Many Children, Sister Mary Hildegarde, B.V.M. 367
Reading Readiness with Few Children, Sister Mary Elizabeth, O.S.F. 368
Readiness through Art, Sister M. Kilian Kenny, I.H.M. 370
Music Making Before Making Music, Sister Alice Francis, C.S.J. 371
Early Explorations in Science, Anne Bravo 372

SPECIAL EDUCATION DEPARTMENT—
Proceedings 373

Papers—
The Philosophy and Objectives of Catholic Special Education, Very Rev. Msgr. John B. McDowell 374
Integrating the Resources of Catholic Special Education, Rev. Francis R. LoBianco 382
The Psychological and Instructional Problems of Acoustically Handicapped Children, Sister Rose Antonio, C.S.J. 390
Psychological and Instructional Problems of the Maladjusted Child, Rev. William H. Roche 393
Psychological and Instructional Problems of Mentally Handicapped Children, Sister M. Angela, C.S.S.F. 398
Psychological and Intellectual Problems of the Multiple Handicapped, Sister Rose Gertrude, S.S.J. 399
Psychological and Instructional Problems of the Orthopedically Handicapped Child, Sister Mary Paul, H.H.M. 400
Psychological and Instructional Problems of Visually Handicapped Children, Sister M. Boniface, I.H.M. 401
Helping the Handicapped through Special Classes, Walter A. Kelly 403
Helping Handicapped Children through Special Schools, Sister M. Assumpta, M.Z.S.H. 408
Helping Handicapped Children through Special Supplementary Services: A Remedial Reading Program, Sister Joseph Mary, S.N.D. de Namur 409
Helping Handicapped Children through a Speech Program, Dr. Michael Marge 412
How to Present Religious and Moral Truths to Acoustically Handicapped Children, Sister Mary Carl, C.S.J. 415
How to Present Religious and Moral Truths to Mentally Handicapped Children, Sister M. Laurine, C.PP.S. 417
Presenting Religious and Moral Truths to Visually Handicapped Children, Sister Jean Marie, O.P. 419
What about the Placement of Gifted Children in Special Classes or Schools? (The Affirmative Position), Brother Alfred Frederick, F.S.C. 421
Special Classes for the Gifted? (The Negative Position), Rev. Harry G. Hynes 426

Page

VOCATION SECTION—

Proceedings 430

Papers—

Every Cleric and Every Religious a Recruiter, Very Rev. Msgr. William F. Furlong 431

The Population Explosion and Vocations to the Higher Life, Very Rev. William Ferree, S.M. 432

A New Kind of Challenge, Anna M. Fandel, F.C.M. 443

A Primary Objective of Christian Education—Developing a Sense of Vocation, Sister Jean Clare, O.P. 444

Session for Sisters— ..

Psychological Problems of Vocation Candidates, Sister Margaret Louise, C.S.J. 450

NEWMAN CLUB CHAPLAINS' SECTION—

Proceedings 455

Paper—

Education for Leadership—Club, Center, Parish, Rev. John F. Bradley 456

BYZANTINE RITE, ARCHDIOCESE OF PHILADELPHIA, TEACHERS' INSTITUTE—

Coordinating Byzantine Rite School Program with Local Latin Rite School Boards, Very Rev. Msgr. Stephen Chehansky 458

The Ukrainian Language Syllabus As Prepared by the Archdiocesan School Boards, Very Rev. Msgr. Stephen Chehansky 458

The Byzantine Liturgy in Education, Rev. Lubomyr Husar 464

The Role of the Catholic Layman in Christian Education, Dr. Nicholas L. Chirovsky 468

APPENDIX—

Constitution 472

Financial Report 476

INDEX 479

Digitized by the Internet Archive
in 2010 with funding from
Lyrasis Members and Sloan Foundation

http://www.archive.org/details/nationalcatholic1961bett

THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

Officers for the Year 1961-62

GENERAL

President General: Most Rev. John F. Dearden, D.D., Detroit, Mich.

Vice Presidents General:
- Rt. Rev. Msgr. Frank M. Schneider, Milwaukee, Wis.
- Rev. Edmond A. Fournier, Detroit, Mich.
- Very Rev. Armand H. Desautels, A. A., Worcester, Mass.
- Rt. Rev. Msgr. Carl J. Ryan, Cincinnati, Ohio
- Rt. Rev. Msgr. Edmund J. Goebel, Milwaukee, Wis.
- Rt. Rev. Msgr. Paul E. Campbell, Pittsburgh, Pa.
- Rt. Rev. Msgr. Sylvester J. Holbel, Buffalo, N. Y.

Executive Secretary: Rt. Rev. Msgr. Frederick G. Hochwalt, Washington, D. C.

General Executive Board:
- Rev. John E. Murphy, Little Rock, Ark.
- Very Rev. James A. Laubacher, S.S., Baltimore, Md.
- Very Rev. John McQuade, S.M., New Orleans, La.
- Rev. Robert C. Newbold, Warwick, R. I.
- Very Rev. Herman Romoser, O.S.B., St. Meinrad, Ind.
- Rt. Rev. Msgr. Louis S. Riedel, Milwaukee, Wis.
- Dr. William H. Conley, Milwaukee, Wis.
- Very Rev. Paul C. Reinert, S.J., St. Louis, Mo.
- Rt. Rev. Msgr. Henry C. Bezou, New Orleans, La.
- Rt. Rev. Msgr. Anthony Egging, Grand Island, Nebr.
- Very Rev. Msgr. John B. McDowell, Pittsburgh, Pa.
- Brother Bartholomew, C.F.X., Newton Highlands, Mass.
- Rt. Rev. Msgr. T. Leo Keaveny, St. Cloud, Minn.
- Rev. Thomas F. Reidy, O.S.F.S., Lockport, N. Y.
- Rt. Rev. Msgr. John Paul Haverty, New York, N. Y.
- Very Rev. Msgr. Laurence J. O'Connell, East St. Louis, Ill.
- Brother Bernard Peter, F.S.C., New York, N. Y.
- Rev. Daniel Kirwin, Wheeling, W. Va.
- Rt. Rev. Msgr. James E. Hoflich, St. Louis, Mo.
- Rt. Rev. Msgr. Felix Newton Pitt, Louisville, Ky.

MAJOR SEMINARY DEPARTMENT

President: Rev. John E. Murphy, Little Rock, Ark.

Vice President: Rev. Thomas W. Coyle, C.Ss.R., Oconomowoc, Wis.

Secretary: Rt. Rev. Msgr. Lawrence J. Riley, Brighton, Mass.

General Executive Board:
- Very Rev. James A. Laubacher, S.S., Baltimore, Md.
- Very Rev. John McQuade, S.M., New Orleans, La.

MINOR SEMINARY DEPARTMENT

President: Rev. Robert C. Newbold, Warwick, R. I.

Vice President: Rev. Donald J. Ryan, C.M., St. Louis, Mo.

Secretary: Rt. Rev. Msgr. Ralph M. Miller, Buffalo, N. Y.

General Executive Board:
- Rt. Rev. Msgr. Louis E. Riedel, Milwaukee, Wis.
- Very Rev. Herman Romoser, O.S.B., St. Meinrad, Ind.

COLLEGE AND UNIVERSITY DEPARTMENT

President: Dr. William H. Conley, Milwaukee, Wis.

Vice President: Rt. Rev. Msgr. Alfred Horrigan, Louisville, Ky.

Secretary: Brother Gregory, F.S.C., New York, N. Y.

General Executive Board:
- Very Rev. Paul C. Reinert, S.J., St. Louis, Mo.

Department Executive Committee:
  Ex-Officio Members:
    The President, Vice President, and Secretary.
    Very Rev. Armand H. Desautels, A.A., Worcester, Mass. Vice President General, representing College and University Department.
    Very Rev. Paul C. Reinert, S.J., St. Louis, Mo., Department Representative on General Executive Board.
    Rev. Arthur A. North, S.J., New York, N. Y., Secretary of Committee on Graduate Study.
    Very Rev. Gerald E. Dupont, S.S.E., Winooski, Vt., Secretary of Committee on Membership.
  Non-Voting Members:
    Rev. William J. Dunne, S.J., Washington, D. C., Associate Secretary
    Rt. Rev. Msgr. Julius W. Haun, Winona, Minn.
    Rev. Cyril F. Meyer, C.M., Northampton, Pa.
    Brother A. Potamian, F.S.C., New York, N. Y.
    Brother Bonaventure Thomas, F.S.C., New York, N. Y.
  General Members:

Very Rev. Bertrand J. Campbell, O.F.M., New York, N. Y.	1958-62
Very Rev. Michael P. Walsh, S.J., Boston, Mass.	
Dr. Arthur M. Murphy, Xavier, Kan.	
Sister M. Patrick, O.P., San Rafael, Calif.	
Rev. Edward A. Doyle, S.J., New Orleans, La.	1959-63
Sister M. Rose Emmanuella, Oakland, Calif.	
Rt. Rev. Msgr. John J. Dougherty, South Orange, N. J.	
Sister Mary Josetta, R.S.M., Chicago, Ill.	
Sister Anastasia Maria, I.H.M., Immaculata, Pa.	1960-64
Dr. C. Joseph Nuesse, Washington, D. C.	
Very Rev. Paul L. O'Connor, S.J., Cincinnati, Ohio	
Rt. Rev. Msgr. James P. Shannon, St. Paul, Minn.	
Sister M. Augustine, O.S.F., Milwaukee, Wis.	1961-65
Very Rev. Laurence V. Britt, S.J., Detroit, Mich.	
Dr. James A. Hart, Chicago, Ill.	
Rev. Robert M. Sullivan, O.S.A., Villanova, Pa.	

  Regional Unit Members:

Very Rev. Richard H. Sullivan, C.S.C., North Easton, Mass.	New England
Very Rev. Vincent Dore, O.P., Providence, R. I.	
Brother Daniel Bernian, F.S.C., Philadelphia, Pa.	Eastern
Dr. George F. Donovan, Washington, D. C.	
Brother Raymond Fleck, C.S.C., Austin, Tex.	Southern
Sister Mary Eugene, O.P., New Orleans, La.	
Rev. William Kelley, S.J., Omaha, Nebr.	Midwest
Brother Julius, F.S.C., Winona, Minn.	
Sister Rose Irma, F.C.S.P., Great Falls, Mont.	Northwestern
Rev. Howard Cebula, O.S.B., Olympia, Wash.	
Mother Frances Danz, R.S.C.J., San Diego, Calif.	Southwestern
Rev. Alexis Mei, S.J., Santa Clara, Calif.	

SECTION ON TEACHER EDUCATION

Chairman: Dr. Urban H. Fleege, Chicago, Ill.
Vice Chairman: Brother Julius, F.S.C., Winona, Minn.
Secretary: Sister Mary Romana, O.S.F., Winona, Minn.

SISTER FORMATION SECTION

Chairman: Sister Catherine, D.C., Normandy, Mo.
Vice Chairman: Rev. Mother Mary Regina, R.S.M., Washington, D.C.
Executive Secretary: Sister M. Annette, C.S.J., Washington, D. C.

SCHOOL SUPERINTENDENTS' DEPARTMENT

President: Rt. Rev. Msgr. Henry C. Bezou, New Orleans, La.

Vice President: Rev. Richard Kleiber, Green Bay, Wis.

Secretary: Rev. John T. Foudy, San Francisco, Calif.

General Executive Board:
  Rt. Rev. Msgr. Anthony Egging, Grand Island, Nebr.
  Very Rev. Msgr. John B. McDowell, Pittsburgh, Pa.
Department Executive Committee:
  Ex-Officio Members:
    The President, Vice President and Secretary.
    Rt. Rev. Msgr. Anthony Egging, Grand Island, Nebr.
    Very Rev. Msgr. John B. McDowell, Pittsburgh, Pa.
    Rt. Rev. Msgr. O'Neil C. D'Amour, Washington, D. C., Associate Secretary
  General Members:
    Rt. Rev. Msgr. Robert J. Maher, Harrisburg, Pa.
    Rt. Rev. Msgr. Carl J. Ryan, Cincinnati, Ohio
    Rev. William B. McCartin, Tucson, Ariz.
    Very Rev. Msgr. M. F. McAuliffe, Kansas City-St. Joseph, Mo.
    Rev. William M. Roche, Rochester, N. Y.

SUPERVISORS' SECTION

Chairman: Sister Mary Leonella, C.S.C., Salt Lake City, Utah
Vice Chairman: Sister Mary Philip, R.S.M., Baltimore, Md.
Secretary: Sister Mary Celine, O.S.F., Rockford, Ill.
Advisory Board:
  Community Supervisors: Sister Hilda Marie, O.P., Chicago, Ill.
    Brother Bernard Gregory, F.M.S., Bronx, N. Y.
  Diocesan Supervisors: Sister M. Bernard, O.L.M., Charleston, S. C.
    Sister M. Eleanor, S.S.M., Irving, Tex.
  Special Subject Supervisor: Sister M. Antonine, C.S.J., Brighton, Mass.
  Director of Education for Religious Community: Rev. Lorenzo Reed, S.J., New York, N. Y.
  Director of Teacher Education: Sister M. Philomene, S.L., Webster Groves, Mo.
  President of Department of School Superintendents: Rt. Rev. Msgr. Henry C. Bezou, New Orleans, La.

SECONDARY SCHOOL DEPARTMENT

President: Brother Bartholomew, C.F.X., Newton Highlands, Mass.
Vice President: Brother E. Anthony, F.S.C., Philadelphia, Pa.
Secretary: Very Rev. Msgr. Henry Gardner, Kansas City, Kan.
General Executive Board:
  Rev. Thomas F. Reidy, O.S.F.S., Lockport, N.Y.
  Rt. Rev. Msgr. T. Leo Keaveny, St. Cloud, Minn.
Department Executive Committee:
 Ex-Officio Members:
  The President, Vice President and Secretary.
  Rt. Rev. Msgr. Edmund J. Goebel, Milwaukee, Wis.
  Rev. Thomas F Reidy, O.S.F.S., Lockport, N. Y.
  Rt. Rev. Msgr. T. Leo Keaveny, St. Cloud, Minn.
  Rev. C. Albert Koob, O. Praem., Washington, D.C., Associate Secretary
 General Members:
  Very Rev. Msgr. Roman C. Ulrich, Omaha, Nebr.
  Rev. Joseph T. O'Keefe, Yonkers, N. Y.
  Rev. Lorenzo K. Reed, S.J., New York, N. Y.
  Rev. Joseph Lynn, O.S.F.S., Wilmington, Del.
  Rev. John E. O'Connell, O.P., Oak Park, Ill.
  Rev. John Doogan, Seattle, Wash.
  Rev. John Sullivan, S.J., Chicago, Ill.
  Rev. Francis A. Quinn, San Francisco, Calif.
  Brother Julius J. Kreshel, S.M., Clayton, Mo.
  Brother Gerald, S.C., New Orleans, La.
  Brother Thomas More, C.F.X., Louisville, Ky.
  Brother Henry Ringkamp, S.M., San Antonio, Tex.
  Brother Edwin Goerdt, S.M., St. Louis, Mo.
  Brother Alfonso Comeau, C.S.C., Gates Mills, Ohio
  Brother John Darby, S.M., Dayton, Ohio
  Brother Joseph McKenna, F.S.C.H., West Roxbury, Mass.
  Brother Jude Aloysius, F.S.C., Memphis, Tenn.
  Sister M. Elaine, S.S.N.D., Houston, Tex.
  Sister M. Elizabeth, S.L., Denver, Colo.
  Sister Francis Inez, S.S.J., Philadelphia, Pa.
  Sister M. Hildegardis, C.S.C., Ogden, Utah
  Sister M. Hyacinth, O.S.F., Milwaukee, Wis.
  Sister M. Patrice, O.S.F., Milwaukee, Wis.
  Sister M. Xavier, O.P., River Forest, Ill.
 Regional Unit Members:

Rev. Edward J. Kroyak, Springfield, Mass.	New England
Sister Eleanor Joseph, S.N.D., Waltham, Mass.	
Sister M. Christopher, R.S.M., Baltimore, Md.	Eastern
Rev. Joseph C. Hilbert, Lebanon, Pa.	
Brother Kerric Dever, C.S.C., Miami, Fla.	Southern
Brother J. Stephen, F.S.C., Memphis, Tenn.	
Rev. David Murphy, O.Carm., Chicago, Ill.	Midwest
Rev. Joseph A. Coyne, O.S.A., Tulsa, Okla.	
Rev. James Mallahan, Seattle, Wash.	Northwestern
Rev. Philip Duffy, Seattle, Wash.	
Rev. James F. Maher, Oakland, Calif.	Southwestern
Sister M. Jeanette, C.S.J., Downey, Calif.	
Brother John Perko, S.M., Honolulu, Hawaii	Hawaiian
Brother John O'Donnell, S.M., Honolulu, Hawaii	

ELEMENTARY SCHOOL DEPARTMENT

President: Rt. Rev. Msgr. John Paul Haverty, New York, N. Y.
Vice Presidents:
  Very Rev. Msgr. Ignatius A. Martin, Lafayette, La.
  Brother Arthur Philip, F.S.C., Yonkers, N. Y.
  Sister Marie Theresa, S.C., New York, N. Y.
  Sister Mary Edward, P.B.V.M., Dubuque, Iowa
  Rt. Rev. Msgr. William E. McManus, Chicago, Ill.
Secretary: Sister Euphrasia, O.S.F., Toledo, Ohio

General Executive Board:
Very Rev. Msgr. Laurence J. O'Connell, East St. Louis, Ill.
Brother Bernard Peter, F.S.C., New York, N. Y.

Department Executive Committee:

Ex-Officio Members:
The President, Vice President, and Secretary.
Very Rev. Msgr. Laurence J. O'Connell, East St. Louis, Ill.
Brother Bernard Peter, F.S.C., New York, N. Y.
Sister Mary Richardine, B.V.M., Washington, D. C., Associate Secretary
Sister Mary Nora, S.S.N.D., Washington, D. C., Assistant Secretary

General Members:

Rt. Rev. Msgr. Charles V. Boyle, Rochester, N. Y.
Very Rev. Msgr. Ignatius A. Martin, Lafayette, La.
Very Rev. Msgr. John B. McDowell, Pittsburgh, Pa.
Very Rev. Msgr. Vincent Horkan, Detroit, Mich.
Rev. Albert W. Low, Boston, Mass.
Brother Benedict Victor, F.S.C., New York, N. Y.
Sister Agnes Gonzaga, C.S.J., Kansas City, Mo.
Sister Mary Lorain, O.S.F., Joliet, Ill.
Sister John Dominic, O.P., New York, N. Y.
Mrs. Arleen Deters, St. Louis, Mo.
1958-62

Very Rev. Msgr. Leo E. Hammerl, Buffalo, N. Y.
Rev. John Sweeney, Peoria, Ill.
Rev. Wm. O. Goedert, Chicago, Ill.
Brother Albert William, F.S.C., Bronx, N. Y.
Sister Euphrasia, O.S.F., Tiffin, Ohio
Sister Stanislaus Marie, S.N.J.M., Alhambra, Calif.
Sister Leonella, C.S.C., Salt Lake City, Utah
Sister Petrine, S.S.N.D., New Orleans, La.
Sister Mary Esther, C.P.P.S., St. Louis, Mo.
Sister Anne Louise, C.S.J., Los Angeles, Calif.
1959-63

Rev. James B. Clyne, Los Angeles, Calif.
Rev. Joseph Stremel, Dodge City, Kan.
Very Rev. Msgr. H. Clinton Teacle, Alexandria, La.
Brother Celestin George, F.S.C., Yonkers, N. Y.
Sister Barbara, C.P.P.S., Cincinnati, Ohio
Sister Helen Julia, S.N.D., Waltham, Mass.
Mother Frances Theresa, C.C.V.I., San Antonio, Tex.
Sister Jeanne Marie, F.C.S.P., Seattle, Wash.
Sister Mary Rose Esther, B.V.M., Chicago, Ill.
Sister Loretella, C.S.C., Boston, Mass.
Miss Alberta Beeson, Tucson, Ariz.
1960-64

Very Rev. Msgr. J. William Lester, Fort Wayne, Ind.
Rev. Armand E. Cyr, Portland, Me.
Rev. J. F. McManus, Charleston, S. C.
Brother Basilian Amedy, F.S.C., New York, N. Y.
Sister Mary Edward, S.S.J., Pittsburgh, Pa.
Sister Eugene Joseph, S.S.J., Philadelphia, Pa.
Sister Francis de Sales, H.H.M., Cleveland, Ohio
Sister Francis Eileen, S.L., Denver, Colo.
Sister Jean Clare, O.P., Rockville Centre, N. Y.
Mrs. Nancy McCormick Rambusch, Greenwich, Conn.
1961-65

SPECIAL EDUCATION DEPARTMENT

President: Rev. Daniel Kirwin, Wheeling, W. Va.
Vice President: Rt. Rev. Msgr. Sylvester J. Holbel, Buffalo, N. Y.
Secretary: Sister Serena, New York, N. Y.
General Executive Board:
Rt. Rev. Msgr. Felix Newton Pitt, Louisville, Ky.
Rt. Rev. Msgr. James E. Hoflich, St. Louis, Mo.
Department Executive Committee:
Ex-Officio Members:
The President, Vice President, and Secretary.
Rt. Rev. Msgr. Felix Newton Pitt, Louisville, Ky.
Rt. Rev. Msgr. James E. Hoflich, St. Louis, Mo.
Very Rev. Msgr. Elmer H. Behrmann, St. Louis, Mo., Associate Secretary
General Members:
Rt. Rev. Msgr. Henry C. Bezou, New Orleans, La.
Sister Joseph Mary, S.N.D., Washington, D. C.
Rev. Thomas J. O'Brien, Kansas City, Mo.
Rt. Rev. Msgr. John J. Voight, New York, N. Y.
Rev. Francis R. LoBianco, Newark, N. J.
Sister Celine, Pittsburgh, Pa.
Sister Ann Columba, Jamaica, N. Y.

VOCATION SECTION

Chairman: Rev. Myles Colgan, O. Carm., Chicago, Ill.
Vice Chairman: Rev. William J. Martin, Toledo, Ohio
Secretary: Brother Thomas Caffrey, S.M., Mineola, N. Y.
Advisory Board:
- Brother Eymard Salzman, C.S.C., Notre Dame, Ind.
- Sister M. Ignatius, C.S.J., Wichita, Kan.
- Rev. Alvin Illig, C.S.P., New York, N. Y.
- Sister Carl Ann, C.S.C., Washington, D. C.
- Rev. Vincent Howard, Detroit, Mich.
- Rev. Michael McLaughlin, Rockville Centre, N. Y.

NEWMAN CLUB CHAPLAINS' SECTION

Chairman: Rev. Alexander Sigur, Lafayette, La.
Vice Chairman: Rev. John F. Bradley, Ann Arbor, Mich.
Secretary: Rev. William D. Borders, Baton Rouge, La.

INTRODUCTION

Sunny skies and brisk winds welcomed the thousands of delegates who converged on Convention Hall in Atlantic City to participate in the fifty-eighth annual convention of the National Catholic Educational Association, April 4-7, 1961. And a surprise awaited many of the delegates who had attended the convention in Atlantic City in 1959 for, since then, Convention Hall has had "its face lifted." In addition to a bright and cheery lobby, escalators were in operation to carry the more than 13,500 delegates to meetings, conferences and official sessions, of which there were about one hundred and fifty. When meetings were not claiming their time, the delegates had the opportunity of visiting many of the exhibits which numbered five hundred and seventy-five this year.

The theme of the fifty-eighth NCEA convention was: "The Objectives of Christian Education in Contemporary Society." His Excellency, the Most Reverend John J. Wright, President General of the Association, in his keynote address at the opening general session highlighted this theme. He pointed out that the objectives of Christian education were fixed, that they could not change because the nature of man does not change. He stated further, however, that while the objectives of Christian education will remain basically constant they will be adapted to contemporary society.

As always, Atlantic City provided warm hospitality and excellent facilities for the comfort and convenience of the many delegates. The Association is most grateful to His Excellency, the Most Reverend Archbishop Celestine J. Damiano, Bishop of Camden and host to the convention, to the Rt. Rev. Msgr. Charles P. McGarry, Superintendent of Schools for the Diocese of Camden and general chairman of the Atlantic City Convention Committee, and to all the members of that committee for their splendid cooperation in all the convention arrangements. Their wonderful contributions helped to make this convention a big success.

Detroit has been selected as the site for the fifty-ninth annual convention in 1962.

MEETINGS OF THE EXECUTIVE BOARD

Stamford Yacht Club
Stamford, Conn.
June 16, 1960

The meeting of the Executive Board was opened with prayer at 10:40 A.M. by the Rt. Rev. Msgr. Frank Schneider, Chairman. The Most Rev. John J. Wright, President General, presided at the meeting.

Other members of the Board present were: Brother Bartholomew, C.F.X., Baltimore, Md.; Rt. Rev. Msgr. Paul E. Campbell, Pittsburgh, Pa.; Dr. William H. Conley, Milwaukee, Wis.; Rt. Rev. Msgr. Anthony Egging, Grand Island, Neb.; Rev. Edmond A. Fournier, Detroit, Mich.; Rt. Rev. Msgr. Edmund J. Goebel, Milwaukee, Wis.; Rt. Rev. Msgr. James E. Hoflich, St. Louis, Mo.; Rt. Rev. Msgr. Sylvester J. Holbel, Buffalo, N.Y.; Rev. Daniel Kirwin, Wheeling, W. Va.; Very Rev. Msgr. John B. McDowell, Pittsburgh, Pa.; Very Rev. William T. McNiff, O.S.C., Onamia, Minn.; Rt. Rev. Msgr. Louis E. Riedel, Milwaukee, Wis.; Rt. Rev. Msgr. Carl J. Ryan, Cincinnati, Ohio; Very Rev. Robert J. Slavin, O.P., Providence, R.I.; and Rt. Rev. Msgr. Frederick G. Hochwalt, Washington, D.C. Mr. J. Walter Kennedy, New York, N.Y., and Mr. Joseph O'Donnell, Washington, D.C., were also present.

The Board voted to dispense with the reading of the minutes of the last meeting and accepted the minutes as submitted.

Copies of the financial report for 1959 were presented to the Board and the annual professional audit of accounts was circulated among the members for their inspection. A subcommittee, consisting of Monsignor Egging as chairman, Brother Bartholomew and Father Kirwin was appointed to review the audit. The subcommittee recommended that the Board accept the audit as submitted and the Board so accepted it.

The Executive Secretary reported that the Association had retained on a temporary basis the services of the law firm of Blair, Korner, Doyle & Worth, all of Washington, D.C., to take care of legal matters such as the incorporation of the Association on which they are now working. The Board voted to retain on a permanent basis the services of this law firm.

The Executive Secretary reported that, in view of the suggestion of the subcommittee of seven Board members and because of the necessity to find a residence for two staff members, the Association purchased a house in a neighborhood convenient to the office and near to Georgetown University which will house possibly five priests. With the approval of the Most Rev. Patrick O'Boyle, Archbishop of Washington, the house has a chapel. At the present time the house is occupied by Father Dukehart, Father Mulroy, Father McGuire of the Mission Secretariate and Father Considine of the Latin American Bureau of NCWC.

The Executive Secretary reported on the effect on membership of the increase in elementary dues from $5.00 to $10.00 in January of 1960. In only a very few cases was inability to pay dues specifically mentioned in cancellation of membership this year. With almost half the year gone, it is felt that the change in dues has not affected NCEA's ability to attract new elementary schools to membership.

The Board voted to accept with thanks the reports of the Executive Secretary.

The proposal to erect an NCEA exhibit to be displayed at the NCEA Convention to familiarize the delegates with NCEA was heartily endorsed by the Board. It was suggested that the exhibit be flexible enough to send to diocesan institutes and other meetings. The Board voted to accept the proposal to erect an NCEA exhibit for display not only at the NCEA Convention but also at other organization meetings, non-Catholic as well as Catholic, at the discretion of the national office. Mr. O'Donnell was asked to prepare three or four plans for an exhibit and to send them to the Board with an explanation of each for their selection of the best exhibit plan. The Board voted to set aside a maximum of $7,500 to be used for the NCEA exhibit design.

The need to prepare some public relations materials on Catholic education at the national level was discussed. The Board voted to have the chairman appoint a committee to study the problem of public relations and publicity and to report to the Executive Board at its February meeting.

The Board next considered, point by point, the recommendations of the Planning Committee for the Atlantic City Convention in 1961. They voted to follow the suggestion of the Planning Committee and abandon the practice of forming resolutions by the NCEA at the Convention. The various departments may formulate recommendations which should be forwarded to the Executive Secretary for appropriate action.

The recommendation that no exchange of money for goods be permitted on the exhibit floor was tabled by the Board.

The Board accepted the suggestion that any administrative project (such as a luncheon for CEEA Board members, cocktail reception preceding the exhibitors' banquet, sending Christmas cards to exhibitors, forming a twenty-five year club for exhibitors) be left to the discretion of the national office.

The Board agreed that, as a policy, honoraria shall not be paid to lay speakers at the convention, but the national office with departmental officers shall determine whether or not an exception is to be made.

The Board accepted the recommendation that for the time being there be no registration fee at the convention.

The Board selected as a theme for the 1961 convention, "The Objectives of Christian Education in Contemporary Society."

Concerning the schedule for general sessions of the convention, the Board voted to leave in the hands of the national office the arrangements for the Mass, the time of the Opening General Meeting, and the time of the Formal Opening of Exhibits. The Board recommended that there be a Pontifical Mass with a ten to twelve-minute sermon at St. Nicholas Church, if this is agreeable with the local Bishop, and that the Opening General Meeting consist of a greeting, keynote speech and nothing else. The Board voted to invite Bishop John J. Wright to be the keynote speaker in Convention Hall. On the last morning of the convention there will be a general session—to be called the final general session—with a summarizer and the election of officers at 9:30 A.M. Closing departmental meetings will follow the final general session at about 10:15 A.M.

The Board accepted the recommendation of the Planning Committee that departmental meetings not exceed two hours.

The Board tabled discussion of the difficulties which occur when other groups meet at the same time and the same city as the NCEA because this does not seem to be a real problem now.

Dr. Conley presented the report of the Evaluation Committee for the 1960 Convention and copies of the report were provided for all members of the Board. Delegate reaction as well as the evaluators' judgments indicated that the Convention was highly successful. The Board accepted with thanks to Dr. Conley the evaluation report.

The Executive Secretary reported that sites have been chosen for future conventions through 1966 with the exception of 1965. It was requested that 1965 be left open for awhile until it can be determined just what facilities will be available in Pittsburgh and other places.

Monsignor Schneider read the minutes of the February 10 meeting of the Committee of Seven Members of the Board on the Future Development of NCEA. The Board agreed that diocesan superintendents who send in diocesan-wide payments of dues for their schools may deduct from these payments dues for what they consider real "hardship case schools." The recommendation of a raise of dues for the College and University Department was referred to the President of the College and University Department for discussion by its executive committee. It was pointed out that if the College and University Department wishes additional services—such as an expanded international exchange office—it must increase its income which it is even now overspending.

It was felt by the Board that the Vocation Section probably should belong in the NCWC, not in the NCEA, since it is not actually part of the educational picture. The Executive Secretary was instructed to write down the dimensions of such an office in consultation with Father Dukehart and present them to Bishop Shehan and Bishop Wright. The Board agreed with the recommendation of the Committee of Seven that the Newman Club Chaplains' Section should be a section of the College and University Department and that there should be no sections of the general Association—only sections of the seven NCEA departments.

The subject of internships was referred for discussion at the next meeting of the Board. The discussion of plans for an eventual eight-story building for NCEA was tabled until time is appropriate for this discussion.

The Board voted to disband the Committee of Seven for the present. If it is found necessary in the future, the committee can be reappointed. The Board extended a vote of thanks to the Committee of Seven for its work.

The Board referred to the executive committee of the Secondary School Department a letter from Father Felix Penna, S.D.B., concerning a vocational education group within NCEA.

The Board briefly discussed the position of the National Catholic Adult Education Commission in the NCEA. The Executive Secretary read a letter from Monsignor Francis Carney, new president of the Commission, questioning the present and future status of the group. The Board voted to have the chairman appoint a committee to study the whole problem of Catholic adult education and to report at the February meeting of the Executive Board. The chairman appointed Dr. Conley (chairman), Monsignor Holbel, and Brother Bartholomew to this committee. It was suggested that other members of the committee should include Sister Jerome Keeler, O.S.B., and the Executive Secretaries of the National Council of Catholic Women and the National Council of Catholic Men, if they are available for membership on such a committee.

The Board voted to put on the agenda for the next meeting of the Board a discussion of the relationship of the Associate Secretaries to the individual executive committees of the departments so that their duties and functions will be clarified.

The Board expressed its thanks to Bishop Wright for attending the meeting in spite of a busy schedule.

The meeting adjourned at 3:10 P.M.

FREDERICK G. HOCHWALT,
Secretary

Penn-Sheraton Hotel
Pittsburgh, Pa.
February 21, 1961

The first meeting of the Executive Board of Directors of the National Catholic Educational Association, a corporation incorporated under the laws of the District of Columbia, was held on Tuesday, February 21, 1961, at 10:00 A.M., at the Penn-Sheraton Hotel in the City of Pittsburgh, State of Pennsylvania.

There were present in person: Most Rev. John J. Wright, Pittsburgh, Pa.; Brother Bartholomew, C.F.X., Newton Highlands, Mass.; Brother Bernard Peter, F.S.C., New York, N.Y.; Rt. Rev. Msgr. Paul E. Campbell, Pittsburgh, Pa.; Dr. William Conley, Milwaukee, Wis.; Rt. Rev. Msgr. Anthony Egging, Grand Island, Neb.; Rev. Edmond A. Fournier, Detroit, Mich.; Rev. Emmet T. Gleeson, O.Carm., Niagara Falls, Ontario, Canada; Rt. Rev. Msgr. John Paul Haverty, New York, N.Y.; Rt. Rev. Msgr. Sylvester J. Holbel, Buffalo, N.Y.; Rt. Rev. Msgr. T. Leo Keaveny, St. Cloud, Minn.; Rev. Daniel Kirwin, Wheeling, W. Va.; Very Rev. James A. Laubacher, S.S., Baltimore, Md.; Very Rev. Msgr. John B. McDowell, Pittsburgh, Pa.; Very Rev. William T. McNiff, O.S.C., Onamia, Minn.; Very Rev. Msgr. Laurence J. O'Connell, East St. Louis, Ill.; Rt. Rev. Msgr. Felix N. Pitt, Louisville, Ky.; Rev. Thomas F. Reidy, O.S.F.S., Lockport, N.Y.; Rt. Rev. Msgr. Louis E. Riedel, Milwaukee, Wis.; Rt. Rev. Msgr. Frank M. Schneider, Milwaukee, Wis.; Very Rev. Robert J. Slavin, O.P., Providence, R.I.; Rt. Rev. Msgr. Frederick G. Hochwalt, Washington, D.C.; being a quorum of the Executive Board of Directors. Mr. J. Walter Kennedy, New York, N.Y., and Mr. Joseph O'Donnell, Washington, D.C., were also present.

Most Rev. John J. Wright, D.D., called the meeting to order and was chosen temporary chairman of the meeting and Rt. Rev. Msgr. Frederick G. Hochwalt was chosen temporary secretary of the meeting and kept the records thereof.

The secretary presented and read a written waiver of notice of the time, place and purpose of this meeting, signed by all the directors of the corporation.

Said waiver of notice is as follows:

WAIVER OF NOTICE
OF
FIRST MEETING OF THE EXECUTIVE BOARD OF DIRECTORS
OF
NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

We, the undersigned, being all of the directors of the above named corporation, a corporation incorporated under the laws of the District of Columbia, DO HEREBY WAIVE ALL NOTICE of the time, place and purpose of the first meeting of the Executive Board of directors of said corporation, and do designate February 21, 1961, at 10:00 A.M. as the time, and the Penn-Sheraton Hotel, in the City of Pittsburgh, State of Pennsylvania as the place, the purpose of said meeting being to elect officers and to transact such other business as may be necessary or advisable to complete the organization of the corporation.

Dated February 21, 1961.

____

____

The secretary presented and read the minutes of the meeting of the signers of the certificate of incorporation, at which meeting a constitution and bylaws were adopted and the members of the Executive Board of Directors were elected.

The chairman stated that the first business to come before the meeting was the election of officers of the corporation to serve until their respective successors are elected and shall have qualified.

The following persons were nominated for the offices set before their respective names, to serve until the next annual meeting of the Executive Board of Directors or until their respective successors are elected and shall have qualified:

President General: Most Rev. John J. Wright, D.D.

Vice-Presidents General:

Rt. Rev. Msgr. Frank W. Schneider, Rev. Edmond A. Fournier, Very Rev. John A. Flynn, C.M., Rt. Rev. Msgr. Carl J. Ryan, Rt. Rev. Msgr. Edmund J. Goebel, Rt. Rev. Msgr. Paul E. Campbell, Rt. Rev. Msgr. Sylvester J. Holbel

Executive Secretary: Rt. Rev. Msgr. Frederick G. Hochwalt

No other nominations having been made the Executive Board of Directors proceeded to vote for officers and all of the directors having voted, the secretary canvassed the vote and the chairman reported that the aforesaid persons had been elected to the offices set before their respective names.

The president and the secretary thereupon assumed the duties of their respective offices.

The secretary was authorized and directed to procure the proper corporate books.

Upon motion, duly made, seconded and carried, it was

RESOLVED, That the seal, an impression of which is hereby affixed, be adopted as the corporate seal of this Corporation.

Upon motion, duly made, seconded and carried, it was

RESOLVED, That an office of this corporation be established and maintained at No. 1785 Massachusetts Avenue, N.W., in the City of Washington, District of Columbia, and

FURTHER RESOLVED, That until otherwise ordered, regular meetings of the Executive Board of Directors shall be held at such times and at such places as shall be decided by the Executive Board of Directors.

Upon motion, duly made, seconded and carried, it was

RESOLVED, That the Executive Secretary be, and he hereby is authorized and directed to pay all fees and expenses incident to and necessary for the organization of this corporation, and its qualification to carry on its activities in other jurisdictions.

The Executive Board of Directors voted to accept the minutes of the last meeting of the Executive Board as submitted.

The Executive Secretary extended greetings from the absent members of the Board.

The financial report for the year 1960 was presented by the Executive Secretary and accepted by the Board. A budget of $213,410 for 1961 was proposed by the Executive Secretary and approved by the Board.

The president of the College and University Department, Dr. Conley, reported to the Board on the resolution of the Executive Committee instructing him as president of the department to express most emphatically to the Executive Board their grave concern over the urgent need for a review of the *Index* in the light of the intellectual and cultural conditions of the modern world and particularly of the United States. Dr. Conley was instructed to address the resolution to Bishop Wright for presentation to the Bishops at their annual meeting.

The Board's attention was called to the fact that it is desirable to crystallize to some extent the work of the Associate Secretaries and to set down clear specifications of the functions of the Associate Secretaries for the benefit of the departments and the schools.

The Executive Secretary reported that Father John Culkin, S.J., who is completing his theological studies at Woodstock College, is the first person on the internship program of NCEA. Father Culkin is devoting approximately half-time for a year to work for NCEA in the area of educational television as it affects Catholic schools. It is anticipated that the next intern will be a layman who will spend about three months working with the Associate Secretaries to learn all he can about Catholic education before taking up his duties with one of the Catholic educational publishing companies.

The membership report for the calendar year 1960 showed a net growth of 598 members. The NCEA started the year with 12,494 members and ended it with 13,092. Maps used in the fall membership drive among the elementary and secondary schools and a chart showing growth during the year and total membership in each department at the end of the year were presented to the Board.

The Board voted to accept the recommendation of the executive committee of the College and University Department that dues for constituent members of that department be raised to $75 for institutions with enrollment under 500; $100 for enrollment of 500-999; $125 for enrollment of 1000-1499; and $150 for enrollment of 1500 and over. The President of the College and University Department was asked to confer with the executive committee on associate membership fees and to report its conclusions to the Board.

Copies of a proposal of the Secondary School Department for a yearly budget with which to meet the expenses of lay speakers who are invited to participate in the annual convention of that Department and the expenses of regional meetings were presented to the Board for its consideration. A voucher system was proposed by the Department and it was suggested that a trial run of the voucher system be made with two speakers of the Department at the forthcoming convention. The Board voted to have the Executive Secretary explore the problem fully and report at the June meeting of the Board at which time a full cost accounting of Association expenses will be presented.

Monsignor Schneider reported on the two regional meetings of the Seminary Departments. He explained that in June 1960 a planning committee was called together to discuss what portion of the seminary ought to convene and it was decided that a study of the college department of seminaries was the most pressing need. The first meeting of seminaries in the North Central States was held October 3-4, in Chicago, and 84 persons took part in the discussion in both general and sectional meetings. One of the important recommendations of this meeting was that the Executive Board of the NCEA be requested to recommend to the officers of the Major Seminary Department the establishment of an Executive Committee and standing committees of seminary college representatives. The Executive Board accepted this request and urged the Major Seminary Department to establish such committees. In general, this first meeting was a very productive and fruitful one; hence, another meeting was held in New York on Febuary 7-8, for the Middle States and New England States seminaries. The format was the same and this time 100 people were registered. The results of this meeting were excellent. Monsignor Schneider praised the contributions of the accrediting agency representatives and Dr. Selden of the National Commission on Accrediting to the discussions, which stressed the accreditation problems of seminaries. It was felt that these exploratory meetings are good beginnings—seminaries are realizing the importance of discussing common problems. The Executive Secretary stated that the benefits of the meetings were achieved by the excellent chairmanship of Monsignor Schneider and the work of the late Father Cyril Dukehart and his staff. Whether or not his work will continue along these excellent lines is contingent on getting an Associate Secretary to replace Father Dukehart.

It was suggested that it would be extremely helpful to invite someone from the Congregation of Seminaries to attend such seminary meetings. It was also suggested that the accrediting agencies are now ready to accredit seminaries and that it is important that a commission be set up by NCEA to assume the initiative to establish some guidelines or standards for accreditation.

A report contained in the minutes of the October 10-11 meeting of the Problems and Plans Committee on an exploratory meeting on an NCEA Research Program was provided to the Board members. The report was accepted by the Board with interest.

Copies of the preliminary program for the forthcoming NCEA annual convention were presented to the Board. A report on arrangements for Mass during the NCEA convention was given by Mr. O'Donnell of the national office staff. He reported that the original recommendation of the planning committee was to have one hundred altars set up in five hotels for the priests to say Mass. Seventy altars have been secured from Monsignor Connery of St. Charles Seminary, Philadelphia, but their availability is contingent on the timing of the installation of the new Archbishop of Philadelphia. There will be two Masses for delegates in the Shelburne Hotel each morning.

The difficulty in securing a sufficient number of altars for priest delegates is growing each year. It was suggested that it would be well worth looking into the possibility of building our own NCEA portable altars. It was felt that gifts for this purpose could be solicited as an admirable way to remember priests who themselves have offered Mass at NCEA conventions. The diocese or community could contribute the cost of an altar to NCEA and a plaque would be put on the altar in memory of that priest. The chairman appointed the heads of the NCEA Departments as a committee, with Father Kirwin as chairman, to meet before the June Board meeting and report then as to the best ways and means of providing within our own organization the kits for Mass for future conventions.

The plans for the proposed exhibits on the NCEA itself—one large one for use at the annual convention and a small one for use at diocesan teachers institutes, etc.—were discussed. Two points were raised: (1) the possibility of need for more than one small exhibit, which Mr. O'Donnell explained will be resolved when the schedule is set up for the small exhibit; and (2) the staffing of the large exhibit at the convention. It was suggested that the staffing would best be achieved by having the officers of each department staff their own cubicle in the NCEA exhibit. Diagrams of the exhibit and instruction sheets for setting up the exhibit were presented to each department head.

It was recommended that Father Neil McCluskey be asked to be the summarizer for the final general meeting at the convention.

A letter from Father Buehler of St. Mary's University, Texas, suggesting that the College and University Department meet at the time of the Association of American Colleges meeting in January was referred to the president of the College Department for reply. Dr. Conley explained that this question has come up at meetings of the Department and that the executive committee has decided that there should be no consideration given to moving away from the general NCEA meeting.

Memorial tributes were paid to the late Monsignor Thomas Quigley and prayers were offered for the repose of the souls of Monsignor Quigley, Father William Cunningham, C.S.C., and Monsignor Cornelius Maloney all of whom had been most active and contributed greatly to NCEA.

The Board agreed on a candidate for the office of President General for the next year and empowered the Executive Secretary to extend the invitation.

The possibility of Pittsburgh as the site of the 1965 convention was discussed. If the arrangements can be satisfactorily worked out, Bishop Wright will be happy to extend the letter of invitation.

The dates for the June meeting of the Convention Planning Committee and Executive Board were set for June 13 and 15. Different sites were suggested and the final choice was left to the discretion of the Executive Secretary.

The Board approved the slate of three new members of the Problems and Plans Committee to serve for the period 1960-62 as suggested by the Committee in October: Rt. Rev. Msgr. Frank M. Schneider, Rector, St. Francis Major Seminary, Milwaukee, Wis.; Dr. Urban H. Fleege, Head, Education Department, De Paul University, Chicago Ill.; and Sister M. Francine, S.S.N.D., Diocesan Supervisor, Milwaukee, Wis.

It was reported by the Executive Secretary that the Problems and Plans Committee has been aware that although it has been able to make contributions through the Executive Board, there are some things to which it could not extend itself and the committee has suggested the creation of a Commission of Problems and Trends. Copies of the proposal for a Commission were presented to the Board. It was suggested that the present Problems and Plans Committee might well be expanded to include the functions suggested for the new Commission. The chairman was authorized to appoint a subcommittee of the Board to study the problem of this new proposal and to make recommendations to the Board.

The Executive Board authorized a Supervisors' Section within NCEA for membership in which any diocesan or community supervisor of schools shall be eligible. The dues shall be $10.00 yearly, until further notice. In addition to the general NCEA publications, the members of the Supervisors' Section will receive such publications of the Elementary School Department and the Secondary School Department of NCEA as those Departments shall permit. It is hoped that these will include the *High School Quarterly Bulletin* and the *Catholic Elementary Education News.* The cost of departmental publications sent to members of the Supervisors' Section is to be charged against dues receipts of the Section.

The Supervisors' Section shall operate with the same officers as do all other existing Sections within NCEA, namely, a Chairman, Vice-Chairman, and Secretary. Unlike the Departments of NCEA, existing Sections do not have direct representation on the Executive Board, nor do they have Executive Committees, although each may elect an Advisory Board or Committee if it so wishes. These same provisions shall apply to the new Supervisors' Section.

The Supervisors' Section shall meet annually at the time and place of the national NCEA convention.

Those Brother Supervisors and Priest Supervisors presently holding membership in the Superintendents' Department, and their successors, will continue to hold such membership. They will automatically become members of the new Supervisors' Section, but without dual payment of dues.

It is obvious that the new Section will draw heavily upon the services of the Elementary School Department and the Secondary School Department. However, since some Supervisors operate at the elementary level, some at the secondary, and some at both levels, it seems impractical to request of either the Elementary School Department or the Secondary School Department that it attach the new Section to itself. Therefore, *purely as an administrative device,* it seems desirable that the Section be attached to the Superintendents' Department, if such meets the approval of that Department. It is the Board's understanding that the Superintendents' Department has given tentative assent to such an arrangement, pending further delineation of the Section's membership and functions. The Executive Secretary was requested to transmit to the Superintendents' Department the Executive Board's action setting up the Section, and the delineation of its structure, membership and activities which is given above.

The Board officially requested the President of the Special Education Department and the new Associate Secretary in its name to approach all those who have been approached in the past, especially the U.S. Office of Education, for scholarships in the field of Special Education so that the Association may continue in this work, which is urgently needed.

The report on the proposal for a national office for vocations from Father McLaughlin, Chairman of the Vocation Section, was presented to the Board. It was recommended that the Chairman be advised that religious superiors should submit their proposal through the Education Department, NCWC, to the Bishops.

A report from the subcommittee of the Board which was appointed at the last meeting on the place of the Adult Education Commission was deferred to the June meeting of the Board. It was suggested that meantime the subcommittee meet with a committee of the National Catholic Adult Education Commission for further discussion of the problem.

The suggestion of the College and University Department for the enlargement of the office of the International Exchange Section was tabled until a later meeting after the complete cost accounting of NCEA finances is made to the Board.

The Board suggested that the College and University Department appoint a subcommittee of College presidents who would be interested in the proposed "Youth Corps."

The Board passed the following resolution:

> RESOLVED, That the NCEA follows with keen interest the reports of the "Teacher Education and Religion Project" of the American Association of Colleges for Teacher Education and the American Council on Education and stands ready to cooperate with further reseach projects designed to discover how teachers may be trained to deal objectively with religion when "it is intrinsic to learning experiences in the various fields of study."

The Executive Secretary was instructed to forward the resolution to the proper persons.

It was recommended that the request for an analysis by a committee of NCEA of new textbooks of the American Institute of Biological Sciences be referred to the textbook review department of The Catholic University of America which is already set up to do this work.

The next meeting of the Board will take place in the Mirror Room of the Shelburne Hotel beginning at 6:30 P.M. on Tuesday, April 4.

The Executive Secretary extended gratitude and thanks to Bishop Wright for his excellent chairmanship of the meeting and to the members of the Board for their contributions to the meeting.

There being no further business to come before the meeting, upon motion, duly made, seconded and carried, the meeting thereupon adjourned at 4:00 P.M.

FREDERICK G. HOCHWALT,
Secretary

Shelburne Hotel
Atlantic City, N.J.
April 4, 1961

The Executive Board of Directors convened with prayer for a dinner meeting in the Shelburne Hotel at 7:30 P.M. on Tuesday, April 4, 1961. His Excellency, the Most Rev. John J. Wright, President General, presided at the business meeting which he opened at 8:45 P.M.

Other members of the Board present were: Brother Bartholomew, C.F.X., Newton Highlands, Mass.; Brother Bernard Peter, F.S.C., New York, N.Y.;

Rt. Rev. Msgr. Henry C. Bezou, New Orleans, La.; Rt. Rev. Msgr. Paul E. Campbell, Pittsburgh, Pa.; Dr. William H. Conley, Milwaukee, Wis.; Rt. Rev. Msgr. Anthony Egging, Grand Island, Neb.; Rev. Edmond A. Fournier, Detroit, Mich.; Rt. Rev. Msgr. Edmund J. Goebel, Milwaukee, Wis.; Rt. Rev. Msgr. John Paul Haverty, New York, N.Y.; Rt. Rev. Msgr. Sylvester J. Holbel, Buffalo, N.Y.; Rt. Rev. Msgr. James E. Hoflich, St. Louis, Mo.; Rt. Rev. Msgr. T. Leo Keaveny, St. Cloud, Minn.; Rev. Daniel Kirwin, Wheeling, W. Va.; Very Rev. James A. Laubacher, S.S., Baltimore, Md.; Very Rev. Msgr. John B. McDowell, Pittsburgh, Pa.; Very Rev. William T. McNiff, O.S.C., Onamia, Minn.; Very Rev. Msgr. Laurence J. O'Connell, East St. Louis, Ill.; Rt. Rev. Msgr. Felix Newton Pitt, Louisville, Ky.; Rev. Thomas F. Reidy, O.S.F.S., Lockport, N.Y.; Very Rev. Paul C. Reinert, S.J., St. Louis, Mo.; Rt. Rev. Msgr. Louis E. Riedel, Milwaukee, Wis.; Rt. Rev. Msgr. Carl J. Ryan, Cincinnati, Ohio; Rt. Rev. Msgr. Frank M. Schneider, Milwaukee, Wis.; Very Rev. Robert J. Slavin, O.P., Providence, R.I.; Rt. Rev. Msgr. Frederick G. Hochwalt, Washington, D.C. Mr. J. Walter Kennedy, New York, N.Y., was also present.

The minutes of the last meeting were accepted as submitted.

The Executive Secretary absented himself from the meeting for the discussion of the two matters immediately following.

It was the unanimous opinion of this Executive Board that the interests of Catholic education in the United States have been extremely well served during all the years as far back as memory runs and the Board saw no reason at all for a change now in the relationship between the NCEA and the NCWC Department of Education.

The Board voted unanimously to re-elect the Executive Secretary for a further term of three years and he was accorded a very grateful vote of appreciation for his service to the Association and to Catholic education.

Arrangements for the Atlantic City convention received approval and high praise from the Executive Board. Special mention was made of the excellent presentation by Bishop Wright at the opening general meeting. It was felt that the arrangements for Masses for priests and delegates were the best yet in Atlantic City. Registration on the first day totaled 8,179. The Executive Secretary reported that His Excellency, Most Rev. John F. Dearden, Archbishop of Detroit, had graciously accepted the invitation of the Board to serve as President General for 1961-62, and that his name would be placed on the slate of officers to be elected at the final general meeting on April 7.

On June 13, the Eden Roc Hotel in Miami Beach, Fla., will be the scene of the Planning Committee Meeting for the 1962 convention. The Executive Board will meet there on June 15. The members were requested to give thought beforehand to ideas for the Detroit convention, especially a theme, in order to make the meetings in Florida more effective.

At its last meeting the Executive Board authorized the chairman to appoint a subcommittee to study the proposal of the Problems and Plans Committee for a Commission on Problems and Trends. The chairman at this meeting appointed Monsignor Schneider, Father Slavin, and Dr. Conley to this subcommittee. They will meet in Florida at the time of the Planning Committee and Executive Board meetings and will report to the Board then. It was pointed out that the Problems and Plans Committee had reconsidered the matter at its meeting in Chicago on March 8-9, and prepared an alternative proposal which it prefers over its original recommendation for a new commission. Copies of this new proposal will be given to the subcommittee of the Board.

The Executive Secretary reported that the needs for additional office space, expansion of staff, and expansion of services are extremely urgent now. The NCEA has grown in prestige but, because of limitations of space, has not been able to grow comparably in services. The ideal solution, of course, would be for the NCEA to put up its own building, part of which could be rented to other Catholic organizations. Perhaps a first step would be to employ an outstanding lay person, experienced in educational administration, who could sit down with fund raising groups to see what would be the best way to proceed in raising the funds, and then to conduct our campaign to secure the money for the building. Such a person, however, is needed also to organize NCEA membership and resulting services for the large and growing lay teacher group within our Catholic schools which numbered 45,000 at last count. This task would include efforts to set up on a national scale, related to NCEA membership, retirement and other fringe benefits for lay teachers at a cost less than would be available to them as single individuals or in diocesan groups. The Board authorized and encouraged the Executive Secretary to take up the matter of a new building with the proper authorities as soon as possible so that the project moves forward in the best interests of NCEA and with as little delay as possible, feeling that this was preferable to moving into some temporary space for the next few years.

In answer to a request from the executive committee of the Special Education Department, the Executive Secretary stated that the national office would assist the department in exploring sources for scholarships for persons in the field of special education so that the department can continue this important project.

It was reported that some concern had been voiced at the executive committee meeting of the Department of School Superintendents over the wording of the phrase in the Board's authorization of the establishment of the Supervisors' Section concerning its relation to the Department of School Superintendents. It was stated that the phrase would be reworded and presented again.

A hearty vote of thanks was extended by the Board to all who had worked on the fine NCEA display in the exhibit area.

The Board extended a vote of thanks to Bishop Wright for his inspiring leadership and for his warm support and service to the Association as President General during the past year.

The meeting adjourned at 9:15 P.M.

FREDERICK G. HOCHWALT,
Secretary

REPORT

REPORT OF THE EXECUTIVE SECRETARY

The General Executive Board expresses its deep gratitude to all the members and friends of the National Catholic Educational Association for their generous support in 1960. The loyalty of the membership has guaranteed successful national meetings. The Association continues to grow which is a healthy indication of its appeal to Catholic educators.

Membership

The membership of the Association, between March 31, 1960, and March 31, 1961, increased from 12,707 to 13,194, a gain of 487 members.

Sustaining Members	44
Institutional Members:	
Major Seminary Department	111
Minor Seminary Department	132
College and University Department	261
Secondary School Department	2,183
Elementary School Department	8,127
Special Education Department	167
School Superintendents' Department	244
Individual Members:	
General	1,511
Newman Club Chaplains	19
Special Education	153
Supervisors	86
Vocations	156
Total Members	13,194

(In addition, there are 145 subscribers to our publications.)

The steady increase in membership is a strong indication of the continuing support of our teachers and administrators. The whole team—superintendents, superiors, supervisors, principals, classroom teachers, and many devoted lay persons—can take credit for the growing strength of the Association. All of us are deeply grateful to those dioceses and religious communities which have achieved 100% membership at the conclusion of the fiscal year 1960. For elementary schools these number twenty-four dioceses: Belleville, Belmont Abbey, Boston, Buffalo, Dubuque, Grand Island, Hartford, La Crosse, Lansing, Marquette, Milwaukee, Ogdenburg, Peoria, Raleigh, Rochester, Rockford, St. Louis, Sioux City, Springfield, Mass., Steubenville, Trenton, Wilmington, Yakima, and Youngstown.

For secondary schools sixty-eight dioceses—half the dioceses in the United States—have achieved 100% membership. They are: Atlanta, Austin, Baker, Belleville, Boston, Brooklyn, Buffalo, Camden, Charleston, Cheyenne, Chicago, Cincinnati, Columbus, Crookston, Dodge City, Dubuque, Duluth, Fall River, Fort Wayne-South Bend, Gary, Grand Island, Greensburg, Harrisburg, Hartford, Honolulu, Kansas City in Kansas, La Crosse, Lafayette, Ind., Lansing, Marquette, Milwaukee, Mobile-Birmingham, Monterey-Fresno, Nashville, New Ulm, Norwich, Ogdensburg, Omaha, Peoria, Byzantine Rite of Philadelphia, Pittsburgh, Pueblo, Raleigh, Rapid City, Reno, Rochester, Rockford, Sacramento, St. Augustine, Salina, San Antonio, Savannah, Seattle, Sioux City, Spokane, Springfield, Ill., Springfield, Mass., Springfield-Cape Girardeau, Mo., Byzantine Rite of Stamford, Steubenville, Superior, Toledo, Trenton, Wheeling, Wilmington, Worchester, Yakima, and Youngstown.

Finances

The Appendix as in previous years carries the financial report for the fiscal year 1960. The report sets down the various categories carried on our books and shows a total of $305,479.34 of current funds administered during 1960.

The Executive Board has asked me to extend warm thanks to the members of the Association for their generosity and loyalty, to the Bishops of the United States, to Catholic publishers and corporations and to the many friends of the Association who during 1960 donated to the Association an amount totaling $13,981.00. We are eager to point out that this continuing help is a source of inspiration and consolation to the staff of the national office.

Staff

Five associate secretaries, one assistant secretary, and an office staff of twenty persons are now required to administer the national office. Following are the current major posts in the Washington office:

Executive Secretary—Msgr. Frederick G. Hochwalt
Associate Secretary, Major and Minor Seminary Department—Position to be filled
Associate Secretary, College and University Department—Rev. William J. Dunne, S.J.
Associate Secretary, School Superintendents' Department—Msgr. O'Neil C. D'Amour
Associate Secretary, Secondary School Department—Rev. C. Albert Koob, O. Praem.
Associate Secretary, Elementary School Department—Sr. Mary Richardine, B.V.M.
Assistant Secretary, Elementary School Department—Sr. Mary Nora, S.S.N.D.
Associate Secretary, Special Education Department—Msgr. Elmer H. Behrmann
Executive Secretary, Sister Formation Section—Sr. Annette, C.S.J.
Secretary for International Exchange—Miss Patricia Burns
Administrative Assistant for Management and Pesonnel—Miss Nancy Brewer
Administrative Assistant for Coordination of Program and Research—Mrs. Winifred Long
Convention and Exhibit Manager—Mr. Joseph O'Donnell

Committees of the Association

In addition to the Executive Board, the chief committee activities of the Association revolve around the Problems and Plans Committee, the Convention Planning Committee, the Richard Lecture Selection Committee, the Washington Committee, and the National Catholic Adult Education Commission. The work of committees identified with the various departments can be found in the *Proceedings* for the respective departments.

Relationships with Other Agencies and Associations

From June 1960 until June 1961 the Association took part in the following conferences and meetings with representatives as indicated:

June 6-17—Association for Higher Education, National Education Association, Seminar for College and University Presidents—Rev. William J. Dunne, S.J., of the NCEA staff; Rev. Patrick A. Donohoe, S.J., President, University of Santa Clara, Santa Clara, Calif.; Rev. Raymond A. Roesch, S.M., President, University of Dayton, Dayton, Ohio.

June 8—U.S. Office of Education, Meeting of Representatives of Higher Education Associations—Rev. William J. Dunne, S.J.

June 11—*Scholastic Magazine,* Advisory Council—Rt. Rev. Msgr. O'Neil C. D'Amour, of the NCEA staff.

June 13-17—Second Workshop for Supervisors, Loretto Heights College, Loretto, Colo.—Sister Mary Richardine, B.V.M., of the NCEA staff.

June 14—Higher Education Group of Washington, D.C.—Rev. William J. Dunne, S.J.

June 20-21—U.S. Office of Education, Meeting on State and Regional Organization of Higher Education—Rev. Joseph A. Sellinger, S.J., Dean, College of Arts and Sciences, Georgetown University, Washington, D.C.

June 21—U.S. Office of Education, Meeting on "Degree Mills"—Rt. Rev. Msgr. O'Neil C. D'Amour.

June 21-24—National Commission on Teacher Education and Professional Standards, National Conference—Rev. J. Cyril Dukehart, S.S., Sister Mary Emil, I.H.M., and Sister Mary Richardine, B.V.M., of the NCEA staff; Brother Adelbert James, F.S.C., Head, Education Department, Manhattan College, New York, N.Y.; Rev. Malcolm T. Carron, S.J., Assistant Dean, College of Arts and Sciences, University of Detroit, Detroit, Mich.; Rev. Carl A. Hangartner, S.J., Coordinator of Teacher Education, Saint Louis University, Saint Louis, Mo.; Mr. William J. Nelligan, Dean, School of Education, St. John's University, Jamaica, N.Y.; Mr. Timothy O'Keefe, Professor of Education, St. Thomas College, St. Paul, Minn.; Dr. Strickler, Director, Master of Arts Teaching Program, Department of Education, University of Notre Dame, Notre Dame, Ind.; Rev. John E. Walsh, C.S.C., Head, Department of Education, University of Notre Dame, Notre Dame, Ind.; Dr. John Wozniak, Chairman, Department of Education, Loyola University, Chicago, Ill.

June 27-July 1—Institute on the Gifted Child in Elementary and Secondary Schools, Boston College, Chestnut Hill, Mass.—Sister Mary Richardine, B.V.M.

June 30—Center for Applied Research in Education, Inc., Advisory Board of Review—Rt. Rev. Msgr. Frederick G. Hochwalt, Executive Secretary.

July 10-16—American Alumni Council and American Colleges Public Relations Association—Rev. Brian A. McGrath, S.J., Academic Vice President, Georgetown University, Washington, D.C.

July 12-15—Navy Department Annual Orientation Cruise—Rev. J. Cyril Dukehart, S.S.

July 16-17—Association for Higher Education, National Education Association, Planning Committee—Sister Annette, C.S.J., of the NCEA staff.

July 24-30—German-American Educational Conference, Munich, Germany—Rt. Rev. Msgr. O'Neil C. D'Amour; Rt. Rev. Msgr. Henry C. Bezou, Superintendent of Schools, Achdiocese of New Orleans, La.; Very Rev. Charles S. Casassa, S.J., President, Loyola University, Los Angeles, Calif.; Rev. Charles Donovan, S.J., Dean, Boston College, School of Education, Chestnut Hill, Mass.; Very Rev. Msgr. Justin A. Driscoll, Superintendent of Schools, Archdiocese of Dubuque, Iowa; Rt. Rev. Msgr. Anthony Egging, Superintendent of Schools, Diocese of Grand Island, Neb.; Very Rev. Msgr. John J. Endebrock, Superintendent of Schools, Diocese of Trenton, N.J.; Rt. Rev. Msgr. Edmund J. Goebel, Superintendent of Schools, Archdiocese of Milwaukee, Wis.; Rt. Rev. Msgr. James E. Hoflich, Secretary for Education, Archdiocese of Saint Louis, Mo.; Rev. Mark Hurley, Principal, Marin Catholic High School, San Rafael, Calif.; Rev. Herman H. Kenning, Assistant Superintendent of Schools, Archdiocese of Cincinnati, Ohio; Very Rev. Msgr. Edgar McCarren, Secretary of Education, Diocese of Rockville Centre, N.Y.; Very Rev. Edward O'Donnell, S.J., President, Marquette University, Milwaukee, Wis.; Rt. Rev. Msgr. Felix Newton Pitt, Secretary, Catholic School Board, Archdiocese of Louisville, Ky.; Rev. Edward Rooney, S.J., President, Jesuit Educational Association, New York, N.Y.; Rt. Rev. Msgr. Frank Schneider, Rector, St. Francis Major Seminary, Milwaukee, Wis.; Very Rev. Msgr. Roman Ulrich, Superintendent of Schools, Archdiocese of Omaha, Neb.

July 25—Phelps-Stokes Fund, Meeting on East and Central African Exchange Programs—Miss Patricia Burns of the NCEA staff.

August 5-17—Workshop on the Role of the Faculty in Sister Formation, Marquette University, Milwaukee, Wis.—Sister Mary Richardine, B.V.M., and Sister Mary Emil, I.H.M.

August 18—American Council on Education, Committee on Relationships of Higher Education to the Federal Government—Rt. Rev. Msgr. Frederick G. Hochwalt.

August 25—U.S. Office of Education, Briefing Session on Auto-Instructional Methods and Devices of Teaching Machine Variety—Rev. Richard D. Mulroy, O. Praem., and Rev. John Culkin, S.J., of the NCEA staff.

August 25-27—International Seminar on Special Education—Rev. William F. Jenks, C.Ss.R., of the NCEA staff.

September 7—National Aviation Education Council, Planning Meeting—Rev. Richard D. Mulroy, O.Praem.

September 7-9—National Science Foundation, Screening Panel—Sister Annette, C.S.J.

September 9—U.S. Office of Education, Advisory Committee of National Organizations—Rev. William J. Dunne, S.J.

September 12-14—Eleventh Annual Mission-Sending Societies Meeting —Sister Annette, C.S.J., and Miss Patricia Burns.

September 13—Washington International Center—Rt. Rev. Msgr. O'Neil C. D'Amour.

September 15—U.S. Office of Education, Meeting of Representatives of Higher Education Associations—Rev. William J. Dunne, S.J.

September 16-20—Fifteenth National Conference on Citizenship—Mrs. Marguerite Campbell and Miss Carol Niedzialek of the NCEA staff.

September 17—U.S. Office of Education, Special Consultants Committee on NDEA—Rt. Rev. Msgr. Frederick G. Hochwalt.

September 22—National Education Association, Association for Higher Education, National Conference Program Planning Meeting—Rev. William J. Dunne, S.J.

September 23—Insurance Institute for Highway Safety, Board of Judges —Rt. Rev. Msgr. O'Neil C. D'Amour.

September 23-24—Association of American Colleges, Commission on Christian Higher Education—Rev. William J. Dunne, S.J.

September 28—American Colleges Public Relations Association—Rev. William J. Dunne, S.J.

October 5—U.S. Office of Education, Press Conference on Cooperative Research Program, Emphasis on the Study of the Gifted Child—Rev. Richard D. Mulroy, O.Praem.

October 6-7—American Council on Education—Rt. Rev. Msgr. Frederick G. Hochwalt, Rev. William J. Dunne, S.J., and Mrs. Winifred R. Long of the NCEA staff.

October 6-7—Rhode Island State Department of Education, Conference for Supervisory Personnel—Sister Mary Richardine, B.V.M., and Sister Mary Nora, S.S.N.D., of the NCEA staff.

October 8—Council for Basic Education—Sister Mary Richardine, B.V.M., and Sister Mary Nora, S.S.N.D.

October 10-11—Air Force ROTC Advisory Panel Meeting—Rev. Brian A. McGrath, S.J.

October 11—Higher Education Group of Washington, D.C.—Rev. William J. Dunne, S.J.

October 11-12—Wisconsin State Principals Association—Rev. Richard D. Mulroy, O.Praem.

October 12-13—Round Table of National Organizations—Rt. Rev. Msgr. O'Neil C. D'Amour.

October 14—Catholic Association for International Peace—Miss Patricia Burns.

October 17-21—Forty-eighth National Safety Congress and Exposition—Rt. Rev. Msgr. O'Neil C. D'Amour.

October 18—American Association of University Professors, Georgetown University Chapter—Rev. William J. Dunne, S.J.

October 18-21—National Association of Educational Broadcasters—Rev. John Culkin, S.J.

October 20—Education Press Association Luncheon—Miss Betty Hasselman of the NCEA staff.

October 20—Catholic Educational Association of Pennsylvania—Sister Mary Richardine, B.V.M.

October 22—International Catholic Students Organization—Miss Patricia Burns.

October 22—Religious Education Association, Application Committee and Executive Committee for Workshops—Sister Annette, C.S.J.

October 25—Federal Housing Authority, College Housing Meeting—Rev. William J. Dunne, S.J.

October 27-28—Twenty-fifth Educational Conference under auspices of Educational Records Bureau and American Council on Education—Rev. William J. Dunne, S.J.

October 27-29—Council on Cooperation in Teacher Education—Sister Annette, C.S.J.; Sister Mary Emil, I.H.M.; Mr. William J. Nelligan, Dean, School of Education, St. John's University, Jamaica, N.Y.

October 29—Educational Testing Service, Invitational Conference on Testing—Rev. William J. Dunne, S.J.

October 31-November 4—National Council of Catholic Women—Rt. Rev. Msgr. O'Neil C. D'Amour.

November 3—Foreign Visitors Office, National Catholic Welfare Conference, National Advisory Committee—Miss Patricia Burns.

November 9—American Council on Education, Sixth Annual Conference on University Contracts Abroad—Mrs. Winifred R. Long.

November 10—U.S. Office of Education, National Advisory Committee on Exchange of Teachers—Miss Patricia Burns.

November 11—U.S. Office of Education, Special Consultants Committee on NDEA—Rt. Rev. Msgr. Frederick G. Hochwalt.

November 11—National Association of Foreign Student Advisors, Regional Meeting—Miss Patricia Burns.

November 14—Conference Board of Associated Research Councils, Advisory Screening Committee—Rev. William J. Dunne, S.J.

November 15—Higher Education Group of Washington, D.C.—Rev. William J. Dunne, S.J.

November 19-21—Fund for the Advancement of Education, Reading Conference—Sister Mary Richardine, B.V.M.

November 21—U.S. Office of Education, Dinner Meeting—Rt. Rev. Msgr. Frederick G. Hochwalt.

November 22—U.S. Office of Education, Special Consultants Committee on NDEA— Rt. Rev. Msgr. Frederick G. Hochwalt.

November 24-26—National Council of Teachers of English—Sister Mary Richardine, B.V.M., and Sister Mary Nora, S.S.N.D.

November 25-26—Middle States Accrediting Association—Rev. Richard D. Mulroy, O.Praem.
November 27—University of Pittsburgh, Project Talent, Advisory Council —Rt. Rev. Msgr. O'Neil C. D'Amour.
November 28-29—Southern Association of Colleges and Secondary Schools —Rev. Richard D. Mulroy, O.Praem.
November 29-30—American Council on Education, Committee on Relationships of Higher Education to the Federal Government—Mr. George Reed, National Catholic Welfare Conference, Washington, D.C.
November 30-December 3—Institute of International Education, Fourth National Conference on Exchange of Persons—Miss Patricia Burns.
December 1-2—National Association of Exhibit Managers—Mr. Joseph O'Donnell of the NCEA staff.
December 2-4—New England Association of Colleges and Secondary Schools—Rev. Richard D. Mulroy, O.Praem.
December 3—Guild of Catholic Physicians and Surgeons—Sister Annette, C.S.J.
December 9—Army ROTC Meeting—Rev. Brian A. McGrath, S.J.
December 9—*The Catholic Youth Encyclopedia,* Editorial Advisory Board —Rt. Rev. Msgr. O'Neil C. D'Amour, Rev. Richard D. Mulroy, O.Praem., Sister Mary Richardine, B.V.M., and Sister Annette, C.S.J.
December 10—American Council on Education, Seminar on Federal Relations—Rt. Rev. Msgr. O'Neil C. D'Amour and Very Rev. Robert J. Slavin, O.P., President, Providence College, Providence, R.I.
January 10-12—Association of American Colleges—Rev. William J. Dunne, S.J.
January 10-12—College Entrance Examination Board—Rev. Richard D. Mulroy, O.Praem.
January 23—U.S. Office of Education, National Advisory Committee on Exchange of Teachers—Miss Patricia Burns.
January 25—American Council on Education—Rev. William J. Dunne, S.J.
January 27—U.S. Office of Education, Advisory Committee of National Organizations—Rev. William J. Dunne, S.J.
January 27—National Council of Boy Scouts of America—Rev. Richard D. Mulroy, O.Praem.
January 27-28—Catholic Committee on Inter-American Student Problems —Miss Patricia Burns.
January 30-February 3—Fund for the Republic and National Conference of Christians and Jews Joint Meeting—Rt. Rev. Msgr. O'Neil C. D'Amour.
February 2—Institute of International Education, Washington Advisory Committee—Rt. Rev. Msgr. Frederick G. Hochwalt.
February 2—Maryknoll International Student Committee—Miss Patricia Burns.
February 3—Institute of International Education—Miss Patricia Burns.
February 11-15—National Association of Secondary School Principals— Rev. Richard D. Mulroy, O.Praem.
February 14—Higher Education Group of Washington, D.C.—Rev. William J. Dunne, S.J.
February 17—Keep America Beautiful, National Advisory Council—Mr. Frank Casey, Department of Education, National Catholic Welfare Conference, Washington, D.C.
February 20—National Conference of Christians and Jews, Brotherhood Dinner—Rt. Rev. Msgr. O'Neil C. D'Amour.
February 22-25—American Association of Colleges for Teacher Education—Rev. William J. Dunne, S.J.
February 23—American Association of University Professors—Rev. Brian A. McGrath, S.J.

February 27—Catholic Association for International Peace, Breakfast Meeting—Miss Patricia Burns.

March 1—Washington International Center—Rt. Rev. Msgr. O'Neil C. D'Amour.

March 5—American Council on Education, Committee on Television—Sister Annette, C.S.J.

March 5—International Catholic Students Organization, General Council Meeting—Miss Patricia Burns.

March 6-8—Sixteenth National Conference on Higher Education—Rev. William J. Dunne, S.J., and Sister Annette, C.S.J.

March 6-8—Middle States Association Visiting Committee—Rev. Richard D. Mulroy, O.Praem.

March 11—Council for Elementary Science International—Sister Mary Richardine, B.V.M., and Sister Mary Nora, S.S.N.D.

March 12—International Reading Association—Sister Mary Richardine, B.V.M., and Sister Mary Nora, S.S.N.D.

March 12-13—Association of American Colleges, Commission on Christian Higher Education—Rev. William J. Dunne, S.J.

March 13—National Council of Teachers of English—Sister Mary Richardine, B.V.M., and Sister Mary Nora, S.S.N.D.

March 13-16—Association for Supervision and Curriculum Development—Sister Mary Richardine, B.V.M., and Sister Mary Nora, S.S.N.D.

March 14-15—Wisconsin State Principals Association—Rev. Richard D. Mulroy, O.Praem.

March 15-17—Conference on Vocational Rehabilitation of the Adult Deaf—Very Rev. Msgr. Elmer H. Behrmann of the NCEA staff.

March 17-18—National Merit Scholarship Corporation, Advisory Board—Rev. Richard D. Mulroy, O.Praem.

March 22-24—North Central Association of Colleges and Secondary Schools—Rev. Richard D. Mulroy, O.Praem.

March 23—American Council on Education, Seminar on Higher Education and World Affairs—Rt. Rev. Msgr. Frederick G. Hochwalt and Dr. C. Joseph Nuesse, Dean, School of Social Science, The Catholic University of America, Washington, D.C.

March 23-24—American Council on Education, Commission on Education and International Affairs—Mrs. Winifred R. Long.

March 25-28—American Association of School Administrators, Regional Meeting—Sister Mary Richardine, B.V.M., and Sister Mary Nora, S.S.N.D.

March 26—University of Pittsburgh, Project Talent, Advisory Council—Rt. Rev. Msgr. O'Neil C. D'Amour.

March 27—National League for Nursing—Rev. William J. Dunne, S.J.

March 29-31—National Conference on Youth Service Abroad, American University—Miss Patricia Burns.

April 10-13—National Association of Foreign Student Advisers—Miss Patricia Burns.

April 13—American Council on Education, Committee on Relationships of Higher Education to the Federal Government—Rev. William J. Dunne, S.J.

April 13-14—Round Table of National Organizations—Rt. Rev. Msgr. O'Neil C. D'Amour.

April 22—Information Day on Apostolic Opportunities Abroad—Miss Patricia Burns.

April 24-28—National Aviation Education Council, Inspection of Air Force Facilities—Rev. Lawrence Gauthier, The Catholic University of America, Washington, D.C.

April 25—National University Extension Association, Committee on Discussion and Debate Materials and Interstate Cooperation—Rev. Richard D. Mulroy, O.Praem.

April 25—Army ROTC Meeting—Rev. Brian A. McGrath, S.J.

April 25—National Conference of Christians and Jews—Rt. Rev. Msgr. O'Neil C. D'Amour.

May 2—Forty-ninth Annual Meeting of the Chamber of Commerce, Education Committee Luncheon Meeting—Rt. Rev. Msgr. Frederick G. Hochwalt.

May 3—U.S. Committee for the United Nations, Annual Membership Meeting—Miss Patricia Burns.

May 6—National Council of Catholic Men—Rt. Rev. Msgr. O'Neil C. D'Amour.

May 9—Higher Education Group of Washington, D.C.—Rev. William J. Dunne, S.J.

May 13—Catholic Commission on Intellectual and Cultural Affairs—Rt. Rev. Msgr. Frederick G. Hochwalt.

May 15—U.S. Department of State, Conference—Rt. Rev. Msgr. Frederick G. Hochwalt.

May 15—National Association of Secondary School Principals, Activities Planning Committee—Rev. Richard D. Mulroy, O.Praem.

May 24-26—Conference on Unemployed, Out of School Youth in Urban Areas—Brother Thomas More, C.F.X., Supervisor for Secondary Schools, Xaverian Brothers, Baltimore, Md.

Conclusion

The entire staff joins with me and the General Executive Board to express to all of our friends our deepest gratitude. National cooperation remains the key word and with its presence we are assured of a glowing future. We shall try to meet all day-to-day challenges with our most cordial cooperation.

FREDERICK G. HOCHWALT,
Executive Secretary

GENERAL MEETINGS

PROCEEDINGS

Atlantic City, New Jersey
April 4-7, 1961

The fifty-eighth annual convention of the National Catholic Educational Association was held in Atlantic City, New Jersey, April 4-7, 1961, under the patronage of His Excellency, the Most Reverend Archbishop Celestine J. Damiano, D.D., Bishop of Camden. Rt. Rev. Msgr. Charles P. McGarry, Superintendent of Schools for the Diocese of Camden, served as general chairman of the local committee. The other members of the committee were: Rt. Rev. Msgr. Joseph B. McIntyre; Rt. Rev. Msgr. James C. Foley; Very Rev. John J. McMenamin, O.S.A.; and Rev. John J. Clark.

The convention was opened on April 4 with a Solemn Pontifical Mass in St. Nicholas Church at 9:30 A.M. This was followed by the opening general meeting held in the Ballroom of Convention Hall. The formal opening of the exhibits took place on the musicians' balcony overlooking the main floor in Convention Hall at 2:00 P.M. The opening meetings of the departments and sections began at 2:30 P.M. and continued on April 5, 6, and 7. The convention closed with a final general meeting held in the Ballroom of Convention Hall on Friday, April 7, at 9:30 A.M. Other associations holding meetings in conjunction with that of the NCEA were: Byzantine Rite, Archdiocese of Philadelphia, Teachers' Institute, the Catholic Audio-Visual Educators' Association, the Catholic Business Education Association, and the National Catholic Kindergarten Association.

SOLEMN PONTIFICAL MASS

A Solemn Pontifical Mass was celebrated for the delegates by His Excellency, the Most Reverend Archbishop Celestine J. Damiano, D.D., Bishop of Camden, in St. Nicholas Church at 9:30 A.M. on Tuesday, April 4. The Archbishop also delivered the sermon.

OPENING GENERAL MEETING

The opening general meeting of the fifty-eighth annual convention was called to order in the Ballroom of Convention Hall at 11:15 A.M. on April 4 by the chairman, Monsignor Frederick G. Hochwalt. Rt. Rev. Msgr. Frank W. Schneider, one of the Vice Presidents General of the Association, said the opening prayer.

After cordially welcoming the delegates to the convention, Monsignor Hochwalt introduced the keynote speaker of the meeting, the Most Reverend John J. Wright, D.D., President General of the Association, who delivered an address on the theme of the convention, "The Objectives of Christian Education in Contemporary Society."

Following the keynote address, the Most Reverend Archbishop Celestine J. Damiano, D.D., Bishop of Camden, extended his greetings to those attending the convention. He also read the following message which he had received from His Holiness, Pope John XXIII, and signed by Cardinal Tardini, Secretary of State:

> The Holy Father sends a sincerely grateful message of filial devotion to the President General, the officers and the members of the National Catholic Educational Association. He expresses his heartfelt gratitude and appreciation to all those present and assures them that he will pray for a successful meeting. He fervently invokes Divine Guidance and Illumination on the deliberations of the fifty-eighth annual convention

and lovingly imparts to the delegates attending the meeting his paternal apostolic blessing.

Following the reading of the Pope's message, Monsignor Hochwalt announced the membership of the Nominations Committee: Rt. Rev. Msgr. James E. Hoflich, Chairman; Rt. Rev. Msgr. Timothy F. O'Leary; and Sister Jerome Keeler, O.S.B. Monsignor also announced that commemorative plaques would be presented at the formal opening of the exhibits to those exhibitors who have exhibited with the Association for twenty-five years.

The session closed at 12:30 P.M. with a prayer by Bishop Wright.

FORMAL OPENING OF THE EXHIBITS

The fifty-eighth annual NCEA Convention Exhibit was opened formally at 2:00 P.M. on Tuesday, April 4, 1961. The ceremony marking the exhibit opening took place on the musicians' balcony overlooking the main floor in Convention Hall.

After the singing of the national anthem by Miss Elsie Mecaskie, Director of Vocal Music at the Atlantic City High School, Monsignor Frederick G. Hochwalt, NCEA Executive Secretary, welcomed all the exhibitors to the convention and expressed his gratitude to them for their loyal attendance and support throughout his seventeen years of service to the Association. Mr. Joseph O'Donnell, NCEA Exhibit Manager, then introduced the Most Reverend John J. Wright, D.D., Bishop of Pittsburgh and President General of the NCEA, who presented 25-year commemorative plaques to twenty-one longstanding NCEA exhibitors. Bishop Wright extended a personal greeting to the exhibitors and commented on the valuable service they render to Catholic education throughout the country. He urged all the delegates present to patronize the NCEA exhibitors.

Mr. Leo Flatley, Sales Manager for the Catholic Division of Holt, Rinehart and Winston and President of the National Catholic Educational Exhibitors, Inc., concluded the ceremony with an acknowledgment of the tribute paid to the exhibitors.

CLOSING GENERAL MEETING

The closing general meeting was called to order at 9:30 A.M. on Friday, April 7, by Monsignor Frederick C. Hochwalt. The opening prayer was said by the Most Rev. John J. Wright, D.D.

Rt. Rev. Msgr. Bernard T. Rattigan, Assistant to the Vice Rector in Academic Affairs, The Catholic University of America, gave a summary of the events of the Convention and mentioned many of the highlights of the meeting.

Following Monsignor Rattigan's summarization, Monsignor Hoflich presented the following list of nominees for office for 1961-62:

President General: Most Rev. John F. Dearden, D.D., Archbishop of Detroit, Mich.

Vice Presidents General:
    Rt. Rev. Msgr. Frank M. Schneider, Milwaukee, Wis.
    Rev. Edmond A. Fournier, Detroit, Mich.
    Very Rev. Armand H. Desautels, A. A., Worcester, Mass.
    Rt. Rev. Msgr. Carl J. Ryan, Cincinnati, Ohio
    Rt. Rev. Msgr. Edmund J. Goebel, Milwaukee, Wis.
    Rt. Rev. Msgr. Paul E. Campbell, Pittsburgh, Pa.
    Rt. Rev. Msgr. Sylvester J. Holbel, Buffalo, N.Y.

The slate was adopted unanimously. Monsignor Hoflich also announced that, at the meeting of the Executive Board on April 4, Monsignor Hochwalt was re-elected as Executive Secretary of the Association for a three-year period.

Monsignor Hochwalt extended sincere thanks, on behalf of the Executive Board of the NCEA, to the chairman and members of the committee for their fine work.

Very Rev. Msgr. Horkan, Superintendent of Schools for the Archdiocese of Detroit, in the name of the new President General of the Association, the Most Rev. John F. Dearden, D.D., Archbishop of Detroit, extended a warm invitation to all the delegates to come to Detroit for the fifty-ninth annual meeting of the NCEA.

Monsignor Hochwalt thanked Bishop Wright for his inspiring direction of the Association over the past year. Bishop Wright then came to the podium and emphasized the importance of the spirit of unity. He pointed out that the NCEA convention is a convention of workers rather than of leaders, and thanked all those who had worked toward making the convention a success. He also advised that messages of gratitude should be sent to His Holiness, Pope John XXIII, to Archbishop Damiano, and to the President of the United States for their interest in the work of the Association. In conclusion the Bishop read the following message which he had received from President Kennedy:

> I was pleased to note the theme of the 58th annual meeting of the National Catholic Educational Association for it highlights the extremely important contribution which private education conducted under religious auspices can make to the nation. You who are in the field of education, I know, are especially aware of the challenges which this nation and indeed the whole of western civilization face in the next decade. I dare say that never in the more than half century of most productive effort have the members of your Association been faced with a more important task of transmitting and applying sound values to modern problems.
>
> Catholic education at every level has served the nation well. I am confident that the dedicated men and women who have served so selflessly in the past will continue to serve their nation and their church.

The meeting closed with prayer at 10:15 A.M.

FREDERICK G. HOCHWALT,
Secretary

ADDRESS

OBJECTIVES OF CHRISTIAN EDUCATION IN CONTEMPORARY SOCIETY

MOST REV. JOHN J. WRIGHT, D.D., BISHOP OF PITTSBURGH, PRESIDENT GENERAL, NCEA

Obviously the theme of our convention implies some special emphases that Christian education must have in the particular times in which we live. Such an implication is, of course, understandable, but its very statement suggests a fallacy against which we must always be on guard. It is the fallacy that because civilizations and societies may vary from time to time, therefore the nature and objectives of education must similarly change. This is the implication one sometimes catches in the titles of books, articles, or lectures on "Education for the Twentieth Century" or (more modestly!) "Education for the Space Age."

Techniques vary; the basic concepts of education remain constant. Superficial needs vary; basic human nature remains the same. This is trite enough stuff, but it is often forgotten in debates and discussions of education and, indeed, of human nature.

Every now and again something happens to remind us of unchanging human nature and of the consequent need for constant educational objectives. Douglas Woodruff delights to tell of one such happening. He relates that his moment of greatest ecstasy in the contemporary prelude to the Space Age occurred a year or so ago during a week of recess of the British schools.

The youngsters were duly treated to a science exhibit, featuring the Space Age, in a great London exhibition hall. A hapless commentator for the BBC showed up on the television screen one morning following school boys around the hall as they gazed at exhibits setting forth the wonders of the Space Age: communications in the Space Age, business in the Space Age, art in the Space Age, entertainment in the Space Age, government in the Space Age, and all the rest of it. The BBC commentator said to his television audience: "Let's question a couple of these young people. You adults don't understand all this. You live in another age, an age that is past. These young people will be citizens of the Space Age, the future. Let's see what they think of these wonders that will mean so much to them, but probably mean little to you."

So he went up to the first moppet and put the mike in front of him, saying, "Laddy, did you see the exhibit on Science in the Space Age?"

"I did," said the youngster.

"Well," he said, "tell me, now, what is your hobby?"

The boy replied, "Stamp collecting."

The tely man looked a little crestfallen, but he tried again with the dull persistence of his type. Bearing down on a second lad, he said to him, "Well, sonny! Maybe you're more adventurous. Wouldn't you like to journey to the moon?"

The boy said, "No!"

"Why not?" the tely man gasped.

The lad said, "I want to stay home."

"Well," he asked, "wouldn't you like to go later?"

"Yes," he said, "when some other people have gone first and come back. In the meantime, I want to finish school."

Then the unfortunate commentator tackled a third kid. "What would you like to be in the Space Age? Wouldn't you like to be an astronaut? Wouldn't you like to pilot one of these machines out into space?"

The kid said, "No, I would like to be a Catholic priest and preach the Gospel all over the world!"

The BBC man could not have been more dismayed. Such an answer indubitably violated the regulations against controversial subjects on the radio and television of a land that bows only to a constitutional Deity. But he made a quick recovery.

He said, "That is an unusual point of view."

"Not at all," said the kid. "A lot of boys agree with me. They want to be priests, too!"

My point is minor, but I think it is clear. The objectives of all sane education in contemporary society will be essentially the same as they have been in any other society of humans; certainly the objectives of Christian education will remain basically constant. They will be shaped in contemporary society as always, by the concept of education as the complete and harmonious development of all the faculties distinctive of man, a concept which includes, of necessity, intellectual and moral, personal and social, secular and religious elements, all of these in varying proportions in varying societies, but each of them in proper part so long as the society is truly human.

When the 1852 Pastoral Letter of The First Plenary Council of Baltimore pleaded that we Catholics "listen not to those who would persuade you that religion can be separated from secular instruction" and warned against the unhappy consequences that must follow "if your children, while they advance in human sciences, are not taught the science of the saints," our religious forefathers were speaking in terms of a comprehensive concept of education that all Christians and Jews once understood well, as, indeed, many still do; it was a concept of education that wise pagans also perceived with crystal clarity, as did Plato, for example.

Against the background of this concept of education, our intellectual and moral, personal and social, secular and religious objectives in education remain so fixed that one can state them for our contemporary society in terms of their American statement from almost any Catholic generation. From the very first grade of the primary school to the last lecture of the loftiest graduate degree we are empowered by Church or State to grant, we do well to take our lead still from John Lancaster Spalding in *what* we teach, in *how* we teach and in all the attitudes we *have* and *inculcate* toward what and how to teach in Catholic American education. Spalding's words, published in 1890, have even now a contemporary ring and a perennial validity:

"We need men whose intellectual view embraces the history of the race, who are familiar with all literature, who have studied all social movements, who are acquainted with the development of philosophic thought, who are not blinded by physical miracles and industrial wonders, but know how to appreciate all truth, all beauty, all goodness. And to this wide culture they must join the earnestness, the confidence, the charity, and the purity of motive which Christian faith inspires. We need scholars who are saints, and saints who are scholars. We need men of genius who live for God and their country; men of action who seek for light in the company of those who know; men of religion who understand that God reveals Himself in science, and works in Nature, as in the soul of man, for the good of those who know (and . . .) those who love Him."

I have spoken of the contemporary ring and perennial validity of John Lancaster Spalding's statement of our Catholic American educational objectives. One might say the same of the insights to which Archbishop John Ireland gave ringing and valiant expression in his sermon for Cardinal Gibbons' silver jubilee of episcopal consecration. That was in 1893—but every concept, every word is freshly relevant to 1961 and will be to every moment of the dynamic decades of the Space Age. John Ireland said:

"Let us note the chief characteristics of the age. The age is ambitious of knowledge. Its searchings know no rest and submit to no limitations. Be it so. The Catholic Church proclaims that all truth, natural as well as supernatural, is from God, and that the mind grows more Godlike as it absorbs truth in more generous proportions. The discoveries of the age, whether in minute animalcules or in vast fiery orbs, demonstrate God. Through all the laws of the universe they show forth an absolute cause, all-wise, all-powerful, eternal. The fruits of all historical research, of all social and moral inquiry, give us Christ rising from the dead and raising the world from the dead. They give us Christ's Church as the enduring embodiment of Christ's mission, The knowledge of the age! The age has not a sufficiency of knowledge; and the need of the hour, the duty of the Church, is to stimulate the age to deeper researches, to more extensive surveyings, until it has left untouched no particle of matter that may conceal a secret, no incident of history, no act in the life of humanity, that may solve a problem. . . . The age loves knowledge; let us be patrons of knowledge. Let us be the most erudite historians, the most experienced scientists, the most acute philosophers; and history, science, and philosophy will not be divorced from religion. . . ."

One of the objectives that Archbishop Ireland considered would be served by such spontaneous and generous blessing by the Church of the knowledge of the age is the progress of truth, all truth, for its own sake; but he was shrewdly mindful, too, of how this mood in our educational programs and objectives would also greatly serve the interests of the Church herself. So, again, was Bishop John Spalding; indeed, Spalding's sermon during the Third Plenary Council of Baltimore (1884) on the education of priests needs only the addition of the words "and laymen" to the words "the Catholic priest" to make it an up-to-date statement of our needs and objectives in terms of the service of the Church by education. Let me recall John Spalding's words, adding only the words "and laymen," as suggested:

"In the face of the modern world, that which the Catholic priest (and layman) most needs, after virtue, is the best cultivation of mind, which issues in comprehensiveness of view, in exactness of perception, in the clear discernment of the relations of truths and of the limitations of scientific knowledge, in fairness and flexibility of thought, in ease and grace of expression, in candor, in reasonableness; the intellectual culture which brings the mind into form, gives it the control of its faculties, creates the habit of attention and develops firmness of grasp. The education of which I speak is expansion and discipline of mind rather than learning; and its tendency is not so much to form profound dogmatists, or erudite canonists, or acute casuists, as to cultivate a habit of mind, which, for want of a better word, may be called philosophical, to enlarge the intellect, to strengthen and supple its faculties, to enable it to take connected views of things and their relations, and to see clear amid the mazes of human error and through the mists of human passion. . . ."

If these objectives were necessary and valid at the dawn of the century, the mid-century decades find them more urgently so. And if they are necessary and valid for what Christian education owes the Church, they are not less so for what Christian education owes as its essential and indispensable contribution to human civilization.

That contribution is a constant theme of the Christian humanism explicit in the encyclicals of the modern Popes. It is a frequent subject of painstaking study by our best Catholic and not a few non-Catholic students of the plight of Western civilization. It is suggested, briefly and admirably, by Christopher Dawson in a timely essay in *The Commonweal* this very week.

Dawson points out that, if our society is to survive, it needs some higher principle of coordination than any purely political consensus or any mere coincidence of commercial interests. He points out that no "rational, scientific substitute for religion" can provide such a principle of coordination for a culture, but that such a principle must of necessity involve a transcendence which is essentially theological. He concludes that it is essential that we should not allow popular anti-theological prejudice to blind us to the vital sociological and psychological functions that religion has in world civilization.

He emphasizes that, even though gradually deprived of intellectual and social influence on modern culture, religion still offers modern technological society a principle of spiritual coordination and a principle of unity—and he points out that it is in the field of education that the need in which civilization stands and the solution which religion offers can be brought together.

Dawson reminds us that the great schism which has split secular life from religious and even moral inspiration has by no means been due to a failure entirely on the secular side. He underscores how modern Christians, while retaining their theological beliefs in a transcendent moral order and in a spiritual community, have not always matched their theoretical acceptance of these by their cultural realization, and this he rightly acknowledges to be largely the fault of our education, by which he means even the education provided by and in the Church.

What is needed, he argues, is nothing less than a radical reform of Christian education: an intellectual revolution which will restore the internal unity of Christian culture. He concedes that the needed changes of emphasis and curriculum cannot be accomplished in our lifetime, but he makes clear, what no one in this convention need be told, that this is no time for us to sell short or to permit anyone else to sell short the relevance of Christian education to that spiritual crisis in our civilization which complicates every political, social, economic and military problem on the front pages of the daily paper and lies behind the anxieties of every statesman and citizen capable of enlightened concern.

The relevance of Christian education to the spiritual crisis of Western civilization and the place of our responsibility to that civilization among the objectives of our educational system are presently pinpointed in terms of the special responsibilities of America and the part that religious education must necessarily play in helping prepare America for her part in the moral regeneration of the world.

That relevance requires that we emphasize the place of directly moral and religious education in the common good of America, in America's heritage of ideas and idealism. There is in America an established tradition of separation of Church and State; to the origin of that tradition Catholics made historical contribution in Maryland; to the development of that tradition most religious and political movements have contributed in one way or another. Both America and the Church have profited greatly from this tradition; no one who loves either can possibly question that fact or seek to reduce the safeguards which have made it possible.

But even with the strongest attachment to the separation of Church and State, there has not been, until recently, any widespread suggestion that intellectual life and moral idealism, or that religious values and the American civil heritage, are similarly to be separated; the common good of America presupposes and depends upon the necessity that there be piety in citizens and patriotism in believers. In fact, it has been largely the spiritual nourishment of our civic idealism that has accounted for the unique moral prestige and political stability of America among modern nations, many of which have been bedeviled and debilitated by a secularism lifted to the level of a creed and by religion therefore maneuvered into the ugly position of a political pressure.

This would be a disastrous moment for America to be pressured into educational patterns which would discount the place of religious ideas in civic idealism and which would seek to embarrass the efforts of those who strive to relate religious inspiration to secular education in maximum possible degree. Quite the contrary; this is a time for vigilance against the divorce of civic idealism from spiritual ideas—and a time for Christian education to number high among its objectives its unique part in helping prepare America to provide the moral leadership inevitably following upon and yet essential to her political power.

Something of America's opportunity, and of Christian education's consequent responsibilities, was hammered home not long ago in a remarkable speech by Mr. Charles Malik, the representative of little Lebanon in the Assembly of the United Nations. During one of the great debates over who had what A-Bombs or H-Bombs and how these would be tested, controlled, or tossed about, Mr. Malik protested against the narrow concept of strength which tends to obsess "great powers." In summary effect, the spokesman for ancient but tiny Lebanon said:

"Gentlemen, we of the small nations have listened to you giving us the inventories of your resources. Permit me for one moment to say to you that we are not impressed. Atomic security, atomic energy, and physical resources are not enough. Material force by itself, no matter how overwhelming, is interesting and important only insofar as it may prove a means to bringing about a condition in which spiritual and intellectual values can begin to operate again; otherwise, it is of no significance. Sooner or later, when you have finished your bombing, your armament production, and all your marshalling of physical forces, there must be a penetration of minds by minds and spirits by spirits. This means that the future belongs not to those who have the most trains or the most machinery, but to those who have the most ideas. It means that over and above your stockpiles you must have a cultural and spiritual message which will be so profound, so true, so universal that it will satisfy the thirsty souls of men everywhere and make them forgive you your rich supplies and your privileged resources.

"The question, therefore, which confronts you is not who has this bomb or the other, but who can develop a type of person who will sum up in his character such qualities of understanding and of humility, of truth, of humor, of moral stature, of strength and resourcefulness of mind, of pregnant ideas, of universal sympathy, of capacity for friendship and love that he will be admired and respected even by those who might otherwise envy and hate him.

"The future belongs to that country and to that people who, seeking understanding and good will and refusing to have pleasure as their dominant quest, are not deceived by their own material resources into thinking they are strong, but are able to call forth from within themselves, not out of the bowels of their earth, sufficient strength and vision with which to embrace the whole world in love and in truth.

"The great question is: Which is that country? Who are those people? They are the strong ones of the earth and they will be the leaders of the future."

Specifically, a burning question for America at the moment is this: Can the United States develop more of the type of man described by Mr. Malik, the citizen who sums up in his character such a quality of understanding, of humilty, of truth, of humor, of moral stature, of strength and resourcefulness of mind, of pregnant ideas, of universal sympathy and friendship and love, as to enable him, by the sheer weight of his being, to overcome our American disadvantages of mass and discontinuity?

It has not yet dawned upon America, the spokesman of the small nations said, how much is required of her to develop this kind of humanity; when it does, the place of religion in education and therefore of Christian education in the national common good will be more keenly appreciated and more generously acknowledged.

In the meantime, you must place the discharge of your obligation in patriotism and piety to help produce such men high among the objectives of the Catholic educational system that you are privileged to serve. We will do this best if we renew in each generation our dedication to the objective that Isaac Hecker set for us in 1876: "We would make, if we could, the Catholic laymen of the next generation, each in his own sphere, leaders in a new crusade against error, not through the use of force or legal compulsion, but by the greater purity of their lives and the superiority of their genius."

Perhaps in the very struggle to keep your schools, you will yourselves be obliged to grow in these qualities.

That struggle will involve many worries, but I am confident that no one will wish so to write the tax patterns of America as to make them the death warrant for voluntary schools attended by any but the rich.

Most people will understand that the federal government has a priority over revenue and taxes which carries with it a tremendous power, usually justified by considerations of need, but operating always with a controlling power so vast that it pre-determines any plans that Ingomar Johannsen may have to spend Easter in either Switzerland or Sweden, or that American parents may have in the exercise of their God-given rights to nurture and prepare their children for their future destinies. The American government, bound by oaths to defend the Constitution, will not forget that the Constitution exists to "establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity. . . ."

A government mindful of the purposes of the Constitution will resist pressures which would destroy educational freedom and will devise means of equitably meeting the problems of taxpayers and of schools living under a Constitution with a Preamble thus magnanimous and just. Mindful of the oath to defend such a Constitution, it will not use the power to tax or to appropriate tax moneys without first making certain that its action does not deal a mortal blow to the rights of those taxpayers whose children are in voluntary schools.

America will be poor indeed, however rich, if we sap away by taxation the hard earned resources of American families that used to be freely given for that moral and religious education which has played no small part in building up the national common good. It will be a bad day for America, a sad day for education if the 87th Congress decides that it can give no aid or comfort to the cause of American education in schools which are desperately trying to keep alive a fervent love of Nature's God, as well as the knowledge of the laws of nature, assuming that the Congress departs from its traditional position that federal aid as such involves too many dangers to the American commonweal and way of life.

But whatever the prudence of the Administration and the equity of the Congress; whatever the prevailing justice of the courts; the fact is that our voluntary schools are faced with grave dangers. These are not merely financial; as a matter of fact, so long as there is money around, our Catholic people, acting out of motives at once Christian and American, will spend what they have for religious education even if they must go without other things less close to the well-being of their children and to the fulfillment of the Will of God. Their past performance proves that; so do their present demands and future hopes. But we have passionate and powerful enemies; it would be folly to pretend otherwise. Secularism has become more aggressive than America has ever known it to be; a certain anti-Catholic clericalism places some Christian peoples in an uneasy but dangerous alliance with secularism against whatever seems to them a manifestation of "Catholic power." So passionate is this anti-Catholic clericalism in its pressures against even reasonable discussion of the Catholic part in the American educational effort or of an equitable solution of the problems that all-out federal aid would create for Catholic schools and for the parents who chose them, that *The Christian Century,* in an editorial February 1, 1961, announced that if Congress, disregarding its demands, passed laws easing the burden of taxpayers with children in other than public schools, then it would contest these laws in the courts; and if the courts declared the laws constitutional, then they would refuse to pay the taxes!

Such passion constitutes grave problems for Congress as well as for our schools. Nonetheless, there is more than enough reason for optimism as we contemplate the future of American education, state-supported and voluntary alike.

In the present period of controversy, I suggest that we supplement our necessary vigilance and persevering prayers with a little patience and a lot of confidence in the ultimate common sense of the American people. It might be a good idea if the NCEA temporarily established a 4-H Club all its own. Such a private 4-H Club—one more group to add to the long list of Catholic organizations—might help us keep straight and sound the Humor, Humility, Hope, and Horizons needed at all times in education, but particularly in these controversial, short-tempered but historic and largely healthy days. Such a little 4-H Club would be good for our own public relations and for the nerves of our neighbors.

It would emphasize the need for a sense of humor, which in matters of this kind comes down to that sense of perspective which keeps us from being intemperate in our own speech or irritated by the vocabulary of the other fellow; for example, with the help of a sense of humor (and a good dictionary), you will be less irritated when your opponents use a word that downgrades and dismisses values which you (and America, generally speaking) greatly cherish. For instance, the word "sectarian" is currently used by people with a "Thing" on this subject in order to describe what you would call "religious" or probably even "moral." Where once most Americans would have spoken of "religious schools" or "moral education"—both obviously thumbs-up phrases—some people, for transparent reasons, now use phrases like "sectarian schools" or "sectarian education," a kind of pole-cat phrase with an initial thumbs-down overtone to it.

It is good to be vigilant against these semantic tricks, but it would be quite foolish to be paranoid about them.

No one with a sense of humor will read the history of the fight for and against federal aid to education without a wry smile at any talk about "dividing the community"; these are matters that not only admit of debate, but demand debate. They are, however, matters which among Americans, and especially among Christians, should admit of debate with urbanity, good humor and that decent regard for one another's opinions which is associated with both these qualities.

I need not tell the spiritual directors among you that a sense of humor is a preservative and protector of the virtue of humility. We can use this virtue not only in the present crisis but in all the mighty work of our educational program. First of all, we must not make the paranoid mistake that our efforts at special education and aspirations after special excellence and special service are the only ones resented and criticized in the general community. The public schools are frequently the objects of capricious and unfair criticism, especially when they presume to keep alive ancient traditions of excellence which trouble those who would prefer conformity, uniformity, and dead-level standardization. As President General of the National Catholic Educational Association, it has been my duty and privilege to help interpret the ideals and defend the interests of our Catholic educational system. As a grateful alumnus of my own public school, the Boston Latin School, I have felt it my duty and have counted it a privilege to speak out in defense of that first of all American public schools in the face of the efforts of some who would "cut it down to size" and who downgrade or deplore the special educational witness that schools of its kind strive to bear.

A saving humility will prompt us to recognize the titanic task we have to perform to make our schools as effective as we ourselves wish them to be and to make their effectiveness and excellence known to our neighbors.

As James O'Gara points out, the average non-Catholic has almost no personal knowledge or contact with our schools. If the parochial schools are mysterious to many of our neighbors, it may well be because they are rarely, if ever, invited to visit them and as a result they know little or nothing about what is taught there. We have reasons enough for pride in our schools to prompt us to extend such invitations; in any case, a humble regard for one's dependence on the good opinion and good will of his neighbors in a democratic community should prompt us to throw open our doors so that at least neighbors with open minds can discover what it is all about.

The third of the timely 4-H's is hope. Irritating as hostile pressures may be, and discouraging as malice and misrepresentation indubitably are, we have good grounds for hope. If it is true that the editorial columns of publications like *The Christian Century* reveal a callous indifference to our problem, it is not less true that a truly fraternal spirit is increasingly present among the authors of the contributed articles even in this publication. There are open minds and generous hearts among millions of our Protestant neighbors; we must see to it that our own minds and our own hearts are as generous.

Moreover, many Protestant Christians are just as gravely disturbed as anyone else about what one of them called *The Blind Spot in American Public Education*, in a book typical of those which reveal how unpopular to many and uneasy for all Protestants is any alliance between Protestantism and secularism. Indeed, Charles Clayton Morrison, the former editor of *The Christian Century* itself, took occasion to tell 10,000 teachers at Kansas City, Missouri, on Nov. 9, 1940, that he felt bound "to lay on the doorstep of our educational system the prime responsibility for the decline of religion and the steady advance of secularism, another name for atheism, in American society. . . . Protestant children in public schools are under an influence with which the churches cannot compete and which they cannot counteract. The public school presents the church with a generation of youth whose minds have been cast in a secular mold. . . . You can educate every child in America in the subjects taught in our public schools and yet our democracy may go down . . . The last stand of democracy will be in the realm of the people's faith . . . Democracy is Christianity's gift to the world. And when Christianity fails, democracy fails. The only solution is to open the public schools to include the teachings of religion."

This was extremely strong talk; the last sentence involves a proposal which would probably be found unconstitutional. I question whether any Catholic prelate has ever had anything so critical and negative to say about the public schools, but I hope that if he did, it would be recognized that he was speaking as a friend and as a loyal citizen, just as I am sure that Dr. Morrison intended to speak.

The point is that secularism is as disturbing to most Protestants as it is to most Catholics. In this fact, too, lies ground that there may be more generous comprehension of our Catholic worry in the years ahead, until someone can come up with a solution that is at once acceptable to constitutional authority and to conscience.

Nor are there lacking signs that such a spirit of comprehension is increasing. *Life* magazine commented editorially last month on the question of school aid and religion. It stated the sense of injustice which many Catholics feel over the "fiscal segregation" to which their schools are subjected in the present state of things and pointed out that the Northwest Ordinance of 1787, our first national venture in school aid, reads: "Religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools and the means for education should forever be encouraged." *Life*, finding it healthy that the discrimination issue had been aired, argues that there is clearly a grave issue of public policy and social injustice which will not be settled until the argument, in the courts or out, has gone much further. It agrees that democracy depends on education, but questions whether that means that it can depend primarily on non-religious education, which is often in effect anti-religious. It concludes that Protestants, Catholics, and Jews have a lot more thinking to do on this vital subject.

No small part of this thinking must be done in common. All of which confirms the contention that the debate over education should not be permitted to degenerate, in its philosophic premises, into a debate between Catholics and Protestants, any more than it should be represented, in its political context, as a debate between Catholics and the National Administration, above all the

President. *It is no such thing.* We should not be drawn into any such line of argument.

The question of education may involve constitutional questions; if so, they can be ultimately resolved and all parties must abide by the final resolution. It may even involve a debate over the desirability of separate school systems. That is, theoretically at least, a reasonable enough debate for educators, but it is not a Catholic-Protestant fight and it should not be allowed to become one. For this reason, we should decline to engage in debates with representatives of Councils of Protestant Churches or other specifically Protestant groups on this question. We can debate the Trinity with the Unitarians; the Papacy with the Anglicans; the visible Church with the Lutherans; all this we can do without harming America. But the present argument is a debate on educational policy, not dogmatic theology, and making it a theological debate seriously damages America. The President was quite right to deplore the danger of such damage, and he will receive the loyal agreement and unqualified support of everyone, on every side, in this aspect of the matter.

It was in a Protestant publication that America was recently reminded of the relevance to the education question of the 1944 *Prince vs. Massachusetts* Supreme Court declaration: "It is cardinal with us that the custody, care, and nurture of the child reside first in the parents, whose primary function and freedom include preparation for obligations the State can neither supply nor hinder."

This is another reminder that, although voluntary schools which include religion in their curriculum may be under the ban of the secularist, they are not without potential friends among millions of non-Catholic people who think back beyond the McCollum case to the Northwest Ordinance, as we think back beyond the present crisis to the Third Plenary Council of Baltimore and find in it a Catholic statement completely consistent with the authentic Americanism of the Northwest Ordinance.

Nothing that the National Administration has yet said should discourage our hopes for the future of education which includes religious idealism. The relevance of such education to the national common good may be obscured by the pressures of secularism and by the captious spirit of some clergy seemingly more fearful of their brother Christians than they are confident of their own spiritual heritage; but this is necessarily a passing crisis in a nation with the civic and spiritual traditions of America. While the crisis may worry you, it should not make you lose hope that there will be found constitutional means to implement the dictates of common sense and defer to the demands of conscience.

Meanwhile, we have a call to excellence and that call brings us to those horizons, the fourth of our H's, which must constantly draw us forward to greater achievement. That call to excellence has been made by the President of the United States to all the nation and therefore to all the educational systems within it; we must be second to none in wholehearted, open-handed response to the President's call. Many of your traditional educational horizons coincide with the best of the "New Horizons" to which the Chief Executive is dynamically directing the attention of Americans. One thinks of the imaginative and potentially magnificent program of the *Peace Corps* and reflects on the special excellence that so many of our schools could bring to the preparation for their proper, loyal part in this program of boys and girls from the particular backgrounds of so many of those who are in our schools.

I never visit the schools in our Italian, French, Polish, Lithuanian, Croatian, Slovak, German, Hungarian, and other parishes with healthy roots in the Old World but what I reflect on how providential it may yet prove that American political policy and Catholic religious idealism have made it possible for these young people, while becoming completely American, to keep so many of the memories of the lands of our ancestors, retaining some knowledge even of the language and the culture of those lands. I frequently reflect, as many of you must have done, on how wonderful it would be if these boys and girls could go back to the lands of their ancestors to show how Americans keep alive both Faith and Freedom, cherishing the human memories of the past even as they nurture the humane hopes of the future. The prospects of what a *Peace Corps* could do in restoring human unity and spreading the sense of human fraternity are thrilling; the part that many of our schools could play in producing loyal, competent members of such a *Peace Corps* is beyond calculation and should be no small part of the justification of the sacrifices of our people, as well as no small part of your own challenge to excellence.

You have a call to excellence all your own as Catholic Christians and it urges you forward toward another horizon than that of mere competence. It is the horizon of the ever-increasing moral perfection which you must seek to develop, together with erudition and skill, in your students. This was the horizon of the Northwest Ordinance; it was also that of the Baltimore Council; it is that of the highest traditions of Faith and Freedom from the first beginnings of the human experience. No one has stated the excellence to which this horizon draws you better than did Plato:

"It is not the life of knowledge, not even if it includes all the sciences, that creates happiness and well-being, but a single branch of knowledge—the science of the good life. If you exclude this from the other branches, medicine will remain equally able to give us health, and shoemaking shoes, and weaving clothes; seamanship will continue still to save life at sea, and strategy to win battles; but without the knowledge of good and evil the use and excellence of these sciences will be found to have failed us."

Finally, the horizon that continually invites your renewed efforts is that of the excellence that our schools, precisely as schools, must constantly seek. This horizon was set for us in America by the Third Plenary Council of Baltimore, when it said: ". . . We must also perfect our schools. We repudiate the idea that the Catholic school need be in any respect inferior to any other school whatsoever. And if hitherto, in some places, our people have acted on the principle that it is better to have an imperfect Catholic school than to have none, let them now push their praiseworthy ambition still further, and not relax their efforts till their schools be elevated to the highest educational excellence. . . ."

It is in that spirit, faithful to the Baltimore Council, that many Catholic prelates, priests, educators, and laity have been impelled by love of the Church and of education, to speak up with loyalty but candor in criticism of some areas of our performance, in order that we always may be unsatisfied until we have made *better* even our *best.*

If we pursue these horizons of excellence, pursue them with hope and humility, meeting with good humor the obstacles and oppositions encountered in the pursuit of them, we have nothing to fear from the democratic processes of America, whether on the level of enlightened administration, conscientious legislation or impartial courts. Should there be inevitable discouragements, despite the best efforts of ourselves and of proper authority, well, our suggested 4-H Club should help see us through this.

A few weeks ago I attended a performance of "Murder in the Cathedral." As all know, T. S. Eliot's thrilling drama tells the story of one of the real conflicts beween Church and State as opposed to the strictly phony conflict between Church and State that is alleged to exist in the present American debate on education. Listening to the bland speeches of "disinterested" William de Traci and Hugh de Morville, who spoke as sanctimoniously as a secularist about his efforts to accomplish "a just subordination of the pretensions of the Church to the welfare of the State," I reflected that T. S. Eliot's speeches could be editorials out of some of the periodicals that pressure against religious schools; all the familiar phrases of the secularists were on the lips of the actors.

But the most pertinent lines of the play for our present crisis were the lines in which the people of Canterbury expressed what must probably be the part of most of us in the great conflicts between political necessity and religious needs which are raging around education:

> *Destiny waits in the hand of God, not in the hands of statesmen*
> *Who do, some well, some ill, planning and guessing . . .*
> *For us, the poor, there is no action,*
> *But only to wait and to witness!*

To wait and to witness: that may perhaps be your present destiny. But you can do both with great confidence, if you wait and witness with humor and humility, with firm hope and holy fidelity to your fairest horizons, old and new.

MAJOR SEMINARY DEPARTMENT

PROCEEDINGS

FIRST SESSION

Tuesday, April 4, 1961, 2:30 P.M.

The meeting was called to order by Father Emmet Gleeson, O. Carm., President of the Major Seminary Department. A few announcements were made: attention was called to the existence of an N.C.E.A. booth at the center of the Exhibit Hall, featuring a section devoted to the Major Seminary Department; slips were distributed for evaluating the meeting, and cards were handed out for suggesting topics and speakers for future meetings. Then Father Gleeson introduced the first speaker of the Department's 1961 convention, Rev. Robert M. Brooks, O. Praem., of St. Norbert College, West De Pere, Wis., who spoke on "The Former Major Seminarian."

Many interesting points were brought out in the discussion which followed Father Brooks' paper. In some seminaries, for the sake of discipline and to avoid upsetting other students, the seminarian who is to leave is not allowed to tell other students that he is leaving. The student who is to leave should be told sometime in advance so that he can advise his parents and seek guidance from his confessor and spiritual director for his new mode of life. The good of the seminary, however, must be balanced against the good of the individual. The seminary should neither create an atmosphere of hostility toward those who are leaving, nor insinuate that one's leaving is something shameful or unusual; the seminarians remaining should be strong enough in their vocations to weather any criticisms of the seminary discipline, etc. Obviously, much will depend on whether the seminarian is leaving on the basis of his own decision or is being expelled. Formerly, ex-seminarians were told in some institutions never to return; a more recent practice is to invite them back for an annual Day of Recollection for Lay Alumni. In some seminaries today a great deal of ceremony surrounds the departure of the seminarian, who is assured of continued prayers and friendship; but it is frequently found that the individuals wish to leave quietly. Few ex-seminarians regret their decision to leave the seminary. Usually the longer the person has spent in the seminary, the longer it takes to adjust to lay life; those who leave for reasons of "nervousness" take the longest period to adjust. The criticisms and reactions of the ex-seminarians to the seminary might occasion a self-examination of some of the seminary policies, e.g., there was some criticism of the spirituality taught in the seminary as being somewhat "angelistic" (Cf. *Spiritual Life* magazine of a few years ago; a whole issue was devoted to Christian humanism); there was criticism of a lack of opportunity for initiative (the seminary officials, however, must distinguish the areas in which initiative can be exercised and those in which it should be discouraged); those who became college professors complained about the textbook approach to teaching in the seminary, although the other ex-seminarians who went on to college did not voice any such complaint. There was some discussion of the estimates often made that today more second and third-year theologians are quitting the seminary. In general, the studies made and the consensus of the assembly indicated that these estimates are not accurate but that the drop-out has remained fairly constant over the years. There has been no study made of the drop-outs from the ranks of people in comparable situations, e.g., junior executives, etc. However, a Columbia University study of the drop-outs in the medical school indicates something of a parallel problem.

Before concluding this first session two committees were appointed:

NOMINATIONS COMMITTEE: Rev. James Gillis, O.P., Dubuque, Iowa; Rev. Gabriel Hafford, Milwaukee, Wis.; and Rev. Edward Hogan, S.S., Plymouth, Mich.

RESOLUTIONS COMMITTEE: Rev. Germain Schwab, O.F.M., Teutopolis, Ill.; Rev. Walter Dirig, C.M., Niagara Falls, N.Y.; and Rev. Canisius Hinde, O.Carm., Hamilton, Mass.

SECOND SESSION

Wednesday, April 5, 1961, 10:00 A.M.

Two papers were delivered at the morning session, each followed by some discussion. After Father Francis Sullivan, C.PP.S., of St. Charles Seminary, Carthagena, Ohio, read the paper "Sociology and the Pastoral Year," discussion focused on the programs that have been offered at various universities, e.g., The Catholic University of America, University of Ottawa, De Paul University, etc. The course titles in such programs concern the sociology of the parish, of the family, pastoral psychology, catechetics, pastoral liturgy, use of the communications media, counseling, etc. It is too early to evaluate the results of these programs.

The second paper of the morning session was delivered by Rev. John McQuade, S.M., of Notre Dame Seminary, New Orleans, La., on the "Development of Doctrine as a Framework for Teaching Theology." Some of the discussion dealt with the practical problems suggested by the paper, such as how much time is used in presenting the contributions of positive theology, the liturgy as a manifestation of revelation, and the suggestion of dividing the treatment of a theological matter among the Scripture, Patristic and Dogma professors. There was some question raised about the purpose of the theology course in the seminary: Are we to train theologians or are we to train pastors of souls? Father McQuade maintained that the priest in ministerial work must be trained *at least* as a low-degree tyro theologian, so that the purpose of the seminary course is to teach the science of theology though in a lesser degree and not in the professional area. He would want the seminarian to regard himself as having a part in the vital activity of the Mystical Body gradually acquiring a deeper understanding and better expression of God's truth. In this way there is formed in the future priest a mentality of vital adherence to the faith and a desire to communicate to others his own sense of the reality of the truths of faith. There was considerable discussion on the relation of faith to the intellect and to the subjective habit of theology. Does faith, while not changing the nature of the intellect or making it more brilliant, so penetrate and transform the faculty of intellect that its mode of activity apprehends reality of a supernatural order? Is the man of faith a better theologian because of the elevation of intellect by faith than the man without faith? Is assent to truth an act of faith, while the understanding and penetration of the truth a function of theology, or are both assent and penetration functions of faith? Father McQuade held that faith is necessary not only for assent but also for penetration and understanding.

THIRD SESSION

Thursday, April 6, 1961, 10:00 A.M.

In the joint meeting with the Minor Seminary Department, Monsignor Frank M. Schneider, St. Francis Seminary, Milwaukee, Wis., reported on the regional meetings held in Chicago and New York. The discussion was mostly an elaboration of points contained in Msgr. Schneider's report which is printed along with the papers of the convention. Discussion centered mainly upon the establishment of an Executive Committee for the Major Seminary Department, and the question of what type of degree should be given to the priest on the completion of his training. The general concensus seemed to favor a Master of Arts in Theology, thus distinguishing it from the Pontifical degrees of S.T.B., S.T.D., and the Dominican degree of S.T.M. However, some argued strongly in favor of a degree that related specifically to education, such as an M.A. in Religious Education.

At the joint luncheon Bishop John J. Wright of Pittsburgh spoke entertainingly and illuminating on seminary training. He encouraged a diversified M.A. program in the seminary, but insisted that it would be disastrous to undermine the liberal arts program for the sake of drop-outs. He emphasized the place of the classics (especially the Latin classics), history, and theology in the formation of the priest. The seminarian should have far more history than is required by the accreditation associations, and theology should be related to the history of the rest of our ideas and culture, to the philosophical, theatrical and literary history of the world.

FOURTH SESSION

Thursday, April 6, 1961, 2:30 P.M.

The afternoon session featured a paper by Rev. William H. Kane, O.P., of the Dominican House of Studies, River Forest, Ill., on "Scholastic Methodology: The Art of Philosophic Reasoning." In the discussion following the paper, Father Kane urged the imitation of St. Thomas in taking one step at a time ("Does the thing exist? What is it? Why is it so?") rather than trying to put over too much. He pointed out the difference in approach used by St. Thomas in the *Summa Theologica* and the *Summa Contra Gentiles* because of the different audiences for which these works were intended. The statistical method can be incorporated into the scholastic method because it helps to determine the objective fact and the qualities of that fact.

FIFTH SESSION

Friday, April 7, 1961, 10:30 A.M.

The final session of the 1961 convention featured a paper by Rev. Charles K. Von Euw of St. John's Seminary, Brighton, Mass., on "The Ecumenical Movement and the Major Seminary." During the discussion, Father Von Euw explained that the first course spoken of in his paper is given in the second year of philosophy, and the second course is a cycle course given the first and second years of theology. He stated that the seminarians were not allowed to witness the meetings of theological dialogue with Protestant ministers being conducted in the Boston Archdiocese, because of the Holy See's restriction of such meetings to mature theologians. There was also considerable discussion of the theological dialogue being conducted in Boston, and that was compared with what is being done in St. Louis, etc. In Boston, while many of the same Protestant ministers return, there are different groups meeting with the Catholic theologians rather than the same ones all the time. In St. Louis, there are two groups in which the same individuals meet all the time; after two years of meetings they are just beginning to understand the meaning of such things as the Universality of the Mission of the Christian Church, etc.

The business part of the final meeting was very short. A motion was made and carried that authorized the President of the Major Seminary Department to establish an Executive Committee to advise the President in the planning of papers and speakers and to aid the President in carrying on the work of the Major Seminary Department. Rev. Germain Schwab, O.F.M., then read the report of the Resolutions Committee, as follows:

RESOLUTIONS

I.

WHEREAS, His Holiness, Pope John XXIII, has continued to express his paternal solicitude for those preparing for the Sacred Office of the Holy Priesthood, and has urged that particular attention be given to the Ecumenical Council in our seminaries, be it

Resolved, that the Major Seminary Department of the NCEA humbly express its gratitude to His Holiness, and pledge continued effort to inculcate filial piety toward His person and active participation in preparing for the Council by prayer and study.

II.

WHEREAS, the Archbishops and Bishops of the United States have continually manifested their interest in the Major Seminary Department and in the efforts of seminaries in their training of clerical students, be it

Resolved, that the Department repeat its gratitude and renew its profession of loyalty to all the members of the hierarchy.

III.

WHEREAS, His Excellency, the Most Reverend Celestine J. Damiano, D.D., Archbishop-Bishop of Camden, has been so gracious in extending the faculties of the Diocese to the visiting clergy, and

WHEREAS, under his leadership, the priests and laity of his Diocese have been most hospitable and gracious, and have provided so well for the offering of the Holy Sacrifice of the Mass, be it

Resolved, that the Department express its thanks to His Excellency for his courtesy and through him to all who have made the visit to his Diocese so pleasant.

IV.

WHEREAS, His Excellency, the Most Reverend John J. Wright, D.D., Bishop of Pittsburgh, President General of the National Catholic Educational Association, has graciously addressed the Department at its joint luncheon with the Minor Seminary Department, be it

Resolved, that the Department express its thanks to His Excellency for his encouragement and words of wisdom in regard to the education of candidates for the Sacred Priesthood.

V.

WHEREAS, during the past year the Department was grieved by the sudden death of the Associate Secretary of the Seminary Departments of the NCEA, the Rev. J. Cyril Dukehart, S.S., be it

Resolved, that in appreciation of all his labors during the short time of his office the members continue to remember him in their prayers.

VI.

WHEREAS, during this convention the papers and discussions have centered around the theme of "The Objectives of Christian Education in Contemporary Society," and

WHEREAS, the education of seminarians must meet the needs of contemporary society if they are to fulfill their purpose as priests in being "all things to all men," be it

Resolved, that every effort be made in our seminaries to meet more adequately the needs of our times; that our methodology be geared to the practical as well as to speculative studies; and that every effort be made to utilize the newly developed techniques of modern sociological studies.

This report was accepted as read.

Rev. Gabriel Hafford read the report of the Nominations Committee; the slate suggested by them was unopposed and carried unanimously. The new officers of the Department are:

President: Rev. John E. Murphy
Vice-President: Rev. Thomas Wm. Coyle, C.Ss.R.
Secretary: Rt. Rev. Msgr. Lawrence J. Riley
Vice-President General: Rt. Rev. Msgr. Frank M. Schneider

General Executive Board:
Very Rev. James A. Laubacher, S.S.
Very Rev. John McQuade, S.M.

Father Gleeson reported that Rev. Gilmore Guyot, C.M., who had previously served on the General Executive Board, had requested his own replacement on that Board because of personal considerations and multiple duties. Father Gleeson was unable to accept the usual promotion to the General Executive Board after his years in the Presidency because of his many duties.

The new President, Father John Murphy, thanked Father Gleeson in the name of the members of the Department for his zeal and labor. A motion was then passed to adjourn the Department's 1961 convention.

REV. THOMAS WM. COYLE, C.SS.R.,
Secretary

PAPERS

THE FORMER MAJOR SEMINARIAN

REV. ROBERT M. BROOKS, O.PRAEM., ST. NORBERT COLLEGE,
WEST DE PERE, WISCONSIN

This report is based upon an exploratory study of the adjustment problem and patterns of 200 students for the priesthood who withdrew from the *major* seminary and resumed lay life. The sample members, resident in the Northeast and the Midwest, were interviewed individually and were given a social adjustment test, viz., the California Psychological Inventory. All were equipped with a minimum of four years of training in either a diocesan or religious seminary, and at least one of these years was spent in a major seminary. (In actual count, the sample members remained an average of 8 years in the seminary—4.5 years in the minor and 3.5 in the major.) They had been in repossession of civilian status from some point within the period of 1938-57. All the conclusions of this study are necessarily restricted in scope and hypothetical in nature: restricted to the 200 former major seminarians, for the sample is non-randomized; and hypothetical, for there is no comparison group.

At the outset of the study, five questions were posed, as follows:

1. Is the transition from seminary life to lay life an abrupt breaking off, involving a conflict of roles?
2. Is the shift from seminary life to lay life likely to be accompanied by trauma?
3. What problems of adjustment, if any, do former seminarians encounter?
4. How successful are former seminarians in rebuilding their lives—in redefining their goals?
5. Does seminary training have any influence on post-seminary adjustment?

In the first portion of this paper, these questions will be answered in order to present a birds-eye view of this problem area. The remainder of the report will be devoted to a more detailed analysis of those aspects of the study which may be of special interest to you as seminary administrators and teachers.

1. *Is the shift from seminary life to lay life an abrupt breaking off, involving a conflict of roles?*

The answer is in the affirmative. The shift is abrupt. The only preparation which was likely to precede departure from the seminary was that of anticipation. The majority of former seminarians had seriously considered withdrawal for a year or more before taking the step, and this very predisposition of mind may have taken some of the edge off the abruptness of the change. Seminary life had lost its appeal for some of the candidates long before they withdrew. It is nonetheless true that the change was a swift movement from one way of life to another, and this very abruptness is reflected in the trauma which was experienced by so many.

Furthermore, there was no opportunity to prepare for new roles. How could there have been—one might well ask—in an institution whose sole purpose is to prepare the candidates for the role of the Catholic priest? More often than not, the decision to withdraw from the seminary was a negative one, prompted by the desire to give up what one was not fitted for, rather than by the appeal of an alternative way of life. Also, there were no program of re-orientation (as there is in the military), which would have provided a graduated transition.

It must be noted that there were few formal supports to make the shift easier. The only institutionalized aid is the fraternity for former seminarians and early post-seminarians, and early post-seminary membership in such organization proved beneficial for some. It appears, however, that the effectiveness of these groups is somewhat limited, and the majority of sample members, either by choice or by circumstances, did not identify with them.

In most instances, seminary authorities did little by way of counsel to prepare these men for the realities of lay life. In fairness to the diocesan seminaries, it must be pointed out that often seminarians failed to return to the seminary after the summer holidays and hence, there was no opportunity to counsel them. On the other hand, the religious seminarians always left directly from a religious house, and yet 70 per cent of them received no counsel whatsoever.

Moral support came obliquely from the continuation of school and/or a tour of duty in the armed services; that is to say, the classroom and/or the barracks often served as a bridge of transition between life in the seminary and life in the "world."

The abruptness of the change was further underscored by the vagueness and ambiguity of the new roles to be assumed. When the seminarians returned to lay life, they discovered that *qua* Catholics with an intensive spiritual and academic training, more was expected of them by people who knew their background; however, these same young men *qua* former seminarians were confused, for they encountered no patterned expectations corresponding to their status as ex-members. Equally problematic was the fact that they were realigning with a laity whose role in the Church has been theologically defined but is not, on the sociological level, fully recognized.

On all levels, but especially in the areas of occupation and social relations, the novice ex-seminarians were faced with the necessity of revising certain behaviors.

a. Occupational—from docility to initiative and self-reliance; from humble self-effacement to an aggressive selling of self; from status by ascription within a paternalistic system to status by achievement within a competitive system; and from an all-pervasive and key role within the ecclesiastical structure to a segmental and yet expectedly key role within the economic structure —these were the demands for change which pressured the former seminarians.

b. Social Relations—upon withdrawal from the seminary, the neo-civilians stood quite suddenly in an altogether different relationship with their families, friends, the clergy, and the opposite sex. These altered relationships required altered behavior.

Hence, the original question must be answered in the affirmative: the passage from seminary life to lay life is a disjunctive experience, involving a type of role conflict.

2. *Is the shift from seminary life to lay life likely to be accompanied by trauma?*

At the outset, trauma was defined operationally in terms of one or more of the following indices: post-seminary emotional upset, a sense of failure, quiet feelings, a sense of bitterness, feelings of insecurity and/or lack of self-confidence. These very elements appear repeatedly in the interviews. In the final count, three out of four former seminarians experienced a post-seminary trauma, of varying intensity.

This is not a surprising discovery, for the ex-seminarian is a man in between. Having lost one way of life and not yet having fully identified with the new, he is in a marginal position. He is likely to describe this temporary marginability in terms of "being at sea," "feeling that life is pointless," "drifting without rudder and direction."

Nevertheless, the fact remains that one in four informants did not experience trauma—and this invites speculation. Possibly the sense of relief which a youth might experience in relinquishing a role for which he was not suited would override or displace any feeling of disorientation. Or, perhaps certain situational factors, such as walking into a promising job in a father's business, would lend an element of continuity to the passage between two differing ways of life.

3. *What problems of adjustment—if any—do former seminarians encounter?*

Post-seminary problems were concentrated in the areas of occupation, social relations and spiritual life (and in that rank order of importance).

a. Occupation: At the point of departure from the seminary, the overwhelming majority of former seminarians either did not know what they wanted to do occupationally or they entertained only the vaguest notions. When they initially encountered the world of work, they were often revolted and "shocked," for the values inculcated in the seminary were often at variance with the values which mark the secular spirit of competitiveness, viz., aggressiveness, the importance of materialistic gain, and the desirability of status and prestige. Better than one-half of the sample members were 24 years of age or more when they returned to lay life, one in two lacking an acceptable degree because of accreditational deficiencies in his seminary, many facing the imminent prospect of doing a stint in the armed services, and none possessed of the specialized training that is requisite for admission into the professions.

b. Social Relations: Having lost membership in a familiar group, the new-civilians were confronted with the necessity of finding new social anchorages —a task that became doubly difficult for those who encountered hostility at home or from within the ranks of the clergy. Thus, one in five mothers and one in ten fathers reacted unfavorably to the son's return from the seminary; one in three former seminarians reported that he had met with negative attitudes in some priests. A minority, one in ten, believed that their status as ex-seminarians was a social stigma.

c. Spiritual Life: Passage from the "hot-house" spirituality of the seminary to a secular environment was often complicated by the presence of guilt feelings (experienced by one in three), by the felt loss of a prescribed religious routine, and by the "reality shock" of encounter with the lay world. Perhaps the most fundamental problem was that the former seminarians found it difficult to recognize the intrinsic importance and values of the Catholic layman's role. I would submit that a possible explanation lies in the somewhat nonhumanistic attitudes and concepts inculcated in some seminaries, and by the seminaries' failure to teach an adequate theology of the laity.

Slightly better than one in two described his adjustment as an experience which was either very difficult or fairly difficult. Those with the greatest number of post-seminary problems and the most painful readjustment were the ones who experienced a problem in initiative and/or decision-making, as well as the ones who had known an in-seminary and/or post-seminary "nervous" condition (used here in the widest possible sense to include any apparently psychosomatic, neuropathic or neurotic disturbances). One in four had suffered from such a condition. On the other hand, it was the absence of any such "nervous" condition that was significantly characteristic of those seventeen sample members whose adjustment was completely problem-free.

Do post-seminary problems have a common denominator? It seems clear from the data that most of the former seminarians' problems are reducible to one phenomenon: *conflict of values.* The values acquired or deepened in the seminary are often at variance with the values of the lay world. Post-seminary value-conflict is not always a question of opposing values. There are instances of differential commitment to the same values. Thus, the former seminarian may appear as one who, on the religious level, is too *exaltè.* The intensity of his commitment to spiritual values may be viewed unsympathetically by his parents or associates and tensions ensue.

4. *How successful are former seminarians in rebuilding their lives—in redefining their goals?*

By the criteria used in the study, three former seminarians in five had achieved satisfactory adjustment, occupationally, socially, spiritually and maritally (if married). Of the two in five who had not reached a satisfactory adjustment, it must be noted that: (a) the majority of these were maladjusted on one level only; (b) the evidence of maladjustment is usually found in personal dissatisfaction rather than in failure to meet group norms; and (c) some few, especially novice departees, would be more properly classified as *unadjusted.* It is noteworthy that those who were maladjusted occupationally and/or socially continued to think of themselves first and foremost as ex-seminarians. They had failed to incorporate the past into present life patterns.

5. *Does seminary training have any influence on post-seminary adjustment?*

On the basis of the data, it is provisionally advanced that seminary training leaves its mark upon all phases of post-seminary adjustment to lay life.

On the one hand, certain aspects of seminary training seem to have a negative influence on post-seminary adjustment. In part—and I say "in part" advisedly, for pre-seminary personality structure must be taken into account —difficulties with competition and initiative may be related to the restrictive and authoritarian structure of seminary life; social immaturity is the correlative of physical isolation; an over-simplified approach to problem-solving may result from the anti-intellectual bias of some seminaries; and the accentuated marginality of the former seminarian as a Catholic layman may be traceable to some seminaries' failure to teach an adequate theology of the laity and the failure to encourage a spirituality which is humanistic and incarnational.

On the other hand, former seminarians tend to carry over the spiritual values acquired or deepened in the seminary and to build these values into the enactment of their new roles. Thus, the seminary ideal of service is translated into a service-oriented occupation; spiritual values bring a new dimension to social relations, particularly in marriage; and the Christian theme of holiness finds its expression in a high level of religious and ascetical performance.

Thus, the process of withdrawal from the seminary and the sequel thereto may be represented by a roller-coaster profile. The disorganization of roles which is occasioned by departure from the seminary is followed by a reorganization of roles in terms of seminary-acquired values. The former seminarian tends to reorganize his life patterns around the axial role of Christian. If it is true that certain aspects of seminary training are disadvantageous in the adjustment process, it must be noted that, for the most part, these negative influences are short-lived. Other aspects of seminary training prove eminently advantageous in the adjustment process, and these positive influences appear to be lasting.

And now, against the background of the general findings of the study, we will focus attention upon several specific areas which, it is believed, will be of special interest to you as seminary administrators and teachers.

1. *The Former Seminarian and Initiative.*

Seventy-one informants reported difficulties in exercising initiative and/or in making decisions in the early post-seminary period. Their descriptive comments point up to the tendency to leave decisions to others—a tendency which some believed to be a carry-over from seminary discipline—and the inclination to remain docile and passive in situations that called for aggressiveness. "I was stale in decision-making. My initiative muscle had not been exercised in ten years."

Are the initiative and decision-making difficulties to be explained in terms of the quality and methods of seminary training? Of the 71 who reported such problems, the majority hypothesized that the explanation lay at least partially in the failure of the seminary to encourage thought and action born of initiative and personal decision. Forty-four per cent of the entire sample were of the opinion that their seminaries did little or nothing to promote maturation in these areas; twenty-two per cent felt that efforts were made but in limited areas; and thirty-two per cent believed that their institutions definitely encouraged the growth of such habits of thought and action.

Some took a very dim view of the matter. To their minds, institutional life, with its routine and techniques of surveillance, engenders and perpetuates immaturity by canonizing conformity and by punishing independent thought and action. The conformist is rewarded and the creative thinker is branded a deviant. Initiative is not merely not encouraged; it is forcefully discouraged. The "magister dixit" atmosphere prevails. There is no spirit of free inquiry. "If the authorities couldn't find it in Tanquerey, it was rash." There is only the "herd and its leaders."

Others were more moderate in assessing seminary training, indicating that institutional life of its very nature imposes limitations upon trainees. This is especially true of the seminary, training ground that it is for men who must be grounded in orthodoxy and conditioned to obey the legitimate authorities of the Church which they will one day serve. Some spoke of specific techniques employed by their seminaries to encourage initiative and decision-making: the honor system, student government, extra-curricular activities (drama, athletics, ceramics, lithographing), the filling of minor administrative roles, and such apostolic activities as catechetical and hospital work.

In a casual analysis of the problem, it would be unfair to brand the seminary as the only "villain" in the drama. Undoubtedly, some of the informants were indecisive and lacked initiative before they entered the seminary. Personality structure is a variable of capital importance. On the other hand, it is not unreasonable to hypothesize that the difficulties of some of the former seminaries are explainable in terms of their seminary experience, and for the following reasons:

1. It has been observed that some religious communities maintain traditions of paternalism. "It is expressed in pat formulae, in categorical answers, in rigid rules."[1] This manner of wielding authority can only encourage immaturity in the subjects. Priests and religious are only children in the juridical and ascetical sense, but in the enactment of their professional roles, they are required to perform as mature adults. Obviously, there is question here of a delicate balance which will not be maintained when paternalism holds sway.

2. A type of passive obedience is sometimes encouraged. The initiator of projects and the creative thinker may be viewed suspiciously as youths who are courting a spirit of independence which is irreconcilable with the spirit of obedience. The impression prevails that the truly obedient subject is the one who waits for the Superior to initiate the action. But it is not the mind of the Church that obedience should serve as a cloak of respectability for inactivity; nor is it Her intention that subjects renounce all creativity and independent thought in the name of obedience.

3. There has been recent criticism to the effect that Catholic education—and seminary education must be included—has not characteristically engendered a spirit of inquiry in those who are exposed to it. The problem has been described as one of "intellectual formalism, whereby demonstration replaces search, abstractions replace experience, formulae replace content, and relationalistic elaboration replaces genuine ontological insight."[2] In this tradition,

---

[1] Joseph H. Fichter, S.J., "The Sociological Aspects of the Role of Authority in the Adaption of the Religious Community for the Apostolate," *Proceedings of the 1958 Sisters' Institute of Spirituality*, ed. Jos. E. Haley, C.S.C., Vol. VI (Notre Dame, Ind., 1958), p. 27.

[2] Thomas F. O'Dea, *American Catholic Dilemma* (New York, 1958), p. 155.

the doctrinaire approach in philosophy is favored over the problematic. Moreover, the ability to memorize is rewarded whereas the ability to think creatively is suspect. One is tempted to say that the student who is passed off as exceptionally bright in college and in the seminary is often the student with the "photographic" memory, and not the youth who makes bold to think originally. In support of this analysis is the complaint of many former seminarians that they rated high with their professors of philosophy and theology as long as they were able to parrot the lectures and reproduce the text in written examinations. Any other course of action placed the candidate in jeopardy. All of this is tantamount to saying that a subtle anti-intellectual bias is undoubtedly present in some seminaries, and this bias may shed light on the problem of initiative and decision-making as reported by some former seminarians.

2. *The Former Seminarian and Spiritual Readjustment in Process.*

Early adjustive patterns in the area of the spiritual life can be classified along a typological continuum ranging between two extremes. At the one pole are the *ritualists,* who attempted to maintain the seminary day order in a secular milieu. "For the first six months, I kept the spiritual exercises of the seminary, but time wore it down; it became incompatible with the life of a layman." At the other extreme are the *rebels,* who rejected some or all of minimal requirements for a living membership in the Church. "When I came home my pastor rejected me utterly—he wouldn't even talk to me. No one at home understood my problem, for I was a convert. I became embittered and left the Church for a year." In between the two extremes, one finds various shades and nuances of adjustive reactions. However, all were navigating what was for them uncharted waters. In a trial-and-error fashion, some succeeded in working out a religious *modus vivendi,* whereas others failed. Why this groping and fumbling on the part of men who had been trained intensively in the spiritual life? I would admit three hypotheses:

1. Any adjustment to a new way of life is likely to involve some experimentation, regardless of how well-prepared the adjuster may be.

2. Seminary authorities, for the most part, failed to counsel these men for the realities of Christian life in the world.

3. The spiritual plight of the former seminarian must be seen as part of the larger problem of the role of the layman in the Church of the 20th century. Theologically speaking the layman is an integral cell in the ecclesiastical structure. Is the seminarian given adequate theology of the lay vocation? Is he brought to recognize and respect the intrinsic value of the secular order, and to see how secular values can promote spiritual growth? Perhaps our seminarians see the spiritual life as one polar entity and secular pursuits (including the intellectual life) as another, and "never the twain shall meet." Hence, they may find it difficult to appreciate the layman's work as a *vocation,* for they cannot recognize any intrinsic bond between lay occupations and spirtual growth. If they withdraw from the seminary, they are likely to encounter similar attitudes in a clergy whose training is identical with their own, and so the latter will expect the former seminarian to "stay in his place."

3. *The Former Seminarian and Fraternities.*

Fifty-four of the sample members had become active members of a fraternity for ex-seminarians shortly after withdrawing from the seminary. The 33 who reported that membership had proved beneficial in the adjustment period were nearly unanimous in underscoring the psychological and social advantages of associating with men of like background and with similar problems. Some few cited spiritual benefits and other few indicated that a fraternity had at one time obtained jobs for them. On the other hand, 21 maintained that no benefits had accrued to membership, and these informants, along with others who had some familiarity with a fraternity, were highly articulate in criticizing such organizations. The principal criticisms of the sample members perhaps throw light on why many former seminarians shy away from fraternities or choose to remain merely nominal members: (a) often the fraternities do not undertake a planned, systematic program to help novice departees to adjust; (b) they have not been successful in resolving the problem of age differentials; (c) some fraternities are handicapped by loose organization and poorly articulated goals; and (d) fraternities invite considerable criticism from both members and non-members when their program is heavily social and only negligibly spiritual.

It must be noted that some informants were strongly opposed to fraternities on the grounds that "they prevent fellows from being properly assimilated into the laity—they keep the former seminarian in a cocoon."

4. *The Former Seminarian and His Attitudes toward Seminary Training.*

The attitudes of the former seminarian toward his seminary background are overwhelmingly positive. Nearly all the sample members believed that they had been enriched by their training, and they were grateful for the spiritual and academic opportunities inherent in such a formation. Some few attempted a theological explanation: "I feel that I had a 'temporary' vocation —a vocation to the seminary but not to the priesthood. I was given a training in the seminary that I could not have gotten elsewhere and as a result I have much more to give others."

When they were asked to evaluate in terms of likes and dislikes the particular seminary or seminaries with which they were associated, they tended to submit more positive items than negative ones. On the credit side of the ledger, the responses in order of frequency are as follows: the high calibre of association in the seminary, spiritual and educational opportunities, family spirit of the seminary (cited twice as frequently by religious candidates over against diocesan candidates). On the debit side of the ledger, regimentation, certain aspects of the education, impersonal atmosphere, and inadequate spiritual direction head the list of responses. Those who complained of regimentation described it in terms of "excessive rigidity," "the pressure of constant surveillance," and "infinitesimal rules" whose underlying rationale was not explained and whose existence "stifled initiative." In the area of education, the complaint voiced most often was that of unprepared and unqualified teachers, particularly in the minor seminary. Others were critical of the excess of class hours, the apodictic approach of some teachers, and the too high or too low scholastic standards. The availability and quality of spiritual direction was scored by some informants. They adjudged the direction inadequate and/or impersonal. Some were critical of the personalities and backgrounds of the priests who were assigned to the post in the seminary, and a few hypothesized that either they would have left the seminary earlier or they would have remained had the spiritual directors met their needs. Relative to the item "impersonal atmosphere," the most common criticism was the social distance which obtained between the priests and the seminarians. "There was no intimate appreciation of you as a person." Some believed that the seminary officials did not care "whether we stayed or went home." Others underscored "immature treatment." "We were not treated as men," was the typical remark accompanying this criticism. Often the informants were of the opinion that the authorities had failed to give the seminarians sufficient freedom for the development of initiative and adequate opportunity for exercising responsibility.

Can the expressed dislikes of these unsuccessful seminarians be accepted as objective evaluations of fact, or must these criticisms remain wholly suspect in view of man's known tendency to structure his perception in terms of subjective factors? Allowing for the element of conscious or unconscious bitterness which may enter into the former seminarian's perception and definition of the situation, and admitting that idealistic youth is susceptible to disillusionment and thus easily exaggerates human defects and failures, it would nevertheless appear that the critical evaluations of former seminarians cannot be entirely repudiated, for they correlate with observations of both the Carthagena Study[3] (involving successful seminarians) and with the observations of such disinterested observers as Professor Thomas O'Dea[4] and Fr. Gustave Weigel.[5]

In conclusion, I would submit that what is needed today is a sociological study of the Catholic seminary. Every efficient business organization takes a long hard look at itself from time to time, assessing its techniques, its efficiency, its morale, its shortcomings. The seminary needs to do the same. Insofar as the seminary is a human social system with a peculiar structure and specific functions, it is a phenomenon whose parts can be observed and measured and evaluated. It would contribute to the good of the Church and to the good of souls if this were done.

---

[3] *Natural Factors Affecting Vocations to the Priesthood,* comp. Gaspar Mission Society, published by Catholic Students' Mission Crusade (Cincinnati, 1955); mimeo.

[4] O'Dea, *op. cit.,* pp. 68-69.

[5] Gustave Weigel, S.J., "American Catholic Intellectualism—A Theologian's Reflections," *The Review of Politics,* XIX (1957), pp. 275-307.

SOCIOLOGY AND THE PASTORAL YEAR

REV. FRANCIS B. SULLIVAN, C.PP.S., SAINT CHARLES SEMINARY,
CARTHAGENA, OHIO

As the title of this paper indicates, I have some suggestions about possible contributions that the science of sociology could make to the year of pastoral formation called for after ordination by the Apostolic Constitution *Sedes Sapientiae.* With your indulgence, however, I should like to approach the topic the long way around, by sketching out first the background and purpose of *Sedes Sapientiae* in general and of the pastoral year in particular. This should serve to bring into sharper focus the problem of this paper. An additional reason for including some background material is the somewhat unusual nature of the topic. Papers presented at this meeting ordinarily deal with matters of direct interest to major seminary administrators and teachers. Not only is the pastoral year beyond the scope of the theological curriculum, but it is of obligation only for religious, not for diocesan clergy. For reasons given later, I believe it really should be of interest, at least indirectly, to diocesan priests. But presumably the diocesan clergy have not had as much occasion to keep in touch with the background of this legislation as have members of religious communities.

The Apostolic Constitution *Sedes Sapientiae* of 1956 is intelligible only against the background of a world-wide movement among religious communities, a movement that has been going on to an extent throughout the twentieth century, but has been bubbling with particular vigor since the end of World War II. The accepted Latin term for the movement is "accommodata renovatio." Writers in English increasingly tend to use the word "adaptation," though it hardly brings out the full richness of the concept. Perhaps the Italians have hit upon the happiest translation: they call it "aggiornamento"—bringing things up to date. There are two basic elements in the movement: (1) conservation of the basic elements in religious life and a deeper appreciation of these elements in all the members ("renovatio"); and (2) "accommodation" to modern circumstances through opportune changes and innovations in non-essentials.[1] A particularly fruitful way of formulating the spirit of this movement is through the question: "What would our Founder do if he were living today?" As Cardinal Larraona put it when he was secretary for the Sacred Congregation of Religious: "The important thing is not what founders *did*, but rather to know what they *would do* if they found themselves here today, facing all the problems that threaten the Church's apostolate."[2] Cardinal Feltin of Paris spells out this principle even more explicitly:

> Every superior should ask: . . . "If our founder or foundress were in my place what would they do?" . . . They lived two, three, four or more centuries ago; today if they were to return they would not give us the same things they left us with at that period, things suited to their day. They would strive to give us directives suited to modern times, and I, their successor, should strive to realize their desire, namely, what our founders would want at the present hour.[3]

This idea of adaptation to the needs of the day obviously bears with it the danger of lessening the true religious spirit, restlessly seeking after novelty for its own sake, letting a worldly atmosphere creep in, and so forth.

---

[1] C. Bajo, C.M.F., "Adnotationes," *Commentarium pro Religiosis* (hereinafter cited *CpR*), 37 (1958), 110.

[2] Quoted in X. Ochoa, C.M.F., "De Ratione Generali Accommodatae Renovationis Statuum Perfectionis," *CpR*, 38 (1959), 83 (emphasis in original).

[3] Quoted in Ochoa, *art. cit.*, 84.

No doubt for that reason many early writers on the subject were more prone to warn about the dangers of adaptation than to explore the notion positively. By this time, however, there is agreement on the highest levels that such adaptation is a vital necessity. In fact, recently an official of the Sacred Congregation of Religious publicly expressed a doubt as to whether all religious communities are taking this question of adaptation sufficiently seriously. As so often happens, he remarked, everybody agrees that it is a necessary and laudable thing for everybody else but not for his own community.[4]

After considerable discussion in European periodicals in the late nineteen-forties, this movement received definitive and official statute in the First General Congress of Religious convoked by the Sacred Congregation of Religious in Rome in 1950. The official theme of the Congress was "accommodata renovatio." Over 250 speakers examined the topic from almost every aspect; the *Acta* of the Congress run to four rather large volumes.[5] Since that time there have been numerous directives of the Holy See on the subject; new periodicals have started up and existing ones have given more attention to the matter; and a large number of national congresses have been held and national organizations formed to promote the movement. A second climax was reached at the end of 1957 when a second General Congress of Religious convened in Rome to devote itself to the same theme.[6]

It is within the perspective of this movement of adaptation that the Apostolic Constitution *Sedes Sapientiae* came into being. Article 15 of the General Statutes states that for the most part the existing discipline has been retained, but that some changes have been introduced "either to apply (the existing discipline) more faithfully or to accommodate and perfect it insofar as the circumstances of modern times seem to demand." Obviously one of the most prominent changes demanded by "the circumstances of modern times" is the year of pastoral formation after ordination. Both the documentation preceding the Apostolic Constitution as well as subsequent commentaries stress this need for preparing young priests for the peculiarly modern forms of the apostolate. In fact, there seem to be three distinct purposes of the pastoral year, one of which is the adaptation of the apostolate to modern needs. I should like to mention the other two just briefly (I do not thereby wish to suggest they are unimportant) and then concentrate on the third purpose, since it is especially relevant to this paper.

A first purpose is that members of religious communities equip themselves for the special work of their own institute. Article 47 makes it clear that in all apostolic training, whether during seminary days or in the pastoral year, "the students are to be prepared step by step for the special apostolate of their own Institute, by thoroughly studying its end, spirit, and works." This obviously is a matter which has to be worked out by each religious community for itself, in the light of its own constitutions and history. A second purpose is the spiritual welfare of the young priest, who readily encounters problems and conflicts in his religious life if immediately after the secluded atmosphere of the seminary he is thrust into a full round of priestly work. The spiritual advantages of a year of formation after ordination were cogently presented by the Parisian provincial of the Carmelites at the First General Congress of Religious.[7] And it is this aspect which seems to have been uppermost in the mind of Pius XII when he recommended such a year in his Apostolic Exhortation *Menti Nostrae* of 1950:

> The passage from the sheltered and tranquil life of the seminary to the active ministry may be dangerous for the priest who enters the open field of the apostolate if he has not been prudently prepared for the new life. . . .

---

[4] Ochoa, *art. cit.*, 203.

[5] *Acta et Documenta Congressus Generalis de Statibus Perfectionis* (Rome, 1952), Vol. I-IV.

[6] The *Acta* of this Congress have not yet been published. For a brief account, see G. Ruiz, C.M.F., "Congressus Generalis Alter . . ., *CpR*, 36 (1957), 378-384.

[7] Elisaeus a Nativitate, O.C.D., "La preparation spirituelle a l'apostolat," *Acta et Documenta* . . ., III, 187-192.

> We approve, therefore, the gathering of young priests when possible for some years in special institutions where, under the guidance of experienced superiors, they can develop their piety and perfect themselves in sacred studies and be put on the path toward that form of the ministry more closely corresponding to their temperaments and aptitudes.[8]

But it is particularly the third purpose, the one most germane to this paper, that receives very special emphasis. That is the formation of young priests in contemporary methods of the apostolate. The case was put well by the General Director of Studies for the Oblates at the First General Congress of Religious. He did not hesitate to state that the problem of apostolic formation is more urgent today than in the whole history of religious life, and recommended initiation "especially into the more recent methods and forms of the apostolate developed in our own times, so that young priests can handle them readily and skillfully."[9] And Pius XII in his Motu Proprio *Quandoquidem*, erecting the St. Eugene Institute in Rome for the apostolic training of young priests (this is a source cited by *Sedes Sapientiae* in its Article 48 dealing with the pastoral year), stipulates that the student priests "are to learn what our times demand, what they need and lack, the dangers and difficulties which they present; and hence they are to be trained in all the appropriate methods by which they may more readily overcome these dangers and meet these needs in a way that is vigorous and suited to our times."[10] And in *Sedes Sapientiae* itself His Holiness is most explicit on this matter: "It is most necessary that future shepherds of the Lord's flock should learn psychology, pedagogy, education, catechetics, social science, pastoral theology and similar subjects. . . . The students' knowledge should be in keeping with the modern progress made in these fields and render the students fit and ready for the numerous needs of the apostolate in our day."[11] And when the Pontifical Pastoral Institute was started at the Lateran University three years ago, *L'Osservatore Romano* commented that one of the basic purposes of the Institute would be "to give a scientific and practical formation . . . particularly in those forms of the modern apostolate that demand more theological learning and cultural and technical preparation."[12]

In the light of this discussion about the purposes of the pastoral year I think it is evident that this year should be of interest to the diocesan clergy also. You have probably all heard rumors about its being demanded first of religious "ad experimentum" and later being extended to diocesan priests. I am in no position to evaluate such rumors, but at least one canonist did not hesitate to write recently: "There are reports, even in Rome, that some of the provisions (of *Sedes Sapientiae*), including the additional year after the completion of the course in theology, will be demanded of all students for the priesthood."[13] Whatever the source of such rumors, there are persuasive reasons for thinking that the idea should engage the attention of diocesan priests. When Pius XII recommended such a year in *Menti Nostrae* he was directly addressing diocesan priests. Both the St. Eugene Institute of 1949 and the Pontifical Pastoral Institute of 1957 (the latter specifically founded to implement *Sedes Sapientiae*) have been started expressly for the benefit of diocesan as well as religious clergy. Moreover two of the three purposes of the pastoral year called for by *Sedes Sapientiae* apply to diocesan priests. Obviously the purpose of imbuing young priests with the spirit and method of their own community pertains only to religious. But a gradual transition from the seminary to full priestly work would undoubtedly be fruitful for diocesan priests too. The religious seminarian may indeed be relatively more isolated, particularly because of his summer program, than the diocesan seminarian. But the difference is merely one of degree; there is a real chasm, with its special spiritual problems and pitfalls, between the ivory-tower atmosphere of any seminary and the active priestly ministry. Likewise the need for formation in contemporary methods of the apostolate is quite as necessary for the diocesan clergy as for religious. Indeed I should think it would often be needed more by diocesan priests, as many religious are less immediately engaged in the active ministry.

---

[8] NCWC edition, #102-103.

[9] D. Albers, "Sacrae Ordinationes et Initiatio ad Ministeria," *Acta et Documenta . . .*, III, 177-186.

[10] Motu Proprio of April 2, 1949. Translation from T. Bouscaren, *The Canon Law Digest* (Milwaukee, 1954), III, 63.

[11] N. 38.

[12] Sept. 11, 1957.

[13] C. Connors, C.S.Sp., "Candidates for the Priesthood and *Sedes Sapientiae*," *The Jurist*, 19 (1959), 400.

What contribution can sociology make to this sort of pastoral training? At the outset I would note that I am using the term "sociology" in a rather broad sense. I mean not merely that rather well-defined area of study covered by university sociology departments. Rather, I have in mind the empirical social disciplines generally—and in fact the psychological disciplines could be included too, since for present purposes largely the same thing can be said about them. In other words, I have in mind those modern behavioral sciences that concern themselves empirically with man and his environment, especially sociology, psychology, and social psychology.

If it has taken a long time to get to this part of the paper, that is because of a conviction that simply analyzing the purpose of the pastoral year would of itself largely indicate the importance of sociology to such a program. The sources themselves explicitly refer to teaching sociology and related disciplines. And the underlying reason stands out clearly from the repeated emphasis on modern needs, modern methods, modern forms of the apostolate. It is the findings of these social disciplines, as distinguished from the eternal truths of theology, that are so helpful in providing an insight into the contemporary mind, the contemporary culture in which we priests must preach the Good News and make it effectively take root in men's hearts. This is not to suggest that priests must become social scientists or that some mixture of the behavioral disciplines can make up for deficiencies in solid theological training. I take it for granted that the guiding light in any pastoral program will be both scientific pastoral theology and practical pastoral art:[14] in Article 48 *Sedes Sapientiae* says that the young priests are "to extend and to complete their theoretical and practical knowledge of pastoral theology." But I do suggest that a much greater degree of collaboration than has been customary between theologians and social scientists would be most fruitful for the development of pastoral training. Sociological studies of American culture in general and of religious phenomena in particular contain much that would be of help in attaining a prime goal of the pastoral year: meeting modern needs in a way that is vigorous and suited to our times. Such studies can assist us in following the advice Pius XII offered ten years ago at the conclusion of the First General Congress of Religious:

> It is, in Our judgment, of paramount concern that you shrewdly investigate what spiritual forces lie latent in your contemporaries, by what secret desires they are motivated, and what the true picture is of their souls. . . . You must encourage these good impulses and foster these aspirations.[15]

Talking about collaboration between theology and sociology is all rather distressingly vague and general. No suggestions have been made about a concrete program, with details about course titles, semester hours, syllabi, and so forth. The decision to leave it general has been a deliberate one. Unless I am completely misinformed about what is going on on the American scene, it is precisely this preliminary spadework, this "dialogue" between practitioners of theology and the empirical social disciplines, that has been lacking in many instances. There are naturally some standard course offerings in sociology, especially the sociology of the parish, that would be helpful to future pastors of souls. But it seems to me that what should be evolved are some distinctively new courses that would be tailored to the special needs of priests. A second reason for feeling that the pastoral year should not be looked upon yet as a "cut-and-dried" affair is that the present very general provisions of the law will eventually be supplemented by more specific directives. In *Sedes Sapientiae* the Holy Father himself alluded to such future legislation by stating: "We grant the Sacred Congregation of Religious the power to carry out by ordinances, instructions, declarations, interpretations, and other similar documents the General Statutes already approved by Us" (n.40). Shortly after this Apostolic Constitution and its General Statutes appeared, an official of the Sacred Congregation of Religious wrote that the Congregation intends to issue an instruction on the matter, and specifically mentioned the pastoral year as one of the points needing clarification. Of the five subcommittees that prepared the Constitution, the work of only two has been published completely; there are many things still awaiting publication from the subcommittees on formation, on academic matters and on scholastic matters.[16] This is not to say that there is justification for sitting back and waiting till Rome issues further instructions, but rather that there should be a certain flexibility in our present approach to the pastoral year. This period between *Sedes Sapientiae* and further directives on it is a precious time for experimenting with and evolving new courses, new methods in apostolic work, etc. As one specialist in the canon law for religious put it recently:

---

[14] R. Spiazzi, O.P., "Notula de Theologiae Pastoralis natura et ratione," *Angelicum,* 34 (1957), 418-422.

[15] Translation from *Review for Religious,* 14 (1955), 178-179.

> According to the Constitution (*Sedes Sapientiae*) apostolic training is conceived of as the evolution of those things which in practice have been found most useful. Hence experience and the needs of our times are the criteria directing legislation in this matter. Formerly the "ultima probatio" (tertianship) after a number of years in the priesthood was thought of as the more useful thing; now however, due to the technical demands of the times and the practice of men in other matters, what is more urgent is immediate preparation for priestly ministries, not perhaps precisely under the aspect of passage from a secluded life to the apostolic life, but under the aspect of the necessary skill for a useful apostolate.[17]

Throughout this paper the stress has been on the newness of the pastoral year. One reason is that that simply seems to fit the facts. As an official of the Sacred Congregation of Religious put it: "In the pastoral course or apprenticeship you have a field that is unexplored."[18] A further reason is that emphasizing the newness of the year should help to keep it from being turned into something it is not intended to be. The present provisions of the law are few and general, and one might be tempted to utilize this extra year for some pet project, such as working toward high school teacher certification or a graduate degree. Likewise, when we consider the number and variety of courses demanded in the major seminary, it is understandable that seminary administrative officers might see an opportunity to relieve the pressures of the seminary curriculum by shifting some of the courses to the pastoral year. But that would be to miss the whole point of the year and to conceive of it simply as a fifth year of theology. What the Holy See wants is something qualitatively new, not merely a quantitative increase in the kind of priestly training that has been customary. *Sedes Sapientiae* makes no basic changes in the theology curriculum, and the pastoral year is to be held "post absolutum curriculum theologicum" (Art. 48). Moreover it seems incredible that the Holy See would erect a Pontifical Pastoral Institute in Rome just to teach things that had been taught all along.

---

[16] A. Gutierrez, C.M.F., "Introductio in Constitutionem Apost. *Sedes Sapientiae*," *CpR*, 36 (1957), 231, 318.

[17] B. Frison, C.M.F., "Excursus in Constitutionem Apostolicam *Sedes Sapientiae*," *CpR*, 39 (1960), 306.

[18] A. Gutierrez, C.M.F., *art. cit.*, 326.

I should like to add a personal suggestion about what seems to me a practical and profitable direction that future work on the pastoral year might take in this country. I have in mind greater collaboration among religious communities in developing common centers of pastoral formation. There is, as you know, a small handful of such centers already, which open their doors to all members of the religious and diocesan clergy. These look very promising and I sincerely hope they will receive additional support and thus be able to strengthen and deepen their offerings. But in many instances the pastoral year seems to be a do-it-yourself affair. I believe an *a fortiori* argument is in place here. Probably most of you have seen the statistical report on American seminaries and the comments by Fr. Dukehart sent out last year with the NCEA *Seminary Newsletter.* You recall the astounding fact that over 40 per cent of our seminaries have fewer than 50 students, most of them being seminaries for religious. Fr. Dukehart spoke candidly about the waste of facilities and manpower and the likelihood of poor academic programs. It seems obvious to me that waste and mediocrity would be much more likely in individual pastoral programs, since they usually include only a single ordination class. Specifically, I cannot imagine that there would be much of the collaboration between theologians and sociologists that this paper has suggested, especially in view of the fact that there are only a relatively few universities that are doing first-class work in the sociology of religion and of the parish. Common centers should not only result in a much better quality of training but also would fit what seems to be the practice of the Holy See. In addition to the Pontifical Pastoral Institute in Rome, decrees of approbation from the Sacred Congregation of Religious have been received by common pastoral centers in such places as Buenos Aires, Brussels, Manila, Madrid, Milan, and Tokyo.[19]

To put the matter conservatively, it is not orthodox in clerical circles to make the recommendation, "Fathers, let's imitate the ladies." Yet that is the temerarious note on which this paper ends. A direct result in this country of the world-wide movement of "accommodata renovatio" is what has come to be called Sister Formation. Probably few people who are familiar with Sister Formation would disagree with Msgr. Frederick Hochwalt's estimate that it is "the most significant movement in Catholic education today."[20] The rich and varied benefits that have accrued to so many communities of women religious could not possibly have been achieved by those same communities acting in isolation; they are the fruit of close and abiding cooperation. I suggest that similar cooperation among communities of clerical religious in developing and improving pastoral programs would result in similar benefits to the communities themselves and to the entire Church in America.

---

[19] *CpR,* 39 (1960), 243-244.

[20] Quoted by Sr. Mary Emil, I.H.M., "What Is Sister Formation?" *America,* 96 (1956-57), 412.

REPORT ON REGIONAL MEETINGS OF SEMINARY DEPARTMENTS*

RT. REV. MSGR. FRANK M. SCHNEIDER, RECTOR,
ST. FRANCIS MAJOR SEMINARY, MILWAUKEE, WISCONSIN

It was long felt by the members and officers of the Major and Minor Seminary Departments of the National Catholic Educational Association that although our annual convention meetings offered us an opportunity to discuss common problems and to contribute to the solutions of some of these problems, there was a great need for additional meetings which could afford the time and the opportunity to come to grips with a host of questions which could scarcely be touched upon at our annual meetings.

Acting upon this general sentiment—and shall I say feeling of frustration on the part of many members—Father Cyril Dukehart, our late beloved Associate Secretary for the Seminary Departments, invited a small group of interested people of the Midwest region of our country to a meeting in Chicago last June for the purpose of discussing the possibility of having additional meetings where seminary matters could be discussed at greater length. Those who attended the meeting represented an accrediting agency, a university, a Catholic school system, a religious order educational group, seminaries and the national office of the N.C.E.A. They were: Very Reverend Pius Barth, O.F.M., Very Reverend George Buckley, M.M., Reverend Edward J. Drummond, S.J., Reverend J. Cyril Dukehart, S.S., Right Reverend Monsignor Anthony Egging, Reverend Edward Norton, S.V.D., Reverend Philibert Ramstetter, O.F.M., and Right Reverend Monsignor Frank M. Schneider.

This group, coming as it did from the Midwest, was more conversant with the North Central Accrediting Agency and since the region of the North Central was the largest, covering an area of nineteen states, it was thought advisable that if there were to be any regional meetings, this would be a proper section of the country in which to attempt the experiment. Having decided upon this geographical area to start with, the next important question the group considered was the level of seminary education that would be most suitable and appropriate for the first meeting.

After a great deal of discussion, it was determined that the college department of seminary training would offer the best possibility for fruitful discussions. It is not necessary here to enumerate all the reasons for this choice, but this much can be said, that since we are concerned about both the Major and Minor Seminary Departments, and since accrediting for college degrees is one of the greatest concerns of most seminaries, it was thought logical that this first meeting be restricted to the college department of seminaries, although each theological seminary or department of a seminary would be invited to send administrators or faculty members to the meeting as participants. Each theological faculty obviously has a great and necessary interest in the college department of the seminary, since any advanced degrees that would or could be offered in the theology department would be largely dependent on the type and calibre of work done in the college department.

Having decided these preliminary but essential points, the Hotel Sherman in Chicago was chosen as the site for the meeting which was to be held on October 3 and 4, 1960. The general topic of the meeting was to be: "The Liberal Arts Portion of Seminary Training," and it was to be considered under the headings of: "The Social Scene and Priestly Training," "Curriculum," "The Seminary College," and "Accreditation."

The planning committee's deliberations were carefully and exactly carried out under the great handicap of having lost the expert services of our efficient and beloved secretary, Father Dukehart. The burden of organizing the meeting and making the multitudinous preparations for it fell upon the shoulders of Monsignor Frederick Hochwalt, who in turn designated Miss Mary Reilly as his representative in carrying out this difficult assignment. That she performed a superb work in the preparations for the meeting and at the meeting itself, all who were present at the meeting will enthusiastically confirm. We owe Miss Reilly a sincere vote of thanks for her generous and indefatigable labors in our behalf. To Monsignor Hochwalt, who has always demonstrated a deep concern and interest in our problems, we feel that our expressions of gratitude, though inadequate, will be satisfaction enough for him because this meeting and the subsequent one show that a new life and a new interest have been born in the Seminary Departments.

---

* This report was delivered at a joint session of the Major and Minor Seminary Departments.

The meeting, as planned, took place at the Hotel Sherman in Chicago on October 3 and 4. The registration showed that there were present 71 persons from 44 seminaries in 9 states, 4 persons from 3 theologates, 4 persons from colleges, 5 superintendents of schools and 3 speakers from other fields, making a total of 87 persons. Of the 17 states that have college seminary departments in the North Central region, 9 states were represented.

The first gathering at the meeting took place on Monday, October 3, at 10:00 A.M. At this general session, a paper entitled, "The Social Scene and Priestly Training," was given by the Very Reverend Monsignor Joseph G. Bailey, Director of the Saint Pius X Institute of Clerical Training, Gouverneur, New York. This was an excellent keynote address and it set the tone for the high level of discussion and papers that were to follow. A discussion of Monsignor Bailey's paper indicated the general acceptance by the audience of the sentiments expressed in the address. At the end of this paper, I shall try to give a summary report of the conclusions and recommendations that came out of the various papers, sectional meetings and discussions. Obviously in a paper of this kind, it is impossible to give a detailed report of the two-day meeting. The best possible means of arriving at an adequate understanding of the business of the meeting would be a careful perusal and study of the minutes and the "acta" of the meeting.

The next paper was delivered by Right Reverend Monsignor Joseph Schneider, President of the Athenaeum of Ohio, under the title: "Function of the Liberal Arts Curriculum in Seminary Training." Monsignor Schneider stressed the fact that planners of seminary college curricula, in view of the twofold function of a seminary liberal arts course, must include adequate offerings in the natural and social sciences; they must lay heavy emphasis on the humanities with generous offerings in English, history, in classical and modern languages, in religion and in philosophy. In some seminaries, where many of the alumni will teach academic subjects in high schools, it is found necessary to offer some undergraduate professional education courses.

The third paper, also on curriculum and entitled, "Articulation of Seminary and Liberal Arts Curricula: The Implications for Teacher Training," was delivered by Brother Julius Edgar, F.S.C., Dean of St. Mary's College, Winona, Minnesota. Brother Edgar enumerated some of the needs in a well-articulated program, viz., (1) good professional courses; (2) a healthy attitude on the part of the faculty toward high school teaching; (3) an adequate teaching program; and (4) an elementary program.

The fourth and fifth papers of the morning session were delivered under the general heading of "The Seminary College" by the Very Reverend Edward Riley, C.M., Rector of the Cardinal Glennon College, St. Louis, Missouri, on the "Diocesan Seminary College"; and by the Very Reverend George Buckley, M.M., Rector of Maryknoll Seminary, Glen Ellyn, Illinois, on "The Religious Seminary College."

Father Riley discussed with great clarity the four-year seminary college for diocesan seminarians: its problems and its advantages. Among the problems, he enumerated the Board of Control, competent faculty, academic load, the library, extra-curricular activities and admission of students to the seminary. Among the advantages, he enumerated the spiritual, the disciplinary, the academic and the more natural development of the students. As rector of an accredited four-year seminary college, he concluded that "we have never regretted the fact that we changed from the 6-6 plan to the 4-4-4 plan."

Father Buckley in his paper referred to some problems that the religious seminary college has which are not likely to be found in the diocesan seminary college, or at least not in the same pronounced degree. One of these problems particularly is the place of the novitiate in regard to the college set-up. Another problem is the matter of numbers. He stated that the average number of students for a diocesan seminary is 253, and for a religious seminary it is 52. This is not to say that a good small college is not possible, even though it does offer more difficulties. There are various ways and means that make it possible to overcome these difficulties.

After all these papers, there was discussion of the matters that were covered in the papers.

In the general session after lunch, two more papers were given with subsequent discussion, and a short address was delivered by Dr. William K. Selden, Executive Secretary of the National Commission on Accrediting, Washington, D.C. The first paper was given by the Very Reverend Pius Barth, O.F.M., President of the Franciscan Educational Conference, St. Louis, Missouri, on "A Uniform Approach in Seminary Accreditation." Father Barth gave splendid suggestions on how to approach the whole question of accreditation, both from the general standpoint and for the individual seminary contemplating accreditation.

The other paper in the afternoon session was given by the Right Reverend Monsignor Anthony E. Egging, Superintendent of Schools of the Diocese of Grand Island, Nebraska. Monsignor Egging spoke with great sincerity on the certification of priests, not so much as teachers, but rather as potential administrators of their parish parochial schools. He suggested the best means to achieve this end without the introduction of new courses is by equivalating our theological courses in terms of professional education and conferring Masters degrees on the basis of these equivalencies.

After this general session, the Chairman requested the participants at the meeting to break up into sections for the purpose of studying and discussing in greater detail some of the problems that face us as administrators and teachers in the seminary college. The delegates divided equally into four different sections, and the Chairman appointed for each section a chairman, a recorder and a resource person. These sectional meetings were in session from 3:30 to 4:30 P.M.

At 10:00 A.M. on the next morning at a general session, each chairman or recorder gave his report on the discussions that were held at his respective meeting on the previous afternoon. The discussions on these reports were very interesting and stimulating. Perhaps the greatest benefits of the entire meeting were derived in this session, because here the ideas expressed in the papers, discussions and sectional meetings were crystallized, and conclusions and recommendations for future action were presented.

In the sectional meetings and the discussions that followed at the general session, there were discussed such questions as the proper procedure to follow in approaching accreditation, the objectives of seminary training, the advantage of accreditation, state educational associations in their relation to regional accreditation, Masters degrees and what kind of Masters degrees, the seminary curriculum as purely liberal arts and as pre-professional training, junior colleges accredited without high schools, faculty attitudes toward accrediting, minimum college loads, the place of science in the curriculum, overlapping of professors in different departments of the seminary, breadth and depth of our college education, isolation of the seminary from the general stream of education, learned societies, educational meetings and other kindred questions.

As a result of these discussions, certain conclusions were formed, and some recommendations were made for future guidance and action. These recommendations I shall refer to later. The meeting adjourned at 12:30 P.M. The consensus of opinion among the participants was that the meeting was highly informative, interesting and stimulating.

Before the meeting adjourned, the assembled members moved that the Chairman appoint a Committee of five whose task it would be to transmit to the Chairman their analysis of the proceedings, and on the basis of this analysis, a report be given by the Chairman to the Executive Board of the N.C.E.A. at its meeting in Pittsburgh on February 21, 1961. As Chairman, I gave this report to the Executive Board and the Board accepted it enthusiastically. It is also this analysis given by the Committee of Five that enabled me to present this report to you today. I am deeply indebted to the Committee, as all of us are, for their keen analysis and perceptive report of the meeting in Chicago. The following served on this committee: (1) Reverend William Coyle, C.SS.R.; (2) Reverend Edmond Fournier; (3) Reverend William J. McNiff, O.S.C.; (4) Reverend John Peifer; and (5) Very Reverend Edward F. Riley, C.M.

In concentrated form, I shall now give a report of the highlights of the meeting.

I. SUMMARY REPORT OF MEETING OF OCTOBER 3 & 4, 1960:

A. *Objectives of the Seminary College:*

1. *Per Se*, the objective is to train a liberally educated man who will thereby be equipped to pursue the professional studies leading to the priesthood.
2. *Per Accidens*, it must prepare the seminarian to meet the needs of the people of his contemporary milieu:
    a. The *increasing maturity and sophistication* of the public *requires* that the priest have a *broad general education* so as to be able to meet them on their level and gain their acceptance.
    b. The *greater complexity of modern life* requires the priest to have a *broad and deep knowledge of human nature* and social institutions.
    c. The *needs of the Catholic educational situation require* priests to be *equipped to take a greater part in formal education*, both as teachers and administrators.

B. *Means to Achieve Those Objectives:*

1. *Internally*, by providing a truly liberal education:
    a. *Employ effective, liberalizing methods of instruction* and study, with less reliance on text-dominated lectures, with more discussion, individual, guided reading.
    b. *Give the philosophy major greater breadth*, including greater acquaintance with other systems of thought not only in the history of philosophy courses but also in the philosophic sciences themselves.
    c. *Make the Latin minor more truly liberal* and more effectively presented.
    d. *Give adequate emphasis to the general education program*, assigning a slightly greater place to the physical and social sciences.
    e. *Provide greater contact with the current scene* through outside lecturers; prudent use of radio, television, and movies; occasional attendance at outside events of a worthwhile nature.
    f. *Greater provision for individual differences and interests*, through the employment of "multi-track" systems and sufficiently varied extracurricular activities.
    g. *Provide sufficient professional education courses* to enable easy teacher certification.

2. *Externally,* by gaining *accreditation* from established, voluntary accrediting agencies.
    a. *Advantages:*
        1. As a recognized hallmark of excellence.
        2. As an aid to the maintenance of high standards.
        3. As a means of facilitating the transferal of credits.
        4. As a protection against greater state regulation.
        5. As a means for qualifying for foundation grants.
    b. *Steps toward accreditation:*
        1. Employment of the internal means suggested to provide a truly liberal education.
        2. Establishment of a unified Board of Control where there is a 6-6 division of the major and minor seminaries.
        3. Provision or maintenance of a competent faculty.
        4. Provision of an adequate library and laboratory facilities; the stimulation toward their use.
        5. Make an honest and thorough self-evaluation under the guidance of an accreditation consultant:
            a. Examination of objectives and means to achieve them.
            b. Evaluation of resources.

II. RECOMMENDATIONS:

A. That there be a continued unified effort on a national level toward seminary accreditation.

B. That the Executive Board of the NCEA be requested to recommend to the officers of the Major Seminary Department the establishment of an Executive Committee and standing committees of seminary college representatives.

C. That one of these standing committees make a scientific self-assessment in depth so as to determine a set of optimum goals or principles which could be submitted to the National Commission on Accrediting.

D. That a sub-committee under the aforesaid be established to determine which Master's Degree might be most appropriately requested as a national policy; in the determination of which a unified statement of educational equivalencies of seminary theological training might be established.

E. That some liaison be established between the Executive Committees of the Seminary Departments and the Superintendents' Department of the NCEA.

F. That the Seminary Departments facilitate means for meetings of those concerned with Seminary College Departments.

G. That the NCEA *News Notes for the President's Desk* be sent to those Seminaries which manifest interest.

H. It was suggested by some that the Major and Minor Seminary Departments unite and divide into three sections: high school, college and theology.

We may well ask—what has the meeting accomplished? First of all, I should like to say that there are many intangibles which it is impossible to estimate properly, such as the great spirit of unity among our members, the excellent demonstration of fraternal charity, the desire to cooperate freely and generously among ourselves, the zeal shown by all the members for greater progress and excellence in our educational pursuits, the exemplary desire to learn and the concomitant willingness of those seminaries more advanced, to teach. All these, to my mind, are very real although perhaps less capable of exact demonstration. On the more concrete side, I would say the definite conclusions and recommendations for planning for future needs and organization are very specific signs of the fruitfulness of the meeting. Above all, it afforded us an opportunity to discuss at greater length and more intensively the ways and means that will enable us to fulfill more adequately the great responsibility that has been placed upon us in educating and training the priests of generations yet to come. If the priest is to remain a leader of men, he must always be in the vanguard of cultured men, as well as being a highly trained professional person.

Many thanks are due to the Executive Staff of the N.C.E.A. who contributed so much to the meeting by their presence. Among those present were Right Reverend Monsignor O'Neil D'Amour, Father William Dunne, S.J., Miss Reilly and Right Reverend Monsignor Frederick Hochwalt. We also deeply appreciated the presence of Deans of Colleges, Superintendents of Schools and the Resource Persons, as well as all who contributed to the success of the meeting, particularly those who delivered papers.

A second regional meeting was held in New York City at the Commodore Hotel on February 7 and 8, 1961, for the college seminaries in the Middle States and New England regions. This meeting was fully as successful as the Chicago meeting, but since the minutes and the "acta" of this meeting have not yet been compiled, it is impossible for me to give a detailed report of these proceedings.

Despite a gargantuan blizzard that immediately preceded the meeting, with the streets of Manhattan blocked by snowdrifts as high as fifteen feet, with airplanes grounded and trains running hours and hours late, there were 100 persons present at the meeting. It was most inspiring to witness such devotion to our cause.

The format followed in the New York meeting was much the same as the previous meeting in Chicago, with papers, discussions, sectional meetings and a general discussion at the final meeting. The general conclusions were much the same as in the North Central meeting, with proper allowances being made and variations for the Middle States and New England regional agencies. Whatever was said concerning the accomplishments of the Chicago meeting can with all justification be repeated for this meeting.

The themes discussed were: "The Social Scene and Priestly Training," "The Junior College," "College and the Liberal Arts," and "College and Theology: Correlation in Terms of Accreditation and Degree Program."

The speakers were Monsignor Joseph Bailey, who gave the same inspiring paper he gave in Chicago; Right Reverend Monsignor John Byrnes, Rector of St. Thomas Seminary, Bloomfield, Conn.; Reverend Thomas Gilligan, O.S.A., Moderator of Studies, St. Mary's Hall, Villanova University; Reverend Gerard Green, Dean of Studies of St. Joseph's Seminary, Dunwoodie, who was unable to be present and whose paper was read by Father Robert McCall; Very Reverend Edward Sponga, S.J., Rector of Woodstock College, Woodstock, Maryland; Reverend Robert McCall, S.S.J., Professor of Philosophy of the Josephite Seminary, St. Joseph's, Washington, D.C.; and Very Reverend Eugene Van Antwerp, S.S., Rector of St. Mary's Seminary, Baltimore, Maryland.

The accrediting agencies were represented by Dr. Albert Meder, Dean, Rutgers, New Jersey, and Chairman of the Commission on Institutions of Higher Education, Middle States Association; Dr. F. Taylor Jones, Executive Secretary, Commission on Institutions of Higher Education, Middle States Association; Very Reverend James E. Fitzgerald, S.J., President of Fairfield University, Connecticut; and Dr. William K. Selden, Executive Secretary of the National Commission on Accrediting. The representatives of the various accrediting agencies were deeply interested in the discussions from the floor and in the sectional meetings. Each signified his own agency's desire to assist us in the solution of our problems.

I am sure that all who attended this meeting were as enthusiastic about its results as those who were present at the Midwest meeting. All in all, it was again a manifestation of the zeal, enthusiasm and spirit of cooperation that exists among our seminaries. The sectional meetings were very successful, as were the subsequent discussions.

The N.C.E.A. was represented once again by Monsignor Hochwalt, Father Dunne and Miss Mary Reilly.

It is the fervent prayer and hope of all of us, I am sure, that these two meetings are only the beginning of the united effort that will inspire and animate our seminaries in the attainment of the great goal of a constantly growing and improving education for our young men who have dedicated and shall dedicate their lives to serving Our Divine Savior as His representatives in His Mystical Body on earth.

SCHOLASTIC METHODOLOGY:
THE ART OF PHILOSOPHIC REASONING

(Summary)

REV. WILLIAM H. KANE, O.P., DOMINICAN HOUSE OF STUDIES,
RIVER FOREST, ILLINOIS

A twofold reason can be offered for presenting the scholastic methodology as a subject worthy of consideration. First of all, the Law of the Church provides that philosophy and theology should be taught according to the method, doctrine and principles of the Angelic Doctor, and that these should be held in honor. Much has already been said and written about the doctrine and principles of Saint Thomas, but not so much about the method, although this is prescribed equally with the doctrine and principles. In the second place, many years of experience at teaching the philosophy and theology of Saint Thomas have convinced me that it is necessary and fruitful to point out for students, and even to insist upon, the methodology. It is safe to say that no complex and difficult task can be accomplished without the right method, nor can any problem be solved with reasonable certainty unless we know beforehand how to go about it. We must know what points can and should be considered, what principles need to be employed, how to determine them and employ them so as to answer our question and if possible settle it. In this paper I first propose some authoritative statements in commendation of the scholastic methodology, then briefly explain the method itself, and lastly relate it to modern methodology.

We are assured by Popes and scholars even in our own day that the scholastic method is not an outworn or outmoded instrument for the attainment and defense of truth. Rather it is a wonderful method, capable of perfecting the human mind and suited to the needs of all times. There is nothing more opportune, nothing more useful than this method: it is compendious, open, easy.

Compared with modern methodology, the scholastic method may seem very different, and in some respects it is different, but not entirely so. Both methods are basically concerned with facts, but whereas the scholastics emphasized causal explanation, modern method is more systematically and ingeniously developed for the discovery of new facts and for mathematical formulation, without aiming at essential definitions. As a result, this method yields only a superficial view of things which is sometimes presented as typically scientific and distinct from a more profound or philosophic explanation. However, the scholastic method can easily be applied to the data of modern science, because the observable and measureable characteristics of things which appear to sense sufficiently manifest the essential natures of things. It would seem that by the application of scholastic methodology a better account of modern science can be given than is commonly achieved or thought possible.

MAJOR SEMINARY AND THE ECUMENICAL MOVEMENT

REV. CHARLES K. VON EUW, ST. JOHN'S SEMINARY,
BRIGHTON, MASSACHUSETTS

The confusion over the proper pronunciation of the word "ecumenism" and the various and sometimes equally confusing definitions of it are rather clear indications that ecumenism as a science is quite young. And indeed its proper object of study, the modern Christian phenomenon called the Ecumenical Movement, is not very old, its birth being assigned generally to the World Missionary Conference at Edinburgh in 1937, its full maturity and majority being assigned to the First World Conference of the World Council of Churches in Amsterdam in 1948.

Despite their youth the Ecumenical Movement and ecumenism are having great impact on Christendom and, in most recent years, have been manifesting a great influence in the religious life of the American community. Not only to the Protestant denominations, the majority of which have identified themselves actively with the Movement, is ecumenism important, but also for the Church does this Movement have great significance, for we know that the Church, One Holy and Roman Catholic, is the Una Sancta which is the goal and quest of the Ecumenical Movement—the Church unique and undivided. And therefore the Ecumenical Movement offers us a challenge, presents to us its quest, demands from us a response.

It is not the purpose of this paper to reflect upon the nature of this challenge or quest presented by our separated Christian brothers—more than a dozen books in recent years have been written on the history and purpose of the Ecumenical Movement. Nor does the writer set himself to comment upon the responsibility incumbent upon us to answer the challenge of the Ecumenical Movement; the Mission of the Church, which is the Mission of Christ and of each one of us, indicates that responsibility. Rather, the approach of this paper will be more empirical; it attempts to examine what response has been given by our major seminaries, what action is being taken to meet the challenge of the Ecumenical Movement, what work is being done to prepare adequately tomorrow's priests for what has been called somewhat dramatically their entry into the ecumenical community.

For the major seminaries this response to the Ecumenical Movement can be twofold: informational and participational. What instruction is being offered our major seminarians on the Ecumenical Movement? How have our major seminaries—or their faculties—participated in the theological dialogue? These two questions constitute the twofold division of this paper.

I. Course Instruction on the Ecumenical Movement

A. General Response of the Major Seminaries

We ask first: What has been the response of our major seminaries with regard to instructing our students in the history, the theological trends and the religious significance of the Ecumenical Movement? A survey made in preparation for this paper of the major seminaries in the country does give some significant indications of the national response.

Questionnaires were sent to 163 major seminaries; 116 were completed and returned—a response of approximately 70 per cent. The unreturned 30 per cent represents, for the most part, a number of small religious community theologates, many of whom do not have teaching faculties. Therefore this seventy per cent of the seminaries who did reply offer us an adequate sampling and valid test.

Of some ninety-one major seminaries with teaching faculties, thirty-one affirmed that in their curriculum a special course or the major part of a course was devoted to the study of the Ecumenical Movement. Therefore, roughly thirty per cent of our major seminaries do now consider the Ecumenical Movement sufficiently worthy of special study. Almost all of these indicated that instruction concerned contemporary Protestant theology and a theological critique of the movement. A smaller percentage indicated that their courses treated of the history of the movement and contemporary Orthodox theology.

More significant, perhaps, is the indication that fourteen of our major seminaries have a special course devoted to the Ecumenical Movement, a ratio of about one-sixth of the seminaries with teaching faculties. To sum up then: one-third of our major seminaries have responded to the Ecumenical Movement in a serious manner; one-half of these have responded with the insertion of an additional special course.

It might be worthy of mention that at least another third of the replies indicated that the Ecumenical Movement was treated obliquely in the regular courses of theology, such as *De Ecclesia*, *De Gratia*, Oriental Theology, and the like. A significant number of seminaries indicated that lectures or conferences on ecumenism had been presented in their seminaries on occasion. So much for the "general response" of American major seminaries. Let us take an example of a particular response.

B. A Particular Response: St. John's Seminary of Boston

The program for ecumenical study instituted at St. John's, Brighton, the archdiocesan seminary of Boston, is not represented here as an ideal one, nor yet as a model for imitation. Rather, it is one example of what is being done and, from an appraisal of the survey mentioned before, seems to be a representative sample of the fourteen major seminaries who have instituted special courses on this subject.

The program itself has been an experimental one and has been in the curriculum for only two years. And yet it is the writer's opinion that the experiment has been successful and that the program will continue. The program is on two levels: one level directed to philosophy students, the other directed to theology students.

At present, the course offered to philosophers is a one-hour weekly lecture for two semesters. The course offered to the theology students is presented in the summer session (at the Seminary Villa in New Hampshire), with a total of fifteen lecture hours. The two courses are complementary in nature: that offered to the philosophers is primarily an historical survey of the Protestant denominations and of the Ecumenical Movement; that offered to our theologians is essentially a theological critique of the Movement.

1. *A Description of the Course Offered on the Philosophy Department Level.*

First Semester: brief considerations of the major non-Catholic denominations (Protestant and Eastern Dissidents) are presented; their historical and doctrinal origins, their growth and development, especially in the United States, their representation in the organizational forms of the Ecumenical Movement.

Second Semester: the presentation is basically a survey of the Ecumenical Movement's history, in which:

a. Its late 19th century origins are traced; its twentieth century development and organizational forms are examined.

b. The general sociological and theological trends of the movement are delineated: the "practical" cooperative unity of the Life and Work Conference, the ecclesiological and creedal emphasis of the Faith and Order movement, the participation of the Orthodox and other Eastern Dissidents.

c. The teachings of the Church and the positions of Catholic "ecumenists" are presented: decrees and decisions regarding the Movement, the dangers of extreme positions, Catholic groups and writers working for unity.

Basic texts for this course have been a manual of Protestant denominations (*Protestant Churches in America,* John Hardon) and the standard ecumenical history up to Amsterdam, 1948 (*History of the Ecumenical Movement,* Ruth Rousse and Bp. Stephen Neill, eds.). Basic references, in addition to the splendid works of Fathers Tavard, Weigel, Leeming *et al.*, have been some statements of the various Protestant denominations, selected from the prolific and inexpensive publications of the World Council of Churches, especially those following the conferences at Lund and Oberlin.

Each student is required to present two term papers: one, at the close of the first semester, on an assigned Protestant denomination and its contemporary status; another, at the close of the year, on some aspect of ecumenism. Each student is also required to be prepared to give a ten-minute lecture on his term paper topic and to lead a brief discussion on this subject. Thus, although the course is structurally that of the lecture form, it embodies some valuable elements of the seminar form.

2. *A Description of the Course Offered on the Theology Department Level.*

The brief course offered to theology students, i.e., to those who have already studied at least the tracts *De Revelatione* and *De Ecclesia,* is as was mentioned above, complementary to the historical survey. Analysis is made of the theological content of the official statements made at the world conferences at Amsterdam and Evanston, the Toronto statement, and the proceedings of the Faith and Order Committee conferences. Emphasis is placed upon the latent ecclesiology of the World Council of Churches and upon the denominational statements regarding the Nature and Mission of the Church. In general, this course is a theological critique of the contemporary Movement. In addition to the texts required for the Historical Survey course, basic references are those pertinent statements and proceedings.

It must be noted, of course, that although the program just outlined—*ex professo* ecumenical as it is—is taught at St. John's, the Ecumenical Movement is also treated, at least obliquely, in several other courses offered in the theology curriculum. In the special course on Oriental Theology, for example, the growing involvement with and influence upon the World Council of Churches of the Orthodox is noted and appraised. And a reorientation of the *De Ecclesia* tract, with a view toward a more speculative and less apologetical presentation, takes into consideration the contemporary non-Catholic theological thought regarding the nature of the Church. The same can be said of the tracts on Grace and Redemption.

3. *Observations on the Courses.*

What observations might be made regarding this program just described? Admittedly, this experiment has been extremely brief. Two academic years can scarcely reveal the adequacy or inadequacy of such a program. Yet from this brief experience, it is the speaker's firm judgment, the program has given to the student several important benefits or assets, benefits to the Christian development and priestly training of the student which justify the insertion of these hours in the seminary academic horarium.

a. There has been evident a heightened interest in theology and its pertinence to the life of the individual Christian and the community. The student's approach to Sacred Scripture, to fundamental dogma, especially to ecclesiology, becomes more speculative, more satisfying, and these sacred sciences become more meaningful. The providential rôle of the *Magisterium* becomes more vivid; the mystery of the gift of faith becomes more reverenced.

b. The students have become more realistically aware of the complexity of the problem of uniting all Christians in the perfect unity of the Church. There is also evident a deeper and more marked concern for this unity as the Will of Christ.

c. The student views the non-Catholic members of the community in a contemporary and realistic setting. These are not heretics of the 16th and 17th centuries who have left the faith and the Church in pride and disobedience; these are denominational descendants who have not yet received the fullness of the faith. This view disabuses the student of any subconscious judgment that Protestants must be either blind fools or malicious frauds. Then too, the many and oftentimes sharp differences among the differing denominations are seen: not all Protestants are lumped together with one creedal condemnation.

It would be an oversimplification, perhaps a bit naive, to say that these three benefits derived from the program by the student—the increase in appreciation of theology, the appreciation of the complexity of the problem of unity, the greater concern for the individuals of the non-Catholic community—might be reduced to an increase in faith, hope and charity for the student. Yet there is much of the truth in it. The fundamental and prime benefit to be derived from the program cannot at this time be evaluated, that is, the contribution to the over-all preparation of the student for his mission of entering the world—a world charged with ecumenical hopes—preaching the whole truth of Christ, ministering the perfect sanctification of Christ. Whatever program or course integration a seminary may include in its curriculum, the postulate remains the same: today's priests must be trained and prepared for the sanctification of today's world.

II. THE MAJOR SEMINARY AND THE THEOLOGICAL DIALOGUE

A. *General Response of the Major Seminaries*

The second aspect of the response of our major seminaries to the Ecumenical Movement is, no doubt, a more controversial subject: the theological dialogue with non-Catholic clergy. To many in our country the word "dialogue" is the magic chain which will unite a divided Christendom, the open sesame to the locked door of unity. To many others the term takes on the offensiveness of an obscene word. To avoid any initial confusion, it might be wise to give a definition of what is meant by theological dialogue:

> It is the informal meeting of Catholic and other Christian theologians in irenic conversation, to discuss theological questions and differences.

Such a theological discussion, we observe, corresponds to that classification of mixed gathering which the *Monitum* of the Holy Office of December 20, 1949 (A.A.S. 42 p. 142 ff.) called the *colloquium theologicum* (and which it at that time gave permission to Ordinaries to allow under certain conditions). Of such a theological discussion—requiring as it does on the Catholic part and in the words of the *Monitum* ". . . priests who . . . have proven themselves truly qualified to take part by their knowledge of theology . . ."—one most naturally would expect seminary professors of theology to be prominent participants. For this reason, and because the problem of dialogue will normally fall upon the shoulders of the faculty of the major seminary, the *domus episcopalis*, there were included in the survey mentioned above, some questions on the prevalence of and faculty participation in the dialogue. One hears and reads so much about the dialogue—books, articles, lectures tell us that they ought to be conducted, how they ought to be conducted, when they ought to be conducted; yet no one ever tells us that they *are* being conducted and where they *are* being conducted. For this reason, the statistics gleaned from the survey might be of interest to us.

To the question, "Is there a theological dialogue between Catholics and other Christians taking place in your diocese?" some twenty-eight major seminaries answered affirmatively. Of these twenty-eight major seminaries, some members of *eighteen* seminary faculties participate in such dialogue with regularity. Three major seminaries have sponsored such dialogue. Of course these figures constitute a minimum statistic; some forty-seven seminaries failed to answer and there may well be dialogue taking place without the knowledge of the seminary rectors. But these statistics do furnish us with a significant index of the prevalence, for these twenty-eight seminaries who replied affirmatively are found in nineteen different dioceses. Therefore, it can be asserted that the theological dialogue, as defined above, is taking place with some regularity in nineteen dioceses, and that faculty members of some eighteen major seminaries participate in it. Also from the survey appears the fact that the dialogue is taking place in almost every broad geographic section of the country, although it centers in the northern Atlantic states and in some of the Midwestern areas.

It must be mentioned also that an additional thirty-five major seminaries indicated various forms of discussion and communication with other Christians which do not fit our definition of theological dialogue. (Television panel discussions, visits of ministry students or other Protestant groups, talks given by priests to non-Catholic congregations.)

The writer will not presume to make any observations upon these statistics, other than to admit a certain pleasureable surprise at the prevalence and widespread distribution of these.

B. A Particular Response to the Theological Dialogue

As an example of the theological dialogue in which a major seminary faculty participates with regularity, and which has been on occasion sponsored by that seminary, once again St. John's, Brighton, is cited. This is not because of any unique or exemplary characteristic of St. John's, but solely because of the writer's familiarity with this dialogue.

It was the original intention of the writer to describe a typical meeting, to enumerate some of the many practical lessons learned from almost two years of experience, to convey the excitement and satisfaction as well as the frequent frustration which the dialogue ever seems to engender. But because these can only be experienced, cannot be described, and because the needs and difficulties in each diocese vary and are different from those in other dioceses—the judgment of the Ordinary and the permission of the Holy See determining how best these needs be met, how best these difficulties be resolved—for these reasons the writer feels constrained merely to mention a few statistics.

The theological dialogue in which St. John's Seminary has been directly involved has taken place in Boston for almost two years. Approximately twenty-five conversations have been held, involving the participation of some sixty priests, diocesan and religious, and approximately 140 Protestant ministers. Most of the religious order priests who have participated have been from the faculties of seminaries.

The meetings normally are four-hour evening sessions which begin with a short period of introductions and a supper. Experience has shown that the ideal number of participants should be about fifteen. Of these, some two or three are usually faculty members from St. John's with an equal number of parochial priests. An attempt is made to have the ten or so Protestant ministers participating be from the major denominations represented in the area. A brief paper, not too highly academic or speculative, on some specific theological question serves as a springboard for discussion which terminates at a prearranged time (usually at 10:00 P.M.). The Lord's Prayer and some approved liturgical prayer are normally recited and a pertinent passage from the Bible is read during the session. At present there is being inaugurated an additional form of meeting, or rather a seminar of three meetings to be held in the course of the month at which the same subject is pursued by the same group. This, in brief, is the program followed in the Archdiocese of Boston with the participation of the faculty of St. John's Seminary, under the direction and supervision of His Eminence the Cardinal, to whom full reports of each meeting are made.

What has been gained from such dialogue? In the writer's opinion—and indeed it is the opinion of the vast majority of priests who have participated—great good is coming from these meetings. Much of the good is intangible and cannot be measured statistically—the subtle prejudice removed, the unrealized influence reflected in the congregations of these ministers. They expected arrogant parrots; they found quiet heralds of the truth. In general, it can be said that from these meetings has come a deeper and more personal understanding of each other's position. Understanding! And if ever we envision the incorporation of Protestant groups into the Mystical Body of Christ, which may indeed take another four hundred years, the first step to that union, the initial psychological stage, must be some form of mutual understanding, must be the elimination of misunderstanding. This indeed is about the most we can hope for now, but it is something worth hoping for and worth working for.

Among some of the more specific goods coming from these meetings is that for the first time many Protestant ministers (and the temptation is great to say, all the ministers at these meetings) have heard with an open mind the basic teachings of the Catholic Church. This has prompted many to a thoughtful reappraisal of their own creedal position, a re-examination of many beliefs they had hitherto accepted or denied. And not a few have revealed this process at the meetings. On the part of the Catholics involved, many too have been sent scurrying back to the books for a fuller study of this or that question which they had not paid much attention to in the past. It is the firm conviction of the writer, and one shared by those of the faculty and other priests who have participated, that the meetings in Boston have in no way fostered any indifferentism on the part of any participant, Protestant or Catholic. On the contrary, confronted with the painful realization that each is attempting to be obedient to Our Lord Jesus Christ, each man is brought to the fuller realization that there is indeed a great difference: for this difference is basically the knowledge and acceptance of the Will of Jesus Christ.

MINOR SEMINARY DEPARTMENT

PROCEEDINGS

RESOLUTIONS

I.

WHEREAS, the Seminary Departments have sustained a great loss in the untimely death of Father Cyril Dukehart, S.S., Associate Secretary for the N.C.E.A. Seminary Departments, be it

Resolved, that the condolences of the Minor Seminary Department be officially extended to the National Catholic Educational Association's central office and to the Sulpician Fathers.

II.

WHEREAS, the regional seminary meetings held in Chicago and New York during the past year have been highly successful in stimulating thought and discussion, be it

Resolved, that the thanks of the Minor Seminary Department go to those who planned, conducted, or contributed to these meetings—especially to Monsignor Frederick Hochwalt and Miss Mary Reilly.

III.

WHEREAS, the facilities provided at the 1961 Convention have been of a high order of excellence, be it

Resolved, that the thanks of the Minor Seminary Department go to those who have been responsible for organizing the Convention and providing facilities for the celebration of Mass.

IV.

WHEREAS, the national and regional accrediting services and agencies, the central office of the National Catholic Educational Association, and the members themselves feel that a strong executive committee organization is needed to permit the Seminary Departments to function at full efficiency, be it

Resolved, that a set of departmental by-laws providing for such executive committee organization be submitted for adoption at the 1962 Convention.

V.

Resolved, that the members of the Minor Seminary Department go on record as expressing their deep appreciation to the Rev. William McNiff, O.S.C., President of the Minor Seminary Department, for his inspiring leadership during the past year.

NOMINATIONS

The following officers of the Minor Seminary Department were elected for 1961-1962:

President: Rev. Robert C. Newbold, Warwick, R.I.
Vice President: Rev. Donald J. Ryan, C.M., St. Louis, Mo.
Secretary: Rt. Rev. Msgr. Ralph M. Miller, Buffalo, N.Y.
General Executive Board:
  Rt. Rev. Msgr. Louis E. Riedel, Milwaukee, Wis.
  Very Rev. Herman Romoser, O.S.B., St. Meinrad, Ind.

PAPERS

THE NEW APPROACH IN TEACHING MATHEMATICS

(Summary)

REV. GEORGE WEBER, C.M., ST. LOUIS PREPARATORY SEMINARY,
ST. LOUIS, MISSOURI

For the past fifteen years many groups all over the country have been trying to improve on the mathematics curriculum in the high schools. Today we are beginning to see the results of this activity, for over 200,000 secondary school students are studying these new methods. All of these groups could be called experimenters since they are trying to teach both new and old material in a more meaningful and exciting way.

Of the many programs found today, three are outstanding. They are: (1) The Commission on Mathematics of the College Entrance Examination Board; (2) The School Mathematics Study Group (SMSG) located at Yale University; and (3) The University of Illinois Committee on School Mathematics (UICSM) under the direction of Max Beberman. All are trying in their own way to improve high school mathematics. As could be expected, all differ in the means they use to attain their end.

The Commission has made recommendations as to what should be taught in the high schools and how it is to be taught. While their recommendations concerning the subject matter do not differ radically from those taught in traditional texts, they do insist on a complete change in teaching methodology.

The most extensive program in terms of money and man power is the SMSG, which is backed by the National Science Foundation. The SMSG has published textbooks and teachers' manuals which are now available.

The UICSM has grown from its beginning at the University of Illinois High School to such an extent that today over 30,000 freshmen are using its textbooks. The UICSM is backed by the Carnegie Corporation. The program has set for itself two main objectives: (1) the producing of textbooks which give a consistent treatment of mathematics; and (2) the training of teachers in the use of this material.

While mathematics is not the primary concern of our seminaries, there is no need for us to lag behind others in the mathematics that we do teach. I believe it is the duty of administrators to give our seminarians the same opportunities that other students are receiving.

THE USE OF PSSC PHYSICS IN MINOR SEMINARIES
(Summary)

REV. RICHARD T. JOHN, O.S.C., CROSIER SEMINARY,
ONAMIA, MINNESOTA

It is my task today to acquaint you with the results of the work of the Physical Science Study Committee (PSSC), and to consider the advisability of adopting its course for use in minor seminaries.

My thesis is this: A minor seminary should give a liberal arts education; the PSSC physics course is admirably suited to this end. According to the directives of *Sedes Sapientiae,* we are to include the natural sciences in the minor seminary curriculum, we are to present them from a liberal arts point of view, and we are to employ teaching skills as they are newly perfected. The aims of the PSSC committee certainly correspond with these directives. Their purpose is to:

1. Plan a course of study in which the major developments of physics up to the present time are presented in a logical and integrated whole.
2. Present physics as an intellectual and cultural pursuit which is a part of present-day human activity and achievement.
3. Assist physics teachers, by means of various teaching aids, to carry out the proposed program.

The course consists of the following teaching aids, which work together in producing a unified whole: the textbook, simple laboratory apparatus and a laboratory guide, a set of films which augments the laboratory experience, a teachers' guide, a set of examinations, and an extensive library of paper-bound books for outside reading.

The course is divided into four parts: I "The Universe," II "Optics and Waves," III "Mechanics," and IV "Electricity and Modern Physics."

I believe the "liberal arts" point of view is brought out in this course, especially by the following:

1. Physics is presented for what it is, i.e., an effort of the human mind to comprehend physical reality. A conscious effort at remaining objective is continually sensed, with no false worship at the shrine of science.
2. Topics that have the greatest present-day significance are stressed.
3. Fewer topics are treated, but those treated are done thoroughly.
4. The "pre-engineering" tendency of traditional physics is minimized in favor of a broader and more cultural presentation.
5. A healthy spirit of inquiry is fostered.

Practical points for administrators to consider:

1. Do not attempt the course without an instructor who has been especially prepared for it.
2. New equipment for the laboratory is needed at a cost of about $1000.
3. Some disappointment with the students' performance on conventional testing programs is to be expected. It is much more difficult to see the results of a program designed to increase thinking power rather than impart facts.
4. The number of schools participating in the course is growing rapidly.

AIDING THE GIFTED STUDENT
(Summary)

REV. THOMAS R. FITZGERALD, S.J.,
NOVITIATE OF ST. ISAAC JOGUES, WERNERSVILLE, PENNSYLVANIA

Because in this country so many persons now receive college training, it is especially urgent that the American clergy be well educated. Today's gifted seminarians will have to cope with the more acute intellectual challenges of tomorrow. It will be for them to staff the expanding Newman Clubs and to foster the dialogue, just now beginning, with our Protestant brethren.

To the gifted seminarian should be available the educational opportunities that would have been his had he not chosen the priesthood. Today talented pupils in the high schools in increasing numbers are preparing for the Advanced Placement Examinations. This means that the work of senior year, in one or two subjects, in fact is college work. If the student scores well in an Advanced Placement Examination, he is granted credit for the course by the college in which he enrolls. He is then able either to begin new subjects or to do more advanced work in those which he is already studying. For descriptions of the programs and examinations confer: *Advanced Placement Program Course Descriptions*, 1960, Educational Testing Service, Princeton. Participation in the Advanced Placement Program would greatly help the the gifted seminarian during his first four years.

For the fifth and sixth years the following suggestions are offered:

1. Except in the case of unusually brilliant students, a reduction in the number of years of training should be avoided.
2. Any serious honors work presupposes adequate time for study:
   a. Occasionally a class day should be replaced by a study day.
   b. In honors courses the total number of class meetings may be somewhat reduced.
   c. Time for study should be made available in large blocks.
3. In some instances the seminarian, on the basis of advanced placement, may be permitted to begin work in a new area.
4. More frequently he should be urged to do further work in the subject he has so well begun.
5. Part-time lay teachers from neighboring colleges may help the seminary staff its honors courses.
6. The keystone to the success of an honors course is the teacher.
7. For each honors course there should be a detailed syllabus.

SUBCONSCIOUS FACTORS MOTIVATING AGAINST A RELIGIOUS VOCATION*

REV. GODFREY POAGE, C.P., PASSIONIST FATHERS,
CHICAGO, ILLINOIS

Saint Paul in his letter to the Romans reminded them that their faith had come "by hearing." (10:17) If they had not been taught the Word of God by Peter and himself—if they had not been *persuaded* to accept this new way of life—none of them would have become Christians.

Now what is true of convert-making is likewise true of getting recruits. Unless we contact suitable youths—unless we inform their minds and inspire their wills—there will be no increase of priests and religious.

In this matter, though, we have done a great deal. During the past year, for instance, an estimated 92,000 American Catholic boys and girls showed some kind of interest in a seminary or religious institute, either writing a letter of inquiry or signing an "interest-card" after a vocation talk. This figure, incidentally, was determined by taking the exact records of seventy-two Chicago-area priest and brother recruiters and the returns of 118 communities of sisters in the Midwest Vocation Association and projecting them to the whole country.

From this grand total of some 92,000 potentials, slightly less than 7,000 youths actually entered a seminary, aspirancy, postulancy, or novitiate, according to the 1961 statistics in *The Official Directory.* What happened to the other 85,000 Catholic youths who had at least the initial interest?

In an attempt at an answer we will enumerate first the conscious factors that helped dissuade many of these qualified boys and girls from the priestly or religious state. Then we will proceed to evaluate the subconscious factors that undoubtedly motivated against their choice of God's special service. Finally, we will try to point out better recruiting techniques, which utilize the favorable factors in the lives of our Catholic youths and either eliminate or bypass the unfavorable ones.

CONSCIOUS FACTORS

The conscious factors, I think, are obvious. When most of us were "in the world," movies were few and far between. In many places comic books were unknown, and youths with their own cars were a rarity. Television was an inventor's dream. Moreover, the youngsters then did not have the independence they now enjoy. Curfews were strictly enforced and every social gathering had to be rigidly chaperoned. Such a thing as an eighth grader or high school freshman "going steady" was unthinkable.

But nowadays all that is changed. Last June, Brother Gerald Schnepp, vice-president of St. Mary's University in San Antonio, issued a report on a dating survey conducted in forty-three Catholic elementary and high schools in San Antonio and twelve Catholic colleges in the United States. The majority of the 14,552 youths surveyed were between the ages of 14 and 18. The most startling discovery made in this study was that practically all of the youths were dating at the age of 14 and doing so on an average of once a week. Also both boys and girls claimed that "going steady" was their principal problem!

Especially disturbing to older priests and religious is the fact that so many modern youths feel they have a right to challenge everything. One fifteen-year-old, for instance, listened to only half my explanation of the Passionists, then interrupted to say: "Your outfit is too old-fashioned. If I become a priest, I won't walk around in sandals. That's for the birds! I'll choose something more up-to-date."

---

* This paper was delivered at a joint session of the Minor Seminary Department and the Vocation Section.

When we try to recommend more time for prayer, many of these youths simply smile tolerantly. When we caution them about movies and television, or warn about steady dating, they think we are old-fashioned. I heard one high school senior comment to a buddy: "Man, you can tell that guy's never lived!"

Over and above this independence and self-assurance is another factor; namely, "suggestive reading." The effect of lurid pocketbooks, slick magazines, and pornographic comics is devastating to the minds of our youth. Over 25 million such publications appear monthly, and their reading circulation is close to 100 million. Last year *Newsweek* magazine conducted a survey which disclosed that 84 per cent of our teenagers read this stuff regularly.

Recently in the Archdiocese of Chicago Monsignor Thomas J. Fitzgerald directed a survey of newstands. In 1,000 comic books picked at random there were depicted 216 crimes punishable by death and over 3,000 lesser crimes. Also displayed were 522 samples of assault on human beings by means of fists, knives, clubs, and other weapons of violence. Accompanying this disorder was considerable property damage. There were also 114 samples of nudity and suggestive posture—hardly material to inspire youths to a life of the counsels.

Regarding the effect of movies, almost the same thing can be said. When the Payne Foundation, an organization interested in youth and its reactions to modern influences, financed a series of twelve independent investigations on the effect of films, they found that 38 per cent of all movie audiences were made up of teenagers, and that 77 per cent of these youths favored plots dealing with love and sex.

As for the effect of radio and hi-fi, Dr. Jersild in his latest book on *Child Psychology* claims that the average teenager spends from one to three hours a day listening to the radio or playing records. Most of them do their homework while thus engaged.

Recently one of the Home-School Associations in New York surveyed members' homes and found that 94 per cent of the children over 10 years of age could view television whenever and as often as they wanted. The average viewing time was three hours a day. That is almost one-fifth of a youngster's waking hours, and in the course of a week almost as much time as is spent in school!

Another detrimental factor can be and very often is the automobile. Last year, for example, the National Association of Secondary School Principals sent to all members a study made at Madison High School in Rexburg, Idaho. The principal there, Willis G. Nelson, had ranked his seniors according to their four-year averages, then made a check beside the name of every student who owned or had ready access to a car. Not a single A student had the use of a car; but 83 per cent of the failing students did.

More could be added about the effect of allowances, athletics, holding jobs after school, and the like. But I think we have mentioned enough *conscious* factors to prepare for our consideration of the *subconscious* ones which dissuade our youngsters from accepting a religious vocation.

SUBCONSCIOUS FACTORS

We do not have to deal long with teenagers before some of their reactions cause us to wonder. Why do they act and speak the way they do? How can we explain the obvious contradictions in their speech and conduct?

A boy, for example, says he wants to be a priest but insists on "going steady." A girl tells sister how wonderful it is that her best friend is entering the convent, but to the other girls she exclaims: "What a tragedy! Imagine being cooped up in a convent."

Again a boy who has been a chatterbox all his life suddenly decides he wants to be a Trappist. A girl who gets maudlin at the sight of blood announces that she wants to become a nursing sister.

In seeking an answer to these and hundreds of other contradictions, we find ourselves trying to understand and explore the subconscious factors that motivate our youth.

We here distinguish three levels of consciousness, as the psychologists are fond of doing. On the first or *rational* level people both know what they are doing and are able to tell the reason why. On the second or *subconscious* level individuals know in a vague way why they do things, but may or may not be willing to tell the reason why. This is the level of prejudices, assumptions, fears, emotional promptings, and so on. On the third, or *unconscious* level they are not only unaware of their true attitudes and feelings, but also are unwilling to discuss them when opportunity offers.

In recent years a whole new science, known as motivational analysis or research, has been developed to explore particularly the subconscious areas of human conduct. At times they try to probe even the unconscious depths. From their findings they try to determine not only the causes of human motivations and desires, but also show the patterns and means by which a person can be manipulated. Our question here is what can this new science offer us as recruiters?

CONTRIBUTION OF MOTIVATIONAL RESEARCH

Before going into the contribution that motivational research can make to the problems of religious recruitment, let us very briefly recall the General Statutes accompanying the Apostolic Constitution of Pope Pius XII, *Sedes Sapientiae.* There we are told that three things are necessary to increase priestly and religious vocations:

1. "Fervent prayer to the Lord of the harvest that He send laborers into His harvest (Matt. 9:38);
2. "The resplendent example of religious sanctity;
3. "The ardent and perpetual exercise of apostolic zeal." (Art. 32, para. 1)

Through prayer we win for the youths the grace of a vocation and the generosity to respond.

Through advertising and personal contacts we acquaint youngsters and their parents with the nature of our life. Seeing our happiness and the good that we are accomplishing, they are forced to the *speculative* judgment: "The priesthood or religious life is good!"

But before anyone can make the *practical* judgment: "The priesthood or religious life is good *for me!*" it is necessary that he or she see the intrinsic good of the religious state. This good, however, is not immediately evident in itself. It can never of itself induce consent. Rather when one is faced with the decision: "Should I. . . or should I not," most youths experience secret worries, self-doubts, anxieties, hostilities, feelings of loneliness, and inner tensions. Any one of these subconscious impediments—or any combination of them—can and very often does dissuade our Catholic youths from accepting the divine vocation.

We all know from our own experience, I am sure, the kind of worries that develop in seminarians and novices. One frets about the possibility of his understanding Latin. Another is frightened at the prospect of failing his novitiate. Once I found a seminarian crying over a Hebrew book. He could not even recognize the letters of the Hebrew text. He just knew that when the time came he would never be able to pass that subject.

What about girls who look ahead to their days as teachers? They cannot manage their own brothers and sisters, so how will they ever be able to handle a class? Or what shall we say of those who fear responsibility?

If a youth manifests the worry, most recruiters can dissipate it. But we are here pointing out that there are secret worries which are never manifested. If we could manage to bypass them or eliminate them, certainly we would have more candidates.

The matter of self-doubt prompts further considerations. How much effect do the remarks of parents, relatives and friends regarding the age of the candidate for the seminary or convent have on interested youth? During their adolescent years many boys and girls hear constantly: "No teenager can really know his or her own mind. . . . It is only common sense to finish high school first. . . . One must see the world before making a choice. . . . Older candidates are better, more balanced."

These anxieties, as every confessor and spiritual director knows, extend also to the matter of one's vocation. Sooner or later the youth wonders: "Was I talked into this? Was it merely enthusiasm engendered during a retreat or similar religious experience?" Or maybe the youth develops a guilt-feeling, saying, "I don't belong in a religious house. . . . I'm not good enough for the life." Maybe even he or she thinks the life was misrepresented. Some clever recruiter made an advertising pitch to them—a real sales appeal—and they fell for it!

In other youths there is a hostility to the religious life that develops very insidiously. The discipline and routine, so necessary for any religious institute, gradually beget a notion that such a life is dull, hard, monotonous, dreary, where the victim struggles on till death through boredom or exhaustion. How much, I wonder, are such fears compounded when these boys or girls meet religious who are unhappy, or when they hear disgruntled individuals claiming that in the religious life one's talents and abilities are wasted, individuality is lost, natural desires of fatherhood and motherhood are frustrated?

Other fears may spring from experience. Perhaps a relative has entered the seminary or convent and failed to persevere. A sister, brother, aunt, uncle, or cousin may have tried the life and come back. If such a one could not make it, the youth asks: "What chance have I?" Moreover, what a tragedy it would be to fail. "Would I want to be an ex-seminarian or an ex-novice?" It is almost like asking oneself: "Would I want to be an ex-convict?"

Hidden feelings of loneliness pose another obstacle on the subconscious level. A measure of homesickness is expected in every youth who leaves parents and family. But often in reflecting on the break to come, a boy or girl gets the idea that all natural ties must be broken. Such a life cannot bring real happiness, for all love of one's family is ruled out. This fear seems only to be confirmed when the youth hears of a priest or religious who has not been home in years, or of a missionary who boasts that he will never be back!

BYPASS THE FEARS

Real fears and tensions definitely develop inside the seminary and religious institute. We are always having trouble with students who feel they cannot measure up to the rigid scholastic requirements. Others chafe at the exacting discipline of bells and horarium. But how much do these factors affect youths on the outside who are simply considering the priesthood or religious state?

Last December in the Archdiocese of Chicago, when qualified boys were invited to take the entrance examination for this coming September's class at Quigley Seminary, approximately one-fifth changed their minds when they found out what was required of them. It was not that these 200 and some boys were mentally unqualified for the priesthood. It was simply that the life seemed too hard, too demanding.

Now it would be ridiculous to say in our vocational talks or recruiting literature that the academic requirements of our seminaries should be minimized. Nor can we honestly claim that our schools of formation offer an easier life. It just isn't so and it would be fatal for any recruiter to try to argue the matter. On the one hand the youths in question would not appreciate the reason for our higher standards and stricter qualifications. On the other hand, we cannot deceive them in the hope of signing a greater number. What can we do?

In this dilemma perhaps we can follow the suggestions of the motivational analysts. They would have us stress the indisputably high status of priests and religious. Everybody admires such persons. They are among the best trained leaders of the world. Their position is one worthy of any sacrifice!

CREATE AN IMAGE

This is called "creating an image." We try to elicit admiration for priests and religious, inducing in youths a subconscious willingness to go to any lengths to be like them. Such a presentation appeals more to the senses than to reason. But this is perfectly permissible. Father Joseph Gredt, O.S.B., in his "Elementa Philosophiae" (Vol II, #970-972) gives the philosopher's argument for using hidden means to induce consent. Quoting St. Thomas Aquinas he develops his argument, pointing out that we must have a strong *sensible* presentation of motive images to change the dispositions and habits of a person with regard to his or her vocation.

This type of approach, I know, is sometimes severely criticized. It seems to be dishonest. In fact the critics will go so far as to say that any type of motivation on the subconscious level is slick, cheap, and unworthy—certainly beneath the dignity of a spiritual director or genuine teacher.

Unfortunately this is due to confusing the *means* with the *end to be attained.* Subconscious motivation is merely a means, a human technique. It is good when used for good; evil, when used for evil. Our Divine Lord certainly knew how to appeal to the whole man—sensible, intellectual, and spiritual. So did St. Paul and the other apostles.

Today, when we are battling those who use conscious and subconscious appeals to lure youth away from Christ, there is no sound reason whatsoever why we should not master the same techniques and consciously use them in drawing more to God's service.

In doing this we are not trying to substitute slick salesmanship for God's grace. We are simply conditioning the human instruments and letting grace flow through every human means. There is nothing truly human that grace cannot supernaturalize, and contrariwise, there is nothing human that cannot be used as an instrument of Satan. It takes supernatural prudence to use all human things well—but use them we can and must!

Convinced of these truths the Franciscan Fathers of Santa Barbara Province, during a Vocation Institute they held in December of 1959, asked themselves if the insights gleaned from modern advertising could give them clues to some of their recruiting problems. Professional persuaders, they noted, concentrate all their attention on one key factor in advertising. What, then, could be a key factor in Franciscan advertising? In five minutes they were able to think up fifteen themes, ranging from the glorification of the "capuche" to a description of their "soup-kitchens."

In taking up the problem of how they might get more boys interested in their community, forty-one proposals were given. They ran the gamut from publicizing the "flying-friars" to "Franciscan Firsts—like Christmas Cribs and credit-unions."

Since one effective strategy of merchandisers is to have personages of indisputably high status invite others to join them in the use of some product or service, the Fathers next tried to name all prominent national and international figures who would willingly give an endorsement to the Franciscan way of life. In three minutes they tallied eighteen names.

In considering the problem of how to get more lay-brothers, it was immediately evident that domestic work and cleaning of monasteries, which is the principal employment of these men, was not appealing to modern youth. It implied servility, meniality, and drudgery. Accordingly, the recruiters present asked themselves how their propaganda for the brotherhood could bring out a sense of worth and esteem. In five minutes eighteen new approaches were suggested. None of them were in direct praise of housekeeping, but indirectly they brought out how essential the lay-brother is to the life and work of the Order. He is "God's Marine in the fox-hole of the Cloister," the "hands and feet of Christ," etc.

In just a little over an hour the assembled Fathers covered ten different problems of recruitment and produced one hundred and seventy-eight new approaches. Each man present was given a mimeographed copy of all the ideas recorded and asked to study the matter further. The next evening the ideas were evaluated. Some suggestions were dismissed with a laugh. Others were torn to shreds and then salvaged. A few ideas were combined with others to produce hybrids. In the end the Fathers were asked to vote on the one suggestion they considered best in each category. After the merciless screening and discussion that had been given every good proposal, one idea invariably dominated. When the votes were tallied, it was found that most of the Fathers wanted to put this idea into effect. Thus they gained a unanimity of judgment along with better recruitment policies. The following year the enrollment of seminarians in their Province showed an *increase of 146 new students!*

SISTERS TRY NEW APPROACH

These procedures can be worked equally well by sisters. During the Vocation Institute, for example, which the Mercy Sisters held in Oklahoma in August of 1959, two afternoons of their five-day program were devoted to a study and practice of these subconscious approaches.

One of the first problems taken up was: "How can the Sisters of Mercy develop greater loyalty among their students and nurses?" In five minutes they thought up twenty-three ways in which this could be done. Their suggestions ranged from a "Mercy Loyalty Song" for their many schools and alumnae meetings to more "Mother-Daughter Teas" to develop greater fraternization between sisters and laity.

The song idea so intrigued the group that they immediately turned their attention to thinking up a Mercy theme song. In three minutes over seventy parodies of popular melodies were suggested. Eventually fifteen songs were chosen for later consideration. They included such favorites as "The Eyes of Mercy Are Upon You," "Mercy Black Gown," "The Bells of Mt. Mercy," and "Bring Back Mercy to Me."

When they came to the matter of glorifying the menial tasks of the community, they suggested twenty-one new ideas in five minutes. One sister said: "Emphasize the fact that our housekeepers don't have to grade papers!" Another exclaimed: "It's fun to experiment with new recipes!"

Within an hour the sisters had taken up ten problems and found an average of twenty solutions for each of them. The next afternoon these ideas were evaluated and the group unanimously adopted the best one in each category as the "new approach" for the coming year.

RECOMMENDATIONS OF THE HOLY SEE

In his encyclical, *Ad Catholici Sacerdoti,* Pope Pius XI did not treat this matter explicitly, but he did bless and encourage all "salutary works which strive to promote and help vocations." Pope Pius XII, in both *Menti Nostri* and in his address to the Thirteenth International Congress of Applied Psychology, April 10, 1958, recommended the prudent use of the findings of psychiatry and psychology in getting new approaches to the matter of vocational guidance. Likewise, Pope John XXIII in his encyclical, *Princeps Pastorum,* exhorted the bishops and clergy to advertise in *new ways* so that the priestly gift they themselves enjoyed might grow in spiritual fruitfulness.

"In your talks to the people," Pope John continued, "as often as possible, try to bring out the dignity, beauty, and merits of the priesthood, and by so doing you will induce all those whom God has chosen for this exalted honor to respond to the call with an open and generous heart."

Now in conclusion, let me add a word of caution. In seeking for new approaches and new techniques, let us not permit anything that savors of "high-pressure." The Statutes of *Sedes Sapientiae* warn explicitly: "Always and everywhere that activity is to be avoided, which is unbecoming the State of Perfection, or which seems to reduce or affect the liberty of the candidates." (Art. 32, p. 3)

Neither let us minimize the achievements of our predecessors. In their day they recruited wisely and well. Many of us here this afternoon are the result of their efforts. But at the same time we must remember that times have changed and that our promotional techniques must be improved. Modern youths are influenced by factors our predecessors never knew. We must evaluate these factors and determine the degree to which they affect the thinking and conduct of our Catholic boys and girls.

There is a saying among philosophers, going back to Aristotle and quoted by St. Thomas, that "as a man is, so he acts and chooses." A man—and all the more a teenager!—is much more than the sum of his or her consciously acknowledged principles and motives. He or she is very much a creature of emotions, some activated consciously, others unconsciously. If we are to appeal to the whole man, we must utilize all the motivational forces!

CONCLUSION

Finally, since this paper was not intended as an exhaustive study of the subconscious and unconscious motivational forces, but merely to bring out the fact that there is such an area of investigation, I hope the discussion to follow will delve into this matter. Perhaps, too, in future meetings we can have papers on such subjects as: "Finding Emotional Security in the Religious Life," "The Conflict Between Religious Humility and the Need for Ego-Gratification," "Overtones in Religious Advertising," "Hidden Aversion to a Celibate Life," (and in the spirit of the 60's) "New Frontiers for Recruiting!"

In the past few years we have made great strides in improving our recruitment procedures. Even in the six years this Vocation Section has been active there has been a great deal accomplished. We have learned more about the nature of a vocation and recognized the need for public relations and formal promotional campaigns.

Everybody is talking of ways and means to increase vocations. Each year promotional budgets are being increased. Bishops and religious superiors are releasing more and more personnel for this important work. Significant of this interest is the fact that when I asked five Mother Superiors to release for a week those sisters who are now serving as Officers of the Midwest Vocation Association that they might attend this convention, all immediately and enthusiastically granted permission.

But I hope and pray that this progress and interest continues. It would be lamentable, indeed, if we ever decided that we had done enough.

Let us rather be like the Prophet Nehemias. When he undertook to build the walls of the Holy City of Jerusalem, his enemies laughed at him. But day by day he struggled on and the walls grew higher and higher. Finally, his enemies grew apprehensive, so they urged him to rest a bit. "Come down from the walls," they said, "and we can celebrate what you have accomplished." But Nehemias, knowing that this would only frustrate his work, called back: "I am doing the work of God and I will not stop!"

We, too, are doing the work of God and may each one of us here resolve: *I will not stop!*

PUBLIC RELATIONS FOR THE MINOR SEMINARY

CHARLES A. BRECHT, VICE PRESIDENT,
THE JOHN PRICE JONES CO., NEW YORK, NEW YORK

Is the world of public relations real or fantasy? Is it a world of substance and form—or form only?

As I set about deciding just what I could say to a group of administrators and faculty of the country's minor seminaries, these two questions popped into my thoughts. I offer them now as a take-off point for our flight today into a world that has apparently been relatively unknown professionally to priests like yourselves who are charged with the responsibility for the education and training of young men who aspire to imitate Christ and devote their lives to the service of God.

Real or fantasy? Sure, it's a real world. Sometimes, however, it *appears* real—and sometimes it *appears* to be a fantasy. And in each case it earns its definition. The world of public relations is real when it promotes truth in a positive and reasonable manner. The world of public relations becomes a fantasy when it loses sight of truth and promotes unjustifiable claims or pretensions in a devious sometimes unethical, and imitating manner.

Substance and form—or form only? If the world of public relations does not have substance and form, it certainly should have. Sometimes it *seems* to have substance and form—and sometimes it *seems* to have only form. The world of public relations *has* substance *and* form when it adheres to fundamental principles and applies these principles to specific situations according to time-tested or realistic, new but untested methods and techniques. The world of public relations *has form only* when it forgets fundamental principles and concerns itself only with high-pressure, flamboyant and sometimes offensive methods and techniques to gain a particular end.

I make these distinctions early to point out that an institution's public relations are exactly what it makes them. It can make them a world of reality and substance and form— or it can make them a world of fantasy and form only. Let us bury right now for the duration of these remarks the world of fantasy and form only. It is not the kind of public relations world in which any seminary, major or minor, should operate—or for that matter any self-respecting institution of lofty motives and noble objectives. *Igitur, requiescat in pace.*

Now, I want to explore with you this world of public relations, of reality and substance and form and its implications for the minor seminary. Some of you may already be well versed in or acquainted reasonably well with it. Since I had no knowledge that the minor seminaries were even interested in the subject of public relations until Father McNiff so graciously invited me to address you, I cannot presume that you are all well versed in or acquainted with it. If I, therefore, dwell from time to time on rudimentary and elementary aspects of the practice of public relations, I hope that those of you who are more worldly than your colleagues will bear with me.

Before getting too deeply into methodology and the practices and procedures relating to public relations programing, let us dwell for a few moments on what we mean, for the purposes of our discussion here, by public relations—in keeping with the norm of scholastic disputation to define one's terms at the outset.

First, let us consider the term generically. In the past score of years there has been almost a myriad of definitions of public relations formulated by Americans, let alone those devised in other parts of the globe. Edward Bernays, one of the country's pioneers in the field of public relations counseling, probably holds the record for the shortest definition. He once called it, "the engineering of consent." A longer definition, but one which has gained much acceptability, was devised many years ago by a widely known writer on public relations, Glenn Griswold. His definition was: "Public relations is the management function which evaluates public attitudes, identifies the policies and procedures of an individual or organization with the public interest, and executes a program of action to earn public understanding and acceptance."

In both these definitions, their authors are considering public relations as a function or a program—from the standpoint of what the function is intended to do. Observing the term, public relations, from another viewpoint—that of what people think of an institution, or a business for that matter—public relations has been defined as "the sum total of all the impressions made by the institution itself and the various persons connected with it."

When we examine these definitions carefully and relate them to one another, we come to see that public relations is fundamentally a matter of policy as well as of practice; hence it is an integral function of administration. Because seminaries are really educational institutions, I believe it safe to say that public relations for the seminary is at the heart, on the one hand, of the development of sound educational standards and services for the Catholic Church, and, on the other hand, of building and maintaining adequate support for itself from its publics.

Rightly or wrongly, the term *public relations* has yet to be accepted fully in the circles of higher education, let alone in the minor seminary, which is really part of higher education, as being sufficiently clothed in academic respectability. Professional reluctance to adopt the term may be well founded. Certainly even in the world beyond the campus, *public relations* has yet to slough off the narrow and insidious connotations of press agentry and flimflam. One college president has aptly reflected a current academic state of mind on this subject by saying that "public relations glorifies all that does not matter."

In essence, then, what an institution—yea, a seminary in this case—is and does and needs are its public relations. In the proper sense of the term, public relations are a matter of institutional conduct and only secondarily a matter of publicity. Mere publicity is like reputation—what you are thought to be; but real public relations are like character—what you really are. Public relations are deeds—not words.

Back in 1939, the founder of our company, John Price Jones himself, in his book, *At the Bar of Public Opinion,* recognized that deeds made public relations when he said that the basic law of public relations had been laid down 1900 years before by the Apostle Matthew when he wrote, "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them."

One rarely hears anyone speak ill of a person who is known for his charity, faith, mercy, justice, temperance or prudence. Rarely does anyone say anything but good about an employer who is fair and just and charitable. Scarcely anyone speaks disparagingly about an organization or enterprise whose objectives and programs conform to the norms and standards of Christian virtue. Simple virtue cannot miss, one might conclude. One's public relations are regarded as good or bad in proportion to the degree to which this simple virtue is practiced.

Although this is true, the matter is often not so simple as it appears. The job of creating understanding and favorable attitudes is what constitutes the art of public relations. Every institution has problems of some kind. Usually, they have public relations implications. To solve some of these problems, public relations techniques must be employed. These media must never be ends in themselves. They should be only means to the end.

Catholic education—and especially in a seminary—has high aims. Doesn't it seem a shame that the policies or actions of any institution which might constitute bad public relations can oftentimes divert people from these high aims? A Catholic institution really has a very special reason for having good public relations. High aims with weak or poor policies and actions are soon ridiculed or dissipated.

You know how detrimental it is to say one thing and then do another. Not practicing what you preach is bound to heap criticism on you. To enjoy good public relations, any institution must do things in line with what it says. If it preaches academic excellence, it had better not be caught winking at academic laziness among its students or spending money on a high-powered external athletic program when it needs books badly for its library. Conforming in action to what you say you are is such a fundamental principle that it really should head any list of principles of public relations ever compiled.

It has often been said that the best public relations are about 90 per cent doing the right thing and only about 10 per cent getting it talked about. This is in contrast to the day when it was common to resort to mere fumigating and whitewashing when something went wrong and when some fell victim to the glitter of what we know today as press agentry.

And finally, in this discussion of principles, let us not lose sight of the fact that public relations are fundamentally a matter of policy. To repeat—public relations have to do with creating, shaping and implementing policies which will be reflected in the friendship and support of all people whose opinions or reactions in any way affect an institution. Supporting these policies at all times, of course, must be a philosophy of service. Unless this philosophy of service is present in every action, process and procedure of an institution, an effective program of public relations can hardly be conceived, much less carried out.

Let us lay to rest forever also the notion that public relations are a one-man job. Would that they could be! Actually, public relations cannot be set apart from any other function of an institution. They should pervade the operating organization of the institution from top to bottom. However, there is no escaping the fact that the president or rector of a seminary, just like the head of a college or university, is the chief spokesman for an institution. Consequently, to many outside publics he *is* the institution and the tone and spirit of its public relations policy will be judged by what he says and how he carries out what he says. All that one man can do is to communicate through rather stereotyped media what an institution is and does. But everyone at an institution—students, faculty, janitors alike—had better be pitching in, or else he won't have anything worthwhile to communicate.

The so-called public relations man—even the nimblest of them all (a veritable Ivy Lee and Dale Carnegie combined)—cannot attract public support if the basic policies and practices of his institution are not such that public support can be built upon them.

I believe that three things stick out like a sore thumb as the essence of the public relations task for educators—including the heads of minor seminaries. These are:

1. Improved public relations is needed as never before if academic institutions are to continue to merit and receive adequate support.
2. Public relations correctly conceived is no bag of publicity tricks; it is inextricably linked with sound administration in all its aspects.
3. Public relations, as we have said, is not a one-man job; every contact between an institution and its constituency is an episode in the complex flow of institutional relationships.

And all this is what I mean when I refer to the world of public relations of reality and substance and form. It means facing up to what things really are; it means defining the policy needed to improve or correct them, laying down the principles and formulating a plan of action—these are the substance—and then selecting the proper media of communication to implement the policy, program and plan—and this is the form.

Now, how does one go about creating this world of public relations of reality and substance and form? Well, let's go back even another step first. Why does one want to create it?

Why does an institution want to concern itself with public relations? It's been said before—and I'll say it again—that unless an institution is interested in *friends, funds and freshmen,* it cannot survive for long. And I think that applies equally to seminaries of all sizes, shapes and dimensions.

Consider for a moment: friends, funds and freshmen. (In a sense, they remind me of women. Sometimes we don't know what to do with or about them, but what would we do without them!) The more you can introduce quality into any of the three F's the stronger your seminary will become. Quality in friends means sincerity as evidenced by deeds. You cannot expect every friend to be a giver of large amounts of time or money. And you cannot expect friends to volunteer ideas or services, unless they are asked. As a matter of fact, beware of the man who constantly dangles his services or ideas before you. In the long run, he can cause more trouble than all the good he might do for a while. A friend of quality hardly walks around anyone's house and tells him what is wrong with it unless he is asked—and even then he might hesitate. A friend of quality doesn't send you a check for a $1,000 and say, "Here's a loan until you can pay me back," unless you ask for it. But a friend of quality will always respond to your request, within his resources and abilities. You know that you can count on him to do the right thing—even perhaps at a sacrifice to him if the situation demands it.

Now, friends of quality are rare birds, even for an institution like a minor seminary. A kind of empathy has to exist between a person and an institution before either can call the other a friend of quality. The search for friends of quality, then, demands a discerning and discriminating eye on the part of the institution's administration. And the search involves the generation of interest by the institution in those whom it regards as potential friends of quality. And this is where the public relations program fits in. It is needed to capture the interest and attention of alumni (clerical and lay), parents, priests and religious in your area or order, lay people in or out of the area, fellow educators, public officials, diocesan or order officials. To expect these people to do things for the seminary without an invitation or encouragement from you is just downright unrealistic. Ideal as that may be, it just doesn't happen that way, except in a rare instance from time to time. If people think well of your seminary, you can stir them into action in your behalf—at least some of them and hopefully enough to get done what should be done. If people do not think well of your seminary, then you will not get them to act in your behalf until you correct this impression by informing them regularly of its policies, procedures and programs; or you correct this impression by recognizing that what they don't like needs correction, and then actually correcting it.

So, one of the proximate ends of a public relations program is to win friends for an institution. One group of potential friends which I have saved for special mention at this time are the students themselves. Now, that may sound strange in a way. After all, you say, shouldn't they be friends above anyone else? Yes, they should—but you can't take them for granted more than anyone else. Remember, they become alumni and, even in the case of minor seminaries, often parents or lay leaders in business or the professions.

Therefore, the students are an important constituency for a seminary. In fact, the seminary exists only because of its students. When they come to realize that the minor seminary has provided them with excellent education and training, they become friends of quality whether or not they have the true vocation which culminates in the priesthood. And here, of course, there are two important factors for excellence—the best teachers and the best facilities.

In regard to faculty, I noticed several times as I looked over the General Statutes annexed to the Apostolic Constitution, *Sedes Sapientiae,* the references to the need for excellence in and careful selection of faculty and administrators for the minor seminary. Elsewhere in *Sedes Sapientiae* itself, I noted Pope Pius XII's statement that "youth is drawn more by virtue and good deeds than by words . . . in this whole business of training."

As a matter of fact, if the minor seminary fulfills the admonitions of *Sedes Sapientiae* with regard to the education and training of students, I cannot see how they could become anything but friends of the seminary, either while students or in later life. Three statements especially emphasized the excellence which should permeate the teaching process:

1. "Hence, the education and training of the young members must be absolutely secure, enlightened, solid, sound, wisely and courageously adapted to present-day internal and external needs, constantly supervised and carefully proved in things pertaining to the perfection of his sacerdotal and apostolic as well as his religious life."
2. "If it is customary for men to preface the practice of any profession with a preparation that is theoretical, technical or practical, and to strengthen this careful preparation by long apprenticeship, who will deny that a similar preparation, indeed, a more exacting and more perfect one, should precede the profession which is rightly known as the profession of all professions?"
3. "The students' knowledge should be in keeping with the modern progress made in these fields and render the students fit and ready for the numerous needs of the apostolate in our day."

Of course, I must admit that in this matter of winning friends, the diocesan minor seminary located in a large city to which students commute from their family's homes should have a distinct advantage over the rural or semi-rural minor seminary conducted by a religious order for its own community. But closeness of potential friends is not always the key to quality. More than anything the creation of the feeling within potential friends that they are wanted and will follow the leadership of the seminary will produce the friends of quality for the institution, irrespective of its location. To create this feeling, however, in potential friends is the master stroke of the well-planned and carefully executed public relations program.

A second proximate end of a public relations program is to gain funds. If you have friends of quality, you can get funds—large gifts from those who have the means and a multitude of small gifts from those less affluent. Moreover, that organized public relations and fund-raising are inseparable is not always fully appreciated in Catholic institutions. I hasten to add that this condition is by no means peculiar to Catholic institutions. And I rush to stress that successful fund-raising is one of the results of organized, systematic and sustained public relations activity.

Funds do not follow friends automatically. The job of asking for financial support cannot be ignored. Support never comes to any institution in sufficient amount which does not actively seek it. That applies to Harvard as well as Notre Dame—or Crosier Seminary in Minnesota. With respect to obtaining funds, a public relations program should inform one's friends and potential friends of the seminary's needs. To accomplish this, the flow of communication between your institution (whether it is diocesan or religious in nature) and its constituencies should be increased and improved. We hear constantly from Catholic laymen that they only hear from an institution, even one of which they may be a potential friend of quality, when the need for money is the primary objective of the communication.

This is not to say that there should be any lessening of fund-raising appeals. Rather, these appeals should be supplemented by a steady, consistent flow of across-the-board information on the institution, its accomplishments, its programs and its problems, as well as its needs. A sharing of matters under consideration offers an excellent chance for: (1) inviting opinions; (2) showing confidence in constituencies; and (3) inviting thoughtful advance participation of those from whom the institution will ultimately seek support.

Teamwork with lay volunteers should be permanent and planned well in advance of fund-raising. The most successful institutional development programs are those which have evolved over a period of years. Although there are many techniques for accelerating public relations programs, there is no substitute for the provision of sufficient time for public relations build-up prior to fund-raising. Campaigns frequently are scheduled too soon after a "new policy" of public relations has been established. Communication with and participation of lay friends should be an established, ongoing part of institutional administration, well-planned, thorough and systematic, never left to chance. If this procedure is followed, an institution is *always* prepared to engage in an active, intensive fund-raising campaign.

Now, the third proximate end of any public relations program for an educational institution is the last of the F's—freshmen. The whole student recruitment process is an essential part of an institution's public relations. Of course, in a minor seminary, there is some relation to the matter of vocations. Therefore, students cannot be sought for merely the purpose of secondary education itself. But, on the other hand, the recognition of a vocation is not yet a science to my limited knowledge. There cannot be any moral certitude, from all I understand, about a vocation, much less mathematical certitude, until close to and after the conclusion of the minor seminary course. At least, I am proceeding on that assumption at this time. Even the General Statutes appended to the *Sedes Sapientiae* state, ". . . to be admitted into Apostolic Schools or into similar religious colleges or seminaries, it is sufficient that the candidates show at least the beginning of that vocation and necessarily, of course, of a generic one only." Although *Sedes Sapientiae* does not concern itself with diocesan or secular seminaries, I would assume that this quotation could apply equally to them, as well as to the seminaries of religious congregations or orders.

Now, to go on from these assumptions. Read any Catholic magazine—and I could name a few to illustrate more directly—and you will find advertisements from religious orders seeking students for their seminaries. In this respect, at least, the diocesan seminaries are innocent. I have no idea how these advertisements work out—what percentage, for example, of students obtained in this way eventually find their way to ordination. Regardless of that, I do want to point out that this kind of advertisement is a very blatant, outspoken, public and directly commercial aspect of public relations. And when I say that, I do not mean to decry its use—even in the matter of recruiting students. I believe that it has its time and place. But its use should not be unrestricted, or else public relations suffers.

More than this, however, I do seriously wonder whether the cost of this kind of open advertising might not be better spent in fostering and carrying out those aspects of a public relations program which can be utilized to tell the real story of what a vocation really is and how it can be developed—that a latent vocation, for example, can be developed by close association with those already truly possessed of vocations—and if it does not develop, there can be assurance to the young man that before he enters the major seminary, he can stand with anyone for admission to any college because of the quality, of the excellence, of the education which he has received up to that point. Oh yes, someone will say, as I have heard religious clerics say, this is unprofitable. But in the main, where does the support come from that enables you to carry on your work—from the faithful, from the public. Is it, therefore, truly unprofitable when a student of the minor seminary returns to secular life? If you have done an excellent job in the minor seminary, remember—you have gained a friend of quality who might well influence one or many vocations to the religious life, which he did not have himself.

What Catholic young man between the ages of 9 to 21 has not pondered at some time or another his dedication completely to God—and therefore, his enlistment in either the secular or regular clergy? The number who has not, I suspect, is relatively small, especially if they have either been in Catholic schools or have been in close touch with Church life, such as altar boys, or close to priests either through parochial relationships or through family.

The matter of student recruitment, then, for the minor seminary is hardly a cut-and-dried proposition. Winning freshmen or advanced students is an important part of the minor seminary's daily existence. Once again, I submit, here is an area where public relations can play a powerful role.

Now, who is mainly responsible for bringing students to a minor seminary? In religious orders, there may be a Director of Vocations operating directly under the Provincial. In dioceses, there may be a Director of Vocations operating directly under the Ordinary. But, are they usually part of the administration or faculty of the minor seminary? If they are, I'm all for it. If they are not, then why not? The minor seminary's function, for a diocese or for a religious order, from the student recruitment viewpoint is to attract students who may think they have a vocation to the priesthood. Therefore, it would seem to me that this official should well be the equivalent of an Admissions Officer in the college for laymen. In short, young men interested in the priesthood should be talking with someone from the start connected with the minor seminary. A Provincial or Diocesan Director of Vocations may have other concerns—the brotherhood or the sisterhood—in addition to the priesthood. Mind you, I have no quarrel with the concept of a Provincial or Diocesan Director of Vocations. But I do think that he ought to be part of the administration or faculty of the minor seminary, insofar as men are concerned. This will not prevent him really from recommending young men for the brotherhood rather than the priesthood, if he is convinced one's vocation lies there.

Male religious orders are not concerned with vocations for women. Dioceses may be. But there can always be a separate Diocesan Director for Women's Vocations—be it priest or nun, I have no opinion.

To sum up, I believe that a Director of Vocations directly attached to the administration or faculty of a minor seminary is highly desirable from the standpoint of public relations. It is he who can then interpret the minor seminary to the prospective student, who brings him into contact with the President, Superior or Rector and other members of the faculty and current students. And if he is not responsible directly for the publications issued by the seminary and correspondence between the seminary and the prospective student and his parents, his influence on these should be strong. Public relations involves any kind of publication which goes out from the seminary to prospective students. How you say "yes" or "no" or "come and visit us" has a deep impact on how the recipient of the letter or publication responds.

To win freshmen—or students—for the minor seminary is part of your public relations program. In a seminary, it is probably far more important than in any other kind of educational institution. The stakes are much higher. The objectives are loftier. If you can present your minor seminary to the prospective student in an excellent light—that he will be attending a school which has high standards, an excellent faculty, the all-important accreditations which can mean something to his later education if his potential vocation does not blossom into fulfillment or can lead him on in the priesthood to further intellectual accomplishments—you will be getting, perhaps, a better student as well as a deeply religious young man. In short, the stronger your case from the academic standpoint, the better student you will attract. And, to develop a clear understanding of the high academic calibre of your institution, in the prospective student and his parents, you may well need to point your public relations program in that direction.

Now, if you can achieve the three proximate objectives of friends, funds and freshmen, have you not created a favorable climate in which your institution can operate; will not "the sum total of all the impressions made by your institution and the various persons connected with it" be favorable? But beyond this ultimate objective of the public relations program, will you not have come closer to achieving your ultimate objective as a minor seminary better and more completely—to prepare young men to move on to the novitiate, to philosophical and theological studies, with the best equipment possible?

To chart your course in public relations activity, you must, of course, take into account your resources as well as your objectives. Therefore, before rushing into such a program for the sake of having one, think twice—and maybe more than that. A realistic approach is to examine your institutional conscience first. Therefore, a comprehensive study of your resources, your objectives, your achievements and your needs is a *sine qua non* and a good first step in determining just how far you should go in formulating and executing a formal public relations program. This can be a self-study, perhaps aided by the efforts of some of your friends of quality—laymen who have professional standing in public relations—if the question of cost for the study is a serious obstacle. Yet, a study with more objectivity, conducted by a professional organization experienced in institutional public relations, will have more validity because of the frank and impersonal look it will take at your problems. From the analysis connected with such a study, important conclusions and recommendations should be drawn which should result in a specific, tailor-made plan of action in public relations for your institution.

I dare say that there is hardly a minor seminary represented here which is not engaged in some form of public relations activity, even though you may not call or recognize it by that name, for whether you want them or not, every institution has public relations of some kind and in some form or another. The question is, how can you make the most of what you have? All it may require is a change of emphasis. On the other hand, it may require a thorough rethinking of your policies and procedures, perhaps a reorganization of the administration. But only a penetrating study will tell you whether you are on the right track now or need a change of direction or a whole new program of public relations.

It is not my intention to detail for you a model public relations program for a seminary. I will mention, however, some specific items which I think can be included in a minor seminary's public relations program, without the institution compromising itself in any way insofar as its main reason for existence is concerned. Before detailing these, may I call your attention once again to an item in the General Statutes appended to the Apostolic Constitution, *Sedes Sapientiae.* It refers, of course, more proximately to the seminaries of religious institutes rather than to diocesan institutions. In referring to students, it states, "They must not be totally separated from the world, nor prevented from spending vacation periods, at least in part, with their family, unless the special circumstances of place and person, in the judgment of Superiors, discourage it." Moreover, elsewhere the Statutes read, "In the Apostolic Schools . . . the students, while they should already be imbued with an esteem and zeal for the higher life, both sacerdotal and apostolic, yet must be equally solidly trained in moral, *social* and Christian living according to their age and grasp." Again at another point, the Statutes state, "an opportunity should be provided to the Professors for attending special courses or lectures given by experts, and of participating in seminars, research projects, as well as scientific and technical congresses."

From these statements, it seems fairly clear to me that there is no intention in the Statutes for the minor seminary for the religious order, much less the diocesan institution, to shut itself off completely from the world. It seems reasonable, therefore, that a dignified, realistic public relations program would not be out of step with the intentions of the Apostolic Constitution, *Sedes Sapientiae* and the General Statutes.

First of all, I would think that some kind of publications program outside the prospectus or catalog or student publications would be in order. A newsletter for parents, a magazine or bulletin for alumni, both clerical and lay, a newsletter or bulletin for the general laity and clergy who can become friends of quality, perhaps a special reprint of a significant talk or lecture by a member of the faculty. Attractively printed and carefully distributed, such publications can advance understanding of what your minor seminary is and does.

A good publicity program would also be a *sine qua non.* Yes, the publicity must be newsworthy, must be dignified, must have continuity and must have a purpose. Faculty appointments and changes, for example, are not only grist for the local press, but also in the areas of previous appointments for the faculty member, as well as his home town. Feature stories about appropriate student activities are other possibilities. Talks by faculty members, special events at the institution, such as anniversaries, Founders Day, and other celebrations are suitable material for newspaper stories.

The local radio and television stations can give exposure for faculty members in their specialties. Interscholastic athletic contests between your seminary and another educational institution are also appropriate news items. Visitations to elementary schools to talk of the work of your order or the diocesan priesthood, after clearance, naturally, with the proper diocesan authorities, are another avenue of public relations approach. Parent clubs with active programs, alumni activities—these too are part of any public relations program.

For meetings of friends, alumni, parents, prospective students, slides and film-strips, perhaps motion pictures, will help. Direct mail can also provide a suitable avenue for special messages. Congratulations expressed by letter to alumni, parents, and friends on some accomplishment are also in order by the Rector or a faculty member. Keeping in touch with your various publics or constituencies, by mail, telephone and personal visit, is a big order, I know, but essential to good public relations.

One thing I wonder about is whether laymen could be brought more permanently into the organizational structure, naturally from an advisory point of view, rather than from an administrative or governing standpoint. If they could, without injury to the seminary's purposes and without contravening the regulations of the Church or Canon Law, I believe any seminary's public relations program would get a powerful impetus from such relationships. It would, to be sure, allow for a broader interpretation of the institution—more people would be reached. A Public Relations Advisory Committee of laymen, for example, could be of great assistance.

In general, it would seem advisable that minor seminaries develop good relations with institutions not only of equal rank educationally, but even those above and below them. This means participation in various educational organizations and their meetings. This is one way to bring academic notice to your institution.

Now, to accomplish all this someone at your institution should coordinate and be responsible for the public relations program so that faculty are not going off by themselves on some pet project which in the long run may be detrimental to your public relations. In a college or university for lay students, religious have occupied this position as successfully as laymen in many instances. It is unlikely that the average minor seminary could afford the services of a full-time layman, but it may be able to gain the help of a layman part-time, if a priest of some ability in the field is not available.

A good public relations man, cleric or layman, is not easily come by. He has to be more than just a writer or journalist or a hail-fellow-well-met. He has been described often as "a sometimes full-time, sometimes part-time diplomat, salesman, psychiatrist, prognosticator, economist, lobbyist, businessman, watchdog, historian, joiner, promoter, advisor, peacemaker, researcher, analyst, merchandiser and engineer." If you know someone who fits these requirements and is willing, either priest or laymen, hitch your wagon to his star.

To be sure, to have a good public relations program will cost money. It does not, however, have to be exorbitantly expensive. Its cost should be in keeping with the objectives to be accomplished. It is difficult to project for you any suitable rule-of-thumb. Its cost has to be evaluated finally in terms of results, and it may require several years of pure investment before appreciable results appear.

But the advantages of a good public relations program for a minor seminary are the things to consider. Such a program can win academic stature and prestige for the seminary; it can win friends, funds and freshmen. What more can you ask for?

I hope that this exploration of the world of public relations of reality and substance and form has been informative and of interest to you. In closing, let me say that you should not be scared of public relations. In reality, it is partly human relations and a good deal of horse sense. Some think, you know, that it started when Eve used the art of persuasion to sell Adam the apple. Others claim it started in medieval times when guilds put their identifying marks on products as a gesture of good will and an indication of good craftsmanship. Whenever it started, you can be sure it is more the soft-sell than the hard-sell.

And when you engage in public relations activities, remember you are in some good company. The well-known management consultant, Peter F. Drucker, has said, "All our effective Presidents were expert at public relations, untiring propagandists for themselves and their ideas. The slickest Madison Avenue outfit is bush-league compared to Thomas Jefferson."

COLLEGE AND UNIVERSITY DEPARTMENT

PROCEEDINGS

Officers of the College and University Department for 1961-62, elected at the 1961 Convention in Atlantic City, are:

President: Dr. William H. Conley, Milwaukee, Wis.
Vice President: Rt. Rev. Msgr. Alfred Horrigan, Louisville, Ky.
Secretary: Brother Gregory, F.S.C., New York, N.Y.
Class of 1958-62:
  Very Rev. Michael P. Walsh, S.J., Boston, Mass.
Class of 1959-63:
  Rt. Rev. Msgr. John J. Dougherty, South Orange, N.J.
Class of 1961-65:
  Sister M. Augustine, O.S.F., Milwaukee, Wis.
  Very Rev. Laurence V. Britt, S.J., Detroit, Mich.
  Dr. James A. Hart, Chicago, Ill.
  Rev. Robert M. Sullivan, O.S.A., Villanova, Pa.

REPORTS

REPORT OF THE COMMITTEE ON MEMBERSHIP

The Committee on Membership has recommended to the Executive Committee and now recommends to the membership of the Department that the following institutions be admitted to Senior Constituent Membership:

The University of Dallas
Dallas, Texas
(Visited February 16-17, 1961)

Mount Mercy College
Cedar Rapids, Iowa
(Visited March 21, 1961)

Respectfully submitted,
VERY REV. GERALD E. DUPONT, S.S.E.,
Secretary

REPORT OF THE COMMITTEE ON GRADUATE STUDY

1. The Committee had a lively and interesting meeting, Wednesday, April 5, 1961, at 4:30 P.M., in Atlantic City. However, only eleven persons attended this meeting and others expressed dissatisfaction that they could not attend. The fact is that the Committee has intended this meeting to be open to all Graduate Deans and, indeed, to all those who are interested in graduate education. The fact that the meeting is listed under "Committee and Special Meetings and Functions" with the forbidding title of "Executive Meeting of the Committee on Graduate Study" has discouraged attendance and created unfounded criticism that the Committee is being exclusive.

It is recommended and requested that in future programs this meeting be listed in the regular program under the title "Meeting of the Committee on Graduate Study" (open to all Deans of Graduate Schools and all others interested in Graduate Education).

2. I can report a very successful general meeting, Thursday, April 6, 1961, 2:00 P.M., at Atlantic City. The attendance was smaller than usual, but the program was superior and the discussion lively, spontaneous, and interesting. It was necessary to permit the meeting to run well beyond the 4:00 P.M. time set in the program. Certainly one factor of real importance was that the two speakers were Professors who have had no administrative experience at all and both of whom were from Departments of English.

3. At the January meeting, I reported on the formation of a new Council of Graduate Schools. The organizational committee (which I described in my January report) met at Princeton, February 16-18, 1961, under the chairmanship of Sir Hugh Taylor and with the financial assistance of the Woodrow Wilson Foundation. Present were: Doctor Robert H. Bruce, Western Association of Graduate Schools; Dean Bryce Crawford, Association of Graduate Schools; Dean Henry Hansen, Land Grant Division on Graduate Work; Dean R. J. Henle, S. J., Midwest Conference on Graduate Study and Research; Dean W. Gordon Whaley, Southern Conference of Graduate Schools; and Dean Gilbert L. Woodside, New England Conference on Graduate Education.

At this meeting, a group of 100 universities were selected as prospective charter members. The criteria of selection were:

A. Conferral of at least fifty Doctorate Degrees between 1935 and 1955;
B. Conferral of at least five Doctorate Degrees in 1958; and
C. Conferral of Doctorate degrees in a range of disciplines.

By these criteria, ninety-seven institutions qualified; an additional three—Claremont Graduate School, Brandeis University, and the Rockefeller Institute—were chosen to fill out an even hundred.

The Committee also wrote a proposed Constitution. The central point of controversy in the Constitution was and is that of membership. The representatives of the Midwest and of the Western Deans wanted a single membership with minimal admittance criteria. Others favored a restricted membership. The Princeton meeting agreed on a compromise: a two-level membership, Full Membership and Associate Membership, with less strict requirements for Associate Membership. With regard to participation, the compromise allowed equal vote to all members but gave Full members six places on the Executive Committee as against three for Associate members.

The organizational meeting was set for March 22, 1961, with Chicago as the place of meeting. Sir Hugh Taylor sent a letter of invitation to the Presidents of the one hundred institutions.

When I reported back to the Midwest Conference, a very bitter and critical discussion resulted, in which violent demands were made for a single equal membership and minimal entrance requirements. Official action was taken instructing me, as the Delegate of the Midwest Conference, to present to the organizational meeting a resolution demanding single equal membership.

At the organizational meeting, it was announced that some ninety-one institutions had accepted membership and that some eighty-nine had sent representatives (this includes all seven of the Catholic universities except Catholic University).

As discussion opened on the Membership provision (section 3), I presented the Midwest's resolution. A serious and prolonged discussion followed. Finally, the two-class membership was voted out, but the assembly refused to define criteria; rather, they voted to write into the Constitution that the Council should be as broadly representative as possible and instructed the Executive Committee to set the precise criteria for admission.

Dean Bent (who favors a broad membership) was elected Chairman, and I was elected to the Executive Committee.

The Executive Committee will meet in mid-April to discuss the membership problem.

This new "Council of Graduate Schools in the United States" may flounder in the surging sea of organizational difficulties. It may, on the other hand, develop into a very powerful and important educational association.

I would, therefore, like to recommend that the N.C.E.A. keep in close touch with the development of the Council and actively cooperate with it. Moreover, I would hope that we could encourage all Catholic institutions to join the Council as soon as they qualify for membership.

Respectfully submitted,
R. J. HENLE, S.J.,
Secretary

ADDRESSES

CATHOLIC HIGHER EDUCATION IN TWENTIETH CENTURY AMERICA

VERY REV. THEODORE M. HESBURGH, C.S.C., PRESIDENT,
UNIVERSITY OF NOTRE DAME, NOTRE DAME, INDIANA

There is a theme to what I have to say today. I am attempting to discuss the objectives of Catholic higher education in twentieth century America. One might be expected to begin by referring to the seemingly timeless classic on Catholic higher learning, Cardinal Newman's "Idea of a University," and to discourse, as he did, upon theology as it relates to other branches of knowledge, and they to theology. One might then view knowledge as an end in itself, or view it in relation to learning, professional skill or religion. One would, of course, conclude, as Newman did, by discussing the duties of the Church toward knowledge.

I submit to you that this is beautiful theory that neither Newman nor anyone else has ever realized in practice in any institution of Catholic higher learning since he wrote it. Newman may well have given us the Irish Mountaintop of vision. Our efforts, however, must be measured against the reality of life on the great American plain. Our objectives in Catholic higher education today must have relevance to a new age in a new land. Anything less would be both unworthy and dishonest. The theory may well thrill us. The practice is that with which we must live and earn our daily bread. Let the objectives by all means be high. But remember that to be useful, they must be attainable. I submit again that Newman's never were such, and indeed never have been attained in any full measure either here or abroad. May I be even more foolhardy by saying that Newman's dream does not even fit the frame within which we must place the present day objectives of Catholic higher education.

Before I completely alienate the audience who, like myself, have probably long since canonized Newman, may I state the simple theme that underlies everything that I shall subsequently say. My theme is perhaps best expressed as the "ancient beauty, ever old and ever new" that St. Augustine saw as a good description of the Church herself.

What this theme really means is that there are two objectives that Catholic higher education must pursue simultaneously today: to hold to the permanent, unchanging values that have made our higher learning something special; and to adapt to the dynamic changing realities of our times which need these unchanging values if rapid change and explosive new realities are to have any dimension of meaning and direction. In other words, Catholic higher education must be neither a dinosaur nor a changeling, but a vital and vigorous force in our times, both ancient and contemporary, both conservative and radical, both traditional and modern. Either value to the exclusion of the other will either date us on the one hand, or make us feebly imitative and shabbily contemporary on the other. We must cherish both values. We must indeed reflect the "ancient beauty, ever old and ever new."

Perhaps the best perspective is gained by taking a cursory glance at the origins and development of Catholic higher learning. One cannot speak of beginnings without that inevitable return to the Gospels, to the person of Jesus Christ, yesterday, today, and tomorrow, ever the same. Despite all our manifold deficiencies across all ages, we derive our most basic dignity from our striving for continuity with the Divine Teacher. It is the truest of truisms that all Christian teaching begins with Christ and must be faithful to His Spirit and His Word, clearly, simply, and plainly manifest in the pages of the New Testament.

Then there were the Fathers of the Church, of East and West, Greek and Latin, who were in their own persons as in their writings the best exemplars of Christian higher learning, especially the martyr-scholar-saints who died for what they professed, as well as the confessor-scholar-saints, who like us believed, professed and taught without the added testimony of martyrdom, save that of being willing should the occasion arise. These Greek and Latin Fathers united in their persons the simple holiness of the Gospel with all the wisdom of philosophy and theology. May we do as well!

In a later age, the silent, working Benedictine monks lit a candle in the darkness, raised their voices only to praise God, and in many hushed monastic cells throughout darkened Europe, copied and glossed the great books that, now preserved, make possible much of our dialogue, conversation, and exchange of views with the otherwise dead past.

All of this ancient, classical and Christian learning was institutionalized by the Church in the Middle Ages, in the foundation of famous universities like Oxford and Cambridge, Paris, Bologna, and Pavia. From a contemporary point of view, when Christian higher education is often adjudged as doctrinaire, "safe," and even stodgily conformist, one might well wonder at the wild turbulence of life that characterized these first Catholic universities in mediaeval times where there reigned the broadest kind of academic freedom for the wildest of views and the goriest of academic battles: of Bernard against Abelard, of Thomas Aquinas against the Christian Nominalists and Arabic skeptics, of friars and monks against the secular clergy. That these were lively intellectual places and times is a gross understatement. But from all of this open conflict of ideas emerged the splendor of truth. This is the glorious tradition that we may be proud of in Catholic higher education. We are proud, but all too tame today.

In a still later age, the Jesuits and the Counter Reformation gave us a form of classical liberal education and a Christian catechesis that still exerts its influence. St. Peter Canisius becomes the model of the Christian teacher. Blessed Edmund Campion and St. Francis Xavier become romantic heroes to long generations of Catholic boys. Nothing bad in this—but not the ultimate answer to everything yet to come either.

The time of toleration after the French Revolution saw a new element born to strengthen the long tradition of Christian higher learning: the emergence of new teaching congregations of priests and brothers and sisters, and the later emergence for the first time of substantial numbers of well-educated laity dedicated to the apostolate of higher education. Now to come home, to our land and our times.

Priests, brothers, sisters, laymen, and laywomen—in American Catholic higher education. Just to say the words summarizes volumes of history, sacrifice, and achievement.

I might well digress here for a moment to signal out the work of the nuns, for all of us know the price that the good sisters have paid for the universal affection and high esteem that they enjoy: their sacrificial practice of poverty, the total and generous gift of their lives and talents for which even "dedication" is too pale and overworked a word.

This long tradition of Catholic higher education does not represent one long series of towering peaks like the serried ranks of snow-capped mountains that form the South American Cordillera. Rather it is a history of heights and depths. Almost every age has had some proud peaks, but there have also been in every age periods of failure and depression. Some failures have been forced upon us in the long rub and wear of religious strife. But, let us admit it frankly, much failure has been our own fault: of persons and institutions, often enough through laziness, lack of vision or the mercenary spirit, sometimes through abysmal mediocrity and just plain bad teaching and bad learning. The quality of education is very much akin to the quality of life, and this is true of education by the Church, as well as by the State. When virtue generally declines, the quality of education goes down with it.

So much for the depths. What of the heights? Perhaps the most impressive of the heights is the sheer age of the tradition. No teaching agency in the world, no nation, nor state, nor Board of Education of any kind can compare with the Catholic tradition in the lengthy reach of teaching experience. Having admitted seniority here, let us practice the virtues of mature age: the calm wisdom, the steady purpose, the perspective of tolerance and patience amid enduring efforts to improve constantly, for whatever else one might say, this much is certain: God is not served well by mediocrity. And let us also avoid the vices of advanced age and seniority: spiteful envy of other good efforts, the suspicious and almost instinctive fear of youth and youthful ideas, the concrete fixation with the *status quo* and the timid failure to respond to new situations and the inevitable new challenges of every new age.

In other words, to be true to its twin objectives, Catholic higher education must indeed reflect "ancient beauty, ever old and ever new."

When one has taken this brief and necessarily kaleidoscopic glance at the history of Catholic higher learning, several reflections occur quite simply and quite honestly to anyone who thinks of this long history and of our present place in it, as the current segment of American higher education.

I trust you will allow me to share my candid reflections with you. You may well have different and perhaps more valid reactions of your own. No matter. Since I must speak and, for what they are worth, here are my reflections, to be accepted or rejected as you will.

First, may I say that I have always shared the honest pride that legitimately attaches to a proud intellectual heritage. I have likewise always been uneasy at the correlative pattern of looking backward more often than forward, of holding to the tradition of what has been, rather than striving mightily to make the traditional values more relevant, more vital, more meaningful today. I have always been chary of so many intellectual giants of another day, often many centuries past, while the crying need is for men and women of equal wisdom and vision today.

Personally, I have no ambition to be a mediaeval man. I suspect that St. Thomas in his day had no hankering to be classified as belonging to the golden age of the Latin Fathers of the Church, then long past. Whatever the value of the various ages of Catholic higher learning, there is only one age whose value we can in any measure influence: our own. We can see ourselves as part of a long tradition. We can measure the vitality of our current contribution against the intellectual contribution of other ages, but one factor is absolutely essential to any judgment or any comparison: the vitality of Catholic higher learning in any particular age must be viewed mainly in relation to its intellectual influence and effectiveness in that particular age. It is futile comfort for a Catholic university in the second half of the twentieth century in the United States of America to point with pride to the lively intellectuality and critical vitality of the Catholic University of Paris in Mediaeval France. Let the dead bury their dead. We of the living have our work at hand. It is vital, intellectual, and exciting work that only a university can do. Perhaps the most exciting feature of all is the valid presumption that some of the work can most fruitfully be undertaken only by a Catholic institution of higher learning in the best tradition of the peak eras of Christian wisdom.

May I first be a little negative, and say clearly what I do not mean. The task for the Catholic higher learning will not be done if our philosophers and theologians continue to live among, work with, and speak to people and problems long since dead and buried. This inhabitation of a never-never world by those who speak for Christian wisdom would be bad enough in a day without problems of its own. But today we live in an age of monumental and unprecedented problems. This is no day in which to "nit pick" among the problems of the past. Here is an age crying for the light and guidance of Christian wisdom. What must future judges think of us if we live in the most exciting age of science ever known to mankind, and philosophize mainly about Aristotle's physics. We live today in the threatening shadow of cosmic thermonuclear destruction and theologize about the morality of war as though the spear had not been superseded by the ICBM.

If we are to create a peak for the Catholic higher learning today, two essential requirements at least are crystal clear: *one*, we must understand the present day world in which we live, with all of the forces and realities that make it what it is; and *two*, those two best and most unique assets we have, philosophy and theology, must begin to be more relevant to the agonizing, very real, and monumental problems of our times. Now that I have that frog cleared from my throat, may I address myself to the challenging vision of what Catholic higher learning could do to ransom our times and justify our survival.

The key word for the task, as I see it, is *mediation*. One could spend much time discussing this word, a good and priestly word, a word that speaks of the innermost reality of the Incarnation. Catholic higher education can, in our times, perform an important mediatorial function. Catholic higher education stands for something definite, definable, and, I trust, something true, good, beautiful, and timeless. The world is disjointed today in so many ways, fragmented into so many disparate parts, that one might look far to find a more inspiring, more important, or more central task for the Catholic higher learning than the exalted work of mediation in our times.

Allow me to illustrate this work of intellectual mediation. Many of our most pressing domestic problems today arise from the fact that we live in a multi-faceted, pluralistic society. How urgent it is that some institution attempt to bring together in more fruitful unity the separated and often antagonistic elements of this pluralistic society. Economically there is the pluralism of labor and management. Socially there is the pluralism of the two races, white and colored, with regional sub-problems for Mexicans and Puerto Ricans. Religiously there is the pluralism of Protestants, Catholics, and Jews, or perhaps more fundamentally the basic dichotomy between the religious and the secularists. Intellectually there is the pluralism of science and technology *vis-a-vis* the humanities—the C. P. Snow-described dilemma of two great intellectual currents that neither understand nor speak to each other despite the fact that they live daily side-by-side in our universities.

What are we doing to mediate, philosophically and theologically, as only the Catholic higher learning can, between these various extremes that make up the divided fabric of our society? Here is an objective worthy of our most talented, most devoted, most inspired efforts. There is nothing humdrum, nothing prosaic about these most anguishing problems of man in the twentieth century. Their solutions require the highest theological and philosophical principles, the deepest empirical studies, the most imaginative approaches, the most understanding directives—but what are we doing to bring intellectual and moral light to these regions of darkness.

We are doing something about labor-management problems, but mostly on a pragmatic, non-intellectual level. As to civil rights and equal opportunity for all races, we have been almost universally destitute of intellectual leadership in our colleges and universities. I know of no research in this area. Factually, the worst educational problem at the moment is in a section of the country predominantly Catholic. Despite the central Catholic doctrine of the Mystical Body, the pronouncements of our Holy Fathers and our hierarchy, there are Catholic schools and Catholic parishes and Catholic lay organizations, and Catholic orders and Catholic neighborhoods that do not only not welcome, but which positively repel Negroes from their midst. Is there a work of mediation needed here, a gentle touch of Christian wisdom and understanding to try to ascertain how this can be and what might be done about it? And who will do this work of mediation, theologically, philosophically, and empirically, if not our institutions of higher learning, some of whom might begin the work by admitting qualified Negro students, just to create the proper atmosphere for this study.

And what is the work of mediation in the field of religious pluralism. Again we live in an ecumenical age. Our Holy Father says to a large group of Jewish visitors to Rome: "I am Joseph, your brother." How many of us have extended that welcome within our institutions and have tried to understand our differences in our research and studies. A new Ecumenical Council looms before us. In Europe, for many years since they were brought together in the crucible of common suffering during the war, Protestant and Catholic theologians have discussed their differences and merged their common strengths against their common enemies of secularism and Communism. Why have we been so timid here in our American institutions of higher learning? Must we always be the last to initiate anything imaginative and intellectual, the first only in those obvious causes like anti-Communism, super patriotism, and old clothing drives. Here is another urgent work of mediation long overdue.

I hesitate to undertake the discussion of the intellectual mediation needed between science, technology, and the humanities, because here I easily become vehement, almost in an apoplectic manner. We took the wrong turn in science as far back as Galileo, and while the roadmaps have been officially corrected since, we are still lagging far behind the main flow of traffic in the area of science and technology. I need not document this assertion for there has already been enough public breast-beating in the matter. Besides, I am interested here not so much in diagnosing the past as in charting a present day and future course. That the roads of science and technology may lead to fruitful human goals is obvious enough to anyone who understands or appreciates the new vistas opened up by science and technology. Science is our potent key to the noble modern human quest to eliminate illiteracy, needless poverty and squalor, hunger, disease, and homelessness in our times. Science can help man achieve the basic material conditions essential to a life worthy of man's inner and God-given dignity. Science can have true cultural and spiritual overtones, too, may indeed contribute mightily to the good life, if only we provide for it the ultimate meaning, direction, and human significance that it must seek outside itself. The least demand, however, must be this: that we respect and truly understand modern science in all its implications, that we do not continue to neglect it in our schools or treat it as a threat rather than a God-given blessing, for all that science finds, God has given—the natural richnesses, the energy, the order, the magnificent vista from within the atom to the outermost reaches of this magnificent universe that is ours. The main reason that we have not mediated in the Catholic higher learning between science and the humanities is that we have generally neglected science and have not particularly distinguished ourselves in the humanities either. Perhaps the latter fault is greater, for here was our true and most obvious heritage. We must redouble our efforts today in both areas if they are mutually to enrich each other in our total perspective of higher learning. Without this particular mediation between science and the humanities, and all it implies, there really will be no truly significant or relevant Catholic higher learning in our times. These are hard words, but I believe, true ones. *Qui potest capere, capiat.*

There is another whole area of mediation that is open today to the Catholic higher learning, if we would find the courage to climb the peak. I refer here to the opportunities for intellectual mediation in a pluralistic world. Catholics belonging to a universal Church should be at home in international affairs, but I fear that the American Catholic spirit, somehow untouched by our higher learning, has traditionally been characterized by a narrow parochial spirit, an isolationist complex, an anti-United Nations urge. What has the Catholic higher learning in America done to mediate understanding of the great world cultures, the important emerging areas—even the Catholic ones like Latin America—the dichotomy between cold war and international law. Here is a challenge that we can hardly avoid and hope to be relevant in our times.

By now, I am sure that you all see, upon reflection, that here is much of Newman in modern dress. May I conclude by hoping that all engaged in the important work of our Catholic colleges and universities see the importance and the urgency of my dual thesis: first, that the Catholic higher learning must ever strive to make the ancient wisdom timely today, relevant to our current problems, and, second, that the road to this accomplishment, the simple word that sums up a modern and thrilling objective for Catholic higher learning in our times, is mediation—mediation that understands both extremes that must be brought together, mediation based upon empirical current fact, as well as timeless principle, mediation that is not afraid to blaze new trails in new wildernesses: that both God and man may be well served in our times and in this new world that so needs new applications of the ancient Christian wisdom.

CHANGING COLLEGES AND CHANGING STUDENTS

DAVID RIESMAN, DEPARTMENT OF SOCIAL RELATIONS, HARVARD UNIVERSITY, CAMBRIDGE, MASSACHUSETTS*

I want to talk this afternoon about some of the changes that seem to me to be occurring in recruitment for college and in what happens to students when they attend college. Naturally, such very complex matters will have to be disposed of very cursorily, on the basis of what cannot help but be primarily impressions, hypotheses, and prejudices, interlaced here and there with the relatively small amount of research that has been done on higher education. My views about the more general American "youth culture" from which college students come will have to be largely inferred by implication from my remarks; moreover, I shall be talking about colleges and universities in general—not especially about Catholic institutions. I hope that some of these implications can be explored in the discussion to follow.

ORBITS OF RECRUITMENT

A few months ago I attended a Carnegie-sponsored conference on consumer research in higher education, dealing with the question as to what high school students, their teachers, parents, guidance people know about colleges, how they go around shopping for them, and what difference it makes where they end up. At one end of the social and educational spectrum, parents and teachers are terribly concerned with this, beginning to worry almost from birth; they tend to exaggerate the difference between one college and another, often on a brand-name basis without reference to the specific qualities of the person and the college. At the other end, where it is a surprise to the parents if their children consider going to college, the parents cannot help—or hurt—very much; the youngster is on his own, with such inadequate help as the school can provide. But neither group is sufficiently aware of the variety *within* colleges, what we shall here refer to as subcultures, nor of the radical changes underway at many colleges. As we all know, students often have a very limited geographic range in thinking about college, assuming that they think about college at all. Thus, my former colleagues at the University of Chicago, James Coleman and Peter Rossi, asking seniors in Illinois high schools about their images of colleges, discovered students living within a hundred miles of Chicago who had apparently never heard of the University of Chicago. Other students assumed that they would go to the nearest branch of the state university, such as Southern Illinois University at Carbondale; no other possibility had entered their minds. In many cases their high school necessarily lay outside the travelogues of the recruiters for the major universities, whereas in other cases the accident of happening to be a football star increased the information that came to a student's attention, but not necessarily its relevance for him as an individual. In an interesting experiment, a group of high school boys from the State of New Hampshire were brought together last summer at St. Paul's School in Concord, New Hampshire, for a summer of high-level academic work. It turned out that many of them knew only of the University of New Hampshire at Durham—certainly, in many ways, a very good school, but not the only alternative, in realistic fact, for many of these students. The result of the summer was to inject other institutions into their awareness.

Similar results are both implicit and explicit in the work of the National Merit Scholarship Corporation, reported in studies by John Holland and

---

* I am indebted to the Carnegie Corporation for assistance in my work on higher education.

Donald Thistlewaite. Their inquiries show that the impact on a high school senior of winning a high place in the National Merit Scholarship competition may be to change his image of what college is appropriate for him, quite apart from immediate financial aid. His self-conception alters, and he has a kind of permission or legitimation to desert the high school bunch. Consequently, he will often attend a college which he, and his parents as well, will say in answer to a questionnaire is the "best" college; and no doubt the colleges chosen by the greatest numbers of Merit Scholars are in fact "best" by cultural definition. One problem that troubles me is whether they are "best" for the particular student in question in terms of his full development as a person; and it may or may not turn out to be to his advantage to attend a college chosen for similar reasons by many hundred students very like himself. Furthermore, the college best for a freshman is not always best for a senior, but in the East at any rate, transferring is relatively uncommon and, once at college, inertia, loyalty, and the realistic difficulties of transfer often keep students from shopping around. One trouble is that at the very most select institutions, there is an unwillingness to accept transfers and, at the same time, the program is such that transfers are often penalized; in the East, it is not in any case in the higher reaches of the academic world "in the culture" to transfer, while in the lower ranges of the academic procession, transfers are very much more the order of the day.

To be sure, there are exceptions. There are the girls who attend Vassar for two years and then return to the state university in their home town for the last two years where they make a better sorority than they would have if they had gone directly in as freshmen—and in consequence I suspect the transferring student often has an ability to "case the joint" which she will later make use of in the suburbs to which her husband's career will take her. A more positive note, which illustrates better what I have in mind, is represented by the case of a student at an Ivy League university who transferred voluntarily to the University of Michigan; he wrote his friends back in the East how delighted he was at the amount of contact he had with his teachers and how different this was from the impersonal relations he had had before.

DISORIENTATION WEEK

Once we have examined the image the entering freshman has of the college of his choice, or of college in general, it is then necessary to follow up to see what strikes him as new when he lands on the campus, to what extent is he aware of making a shift, and what kind of a shift. Many deans of freshmen are aware that orientation week, with its squadrons of upperclassmen each trying to sell the freshmen on some activity or purchase (and in some institutions with departments also trying to capture majors), does not do much to set a creative tone. And in my own perhaps prejudiced view, it is hard to see how a junior college, which occupies the same set of buildings as the high school, can represent a real break for the student who may, at least in his impression of them, be faced with much the same type of teachers, a not so different congeries of courses and, in all probability, the same steady date. I have mixed feelings indeed about the junior college movement in general. On the one hand, I recognize that the junior colleges often serve as sorting stations, making education terminal for some and sending others on for more advanced work in a more challenging setting. And I realize that without this opportunity many students would not get into college at all. But on the other hand, I feel that many students are not forced to make a decision whether or not they want to go to college with all the sacrifices that might entail for them and their families; rather they are allowed to drift on as shoppers or passive customers, half in and half out, half at college and half at home, dropping in and dropping out. As against this, I would much prefer a strong adult education program, rather than a dilution of the concept of college to meet a sliding scale of eagerness.

I know, of course, that there are many junior college people who are dedicated to their mission, and who feel that my suggestion that people should be encouraged to go away from home to college, aided by the loans, scholarships, and part-time jobs a moderately rich country should be able to provide, is unrealistic. Moreover, these critics of my position will insist that there is no magic in the residential college or university and they could well point out that many tourists leave home only physically, never in their imagination. I take for granted the fact that there are many new junior or community colleges that are far superior to the many moribund four-year institutions that our country possesses. Nevertheless, I would rather see the limited energies that are available go into creating a few really good institutions and bringing people to them, where they will not be exposed to all the localist pressures that often make it impossible for our high schools, private or public, to protect freedom of inquiry, teaching, and learning.

ATMOSPHERIC PRESSURE

In every institution, the atmosphere is in part, of course, the product of history and in part recreated by every entering cadre. But not every individual counts equally, either in determining the atmosphere or in responding to it, and one of the problems that interests me is how to discover what we might call the "atmospheric" as well as the sociometric stars, who count for more than one. Moreover, we all know that some institutions have a fairly monolithic atmosphere, whereas others are more pluralistic; some have a powerful scent, while others have an atmosphere like those gases one cannot detect until it is too late.

Let me illustrate from my own institution. At Harvard, the majority of freshmen come singly from high schools which that year send only one boy to Harvard, but each of these boys enters a setting in which there are fairly sizable clusters of students who come from Exeter, Deerfield, St. Paul's, or the Bronx High School of Science. Depending on the dormitory entry into which he happens to come, or the anxiousness or sanguinity of his own perceptions, he may feel himself all alone in a group of others who are cool and know the ropes, and where he will not be able to measure up, or he may conclude that Harvard is not as awesome as he had feared and that there are many other boys in the same boat. What the isolated boy probably does not realize is the extent to which boys who come in groups from the leading prep schools may also be unsure, wondering whether perhaps they have not been too sheltered and whether Harvard is not going to put more pressure on them to change than they realized when they chose it. [1]

There are not only, of course, people who are influential in determining the atmosphere of an institution as models of conduct, but also as negative models; thus, some freshmen may propel other freshmen so strongly to disidentify with them as to have a large impact on their eventual style. To take an example, it seems to me a good idea for a campus that does not have any "beats" to import them, to add to the range of human possibility that is presented to students, even though, and in part because, most students will reject the possibility.

Correspondingly, groups of students determine the degree to which faculty members may become models or have an influence in shaping the atmosphere, either positively or negatively. Faculty and students may appear to belong to such different worlds as not to influence each other, particularly when each group makes up its mind that that is how it is. Studies now underway of student culture at the University of Kansas Medical School indicate that the students, who come almost entirely from the State of Kansas and will return there, see themselves as living in a different universe than the faculty who are more cosmopolitan and who are oriented to the large world of medical training and research. In such a situation, some students will pay more attention to the local man who does part-time clinical teaching than to the full-time professor who cannot possibly be a model for their own careers.[2]

---

[1] That this may, in fact, be the case is indicated by an undergraduate distinction thesis done in the Department of Social Relations by Robert McCarley. "A Walk around the Yard: A Study of the Freshman Year at Harvard," April, 1959.

How can one get at atmosphere? The work at the University of Kansas Medical School proceeded by participant-observation in which the observers went to school with the students from the very first day, took part in their bull sessions, and used questionnaires only sporadically to permit further testing of hypotheses already formed; I do not believe that the usual psychological tests and instruments given to individuals as individuals can help us much here. At best one wants informants, not respondents; one wants to see students in their sociometric clusters, their circles of influence. Hardly any studies of this sort have been done.

As I recall the work at the University of Kansas Medical School, there were (as will not surprise us) major cleavages between the fraternity and the non-fraternity students—but also between the married and the unmarried ones. In addition to the work at Kansas, other studies are under way that attempt to delineate the subcultures that divide students at various institutions. Thus, Robert Pace and George Stern at the University of Syracuse have described campuses dominated by students given to stereotyped thinking; and others where students are more open and are more tolerant of ambiguity and shadings of thought; and still others where each type of student can be found. So too, Martin Trow and Burton Clark of the Center for the Study of Higher Education at the University of California (Berkeley) have been studying a whole group of colleges in order to compare the hegemony of vocational over academic values in some, the role of "collegiate" values in others, and the role of non-conformist values in still others. Certainly, fields of academic interest create among their devotees quite different student atmospheres. Indeed, in some schools it seems to me that large and small departments are different in the impact they have on their students, with the small departments providing something more in the way of a subcultural grouping than the large ones. Hopefully, a college or university provides enough exposures to different subcultures to allow for what might be called internal transfer, so that in a four-year trajectory a student may experience diversity in the influences from outside that he will accept, or identify with, or reject.

STUDENT CULTURE VERSUS FACULTY CULTURE

In a large institution, as in a large department, it is almost inevitable that the faculty will be perceived as "*them*" whether or not the students develop the attitude of GI's or factory workers that "we don't have to take anything from them" and develop ways of punishing the rate-buster. Faculty members may in turn be prisoners of *their* peers; if they are (in Robert K. Merton's term) "cosmopolitans," they may feel unable to come to terms with the student culture as they interpret it, for they would regard this as sacrificing the strict demands of their discipline to the temptations of popularity and the compromises of an inferior institution. (At one extremely high-level college I recently visited, some young faculty members told me that they had learned in their first years of teaching to compromise their standards in order to make themselves locally acceptable, whereas it seemed to me they had often merely learned to be better teachers than they had any reason to be in graduate school.) From the studies at Vassar and also from visits to other women's colleges in the East I get the impression that the most exalted faculty expectations are somewhat apt to be self-defeating because an undergraduate to live up to such expectations would have to sacrifice any alternative image of herself than as a teacher. And since girl students particularly care lest they let their teachers down, they may avoid altogether getting involved in situations where they feel they could not help but disappoint their teachers. I would like to raise the question whether any analogous processes happen when a student at a Catholic college fears—yet is attracted by—the possibility of a vocation, and how this affects relations to the religious who are teaching on the campus?

---

[2] I draw on the unpublished work of Howard Becker and Blanche Geer, done under the direction of Everett C. Hughes.

At other institutions, where the gap between students and teachers is too great, each side may defend itself by cynicism. The student may conclude that the faculty demands are utterly unrealistic and "out of this world," while the faculty decides that there is no hope for the students; and in this atmosphere little rapprochement through individual mediation becomes possible.

This situation is common where the faculty has done graduate work at universities more eminent than those where they are now teaching and where the students come from more restricted backgrounds than those to which the faculty have been exposed. This provides the constant leverage of the faculty who are teaching there, many of whom now operate in a sellers' market. And I would say that there is a general rise of seriousness at many universities and a decline in the rampantly collegiate. Some colleges may be going big time in football at just the point at which athletics become somewhat less important for student morale and loyalty, alumni and legislative support, and recruitment among high school students.

But the real question is how the faculty's leverage is to be used. Will it serve to create a big, hopefully great, graduate school, allowing the senior professors to cut themselves largely off from the uncreamed freshmen and sophomores, while occasionally fishing in the pool for prospective majors who will then go on to graduate school? Will it serve to create an honors program within the liberal arts college, as at Michigan or the University of Kansas or Boston College, allowing the large amorphous university to compete by means of its special programs with the top-flight liberal arts colleges for some very good students—who are then offered as bait to the increasingly capable faculty? I am myself especially interested in still another possibility, that of creating smaller satellite colleges or subcolleges within a big university—colleges not exclusively for the already defined and located honors student but for any entrant who has a good chance of being able to do the work. Experiments of this sort are under way now at Monteith College of Wayne State University in Detroit, a college that took in its first cadre of 300 freshmen in the fall of a year ago, and nearby Michigan State University's new college in Oakland, which is somewhat larger and which, unlike Monteith, is physically quite independent of the parent institution. These experiments are especially striking because they may presage the return of the big university to an interest in undergraduate teaching—and not only at the honors level; if so, such experiments may obviate some of the dangers that seem to me to loom on the horizon at the most prestigeful colleges where academic standards are continuing to rise.

STUDENT ENCAPSULATION AGAINST CHANGE

The problems I want now to discuss are not widespread even at the very most selective and eminent institutions, let alone in the country at large. But as the pressure to get into good colleges becomes still stronger and as academic standards at such colleges rise still more, the dangers that I see inchoately at present will become more serious. They are serious enough now for a few.

I can put my theme in the most general way by saying that some of the best colleges are taking on attributes of the graduate school, and that students are attending them who have already "decided" who they are and who their models are.

Let me take as an example a boy who has already decided in a first-rate high school that he is going to be a physicist. It could quite readily happen that the only rigorous and admirable high school teachers he has had are in the sciences, or at least that the only good male teachers he has had (who may also coach sports) are in the sciences. He has learned from watching them to define learning as a game with given rules; he plays the game well and enjoys his mastery. He also enjoys his ability to answer with assurance the perennial question of adults: "What are you going to do when you grow up?" Such a student may have an authoritarian outlook, impatient of ambiguities, and may in college seek out such situations in which he feels at home in this respect.[8]

Let me take another example. Some students at a liberal arts college have early identified themselves (in C.P. Snow's dichotomy) with the literary rather than the scientific culture; indeed, they have rejected the latter as crude, or at least not for them. Precocious in a somewhat different way, they have made themselves at home in stylish ambiguity; they have grown up, perhaps, in intellectual homes and have read "everything" by the time they are sixteen. Unless they feel the call to be writers, actors, or musicians, such students are less likely than the physics student to decide on what they want to become, but they are no less committed to an image of themselves as fully competent and adequate. Rather than presenting the faculty with sullen or acquiescent resistance, such students are already little dons, ready to start graduate school at the beginning of their freshman year. They are already so "academic" in the good and bad connotations of the word that they may not change much in college, save to become still more erudite.

THE NEED TO PLAY FROM WEAKNESS AS WELL AS STRENGTH

All this is well enough if one thinks of students as "manpower" whom one must recruit against great odds into the undernourished and undersupplied fields in which one is oneself teaching. And there is no doubt that many faculty members have not recovered from the academic underprivilege of their earlier years and still feel that they must recruit as disciples the "best" students who come to them, many of whom, as I have said, are already so eager for this identification. Thus a bargain is struck which is convenient for both sides, but not always in the long run in the best interests of either the student or the faculty member.

College will be, for most of these students, the last opportunity to define who they are and what they enjoy doing. They should be prevented from too early closure. They should be faced with a period of general education in which they would be encouraged to explore areas they had previously left alone as areas of possible weakness or distraction or irrelevance. At the same time, their still precarious feelings of adequacy must be protected (especially in a situation in which they are finding themselves one of the five hundred high school valedictorians in the freshman class). There are various ways of doing this which need to be experimented with, such as a totally ungraded program which assumes that everyone admitted into it can do the work; or a program which allows the student to pursue his specialty for a limited part of the time at an advanced level, while encouraging him to explore some quite different aspect of himself for the rest of the time; or a program which uses the extra-curriculum more self-consciously. Since one would be going against the grain both of the culture and of the students' own bent, one would have to be very careful and also very imaginative.

The problem is not quite so great as it sounds, because students who are good at one thing are likely to be good also at other things if their confidence can be maintained while they make the transition from one to the other. They must also be protected from undue misgivings about the loss of clear, if illusory, career aims. They may discover that things they do slightly less well—but still very well—give them more pleasure than things they do best; and they need to be encouraged to believe that the variety of careers available to gifted Americans in the future is not defined by the range available at the moment.

---

[8] Compare the discussions of such matters by George Stern, M. Stein, and Benjamin S. Bloom, in *Methods in Personality Assessment*. Somewhat comparable studies have been done at Harvard by Gordon Allport and Loren Wispe.

In some respects, girls may have an easier time in these matters, since vocational identification is not so imperative for them. However, many girls in our culture come to feel quite early that mathematics and science are boys' fields and that adeptness at them would endanger their self-image as girls. There may be other subtle hazards that girls are unwilling to face, even while doing solid and conscientious work in their specialty. I recall sitting in on a discussion among girls who were visiting Radcliffe from Sarah Lawrence, Swarthmore, and the University of Massachusetts. One bright Sarah Lawrence girl declared that "the difference between a Sarah Lawrence education and a Radcliffe education lies precisely in this—that you get through Sarah Lawrence still believing that you can make a contribution to knowledge," and a Radcliffe girl said, "How naive of you to suppose that!" I am for Sarah Lawrence in this respect and I think that to destroy the feeling among too docile girls that one can make a contribution, is no contribution.

From what I have said, it is already clear that one of the dangers I see at the "best" institutions is that they *are* actually in some respects "best"—but still not good enough. They are able to awe students who are already infiltrated with academic values; they are even able to invite them into the academy, and in considerable numbers. But, as I have said, it is not always best for an individual student to develop his best talent exclusively, which may not give full play to his more idiosyncratic self—even while the faculty may still, not having caught up quite with what has happened, believe that what is necessary is to tighten standards and to lengthen reading lists. Such tightening, I imagine, is still necessary in most American institutions; I am talking of that small handful of places where the battle is largely, though in no place is it entirely, won.

Nevitt Sanford has spoken of the "uncertain senior" at Vassar and rightly considers that uncertainty a tribute to her education, though one to be dealt with compassionately rather than cavalierly. So, too, what I am asking for is the "uncertain freshman" who becomes less sure who he is, not because some teacher has convinced him he is not as good as he thought he was in the field of his expertise, but rather because he has opened up wider possibilities of experience and self-definition.

THE EARLY ANTICIPATION OF MATURITY

One of the reasons why this issue seems to me to become increasingly important is that in so many ways the entering freshman is part of a general wave of anticipated maturity among teen-agers generally. There are many influences involved here connected with prosperity, mobility, television, steady dating, and easier and more permissive relations between young people and adults.

The teen-ager may seem to the adult world irresponsible, indolent, ill-mannered, and incapable of adjustment. But in fact the teen-agers of whom we are talking now—the college-bound ones—live with a double consciousness: of themselves now as "teen-agers" (how different are the connotations of the term "youth") and of themselves as they will become later on in their adult occupational and social lives. They are sophisticated both in their cool consumership of the present and in their awareness of the present as a passing phase. They are not enthusiastic, not romantic, not in the least eccentric.[4] How else can we explain their readiness to commit themselves even in college or soon after graduation to starting a family? In this situation, the transition from high school to college, and after college to suburban domesticity—these transitions may be almost too smooth and continuous. Early maturity may get in the way of later maturation.

---

[4] Nor is it correct to say, as Philip Jacob does in *Changing Values in College*, that they are simply conformists; compare my discussion in "The Influence of Student Culture and Faculty Values in the American College," in *British Yearbook of Education* (1959).

As I have already argued, to make possible more fundamental change in these already highly competent students, one cannot depend on the ordinary curricular measures which are, at most, cumulative and at worst self-defeating. Some suggestions of other possibilities can be gleaned from an exceptionally interesting study by Roy Heath, *The Reasonable Adventurer*, not yet published. Heath is a psychologist who was for some time a counselor at Princeton, and his book describes his experiences with a group whom he retained as counselees or advisees during their four-year college course. He was able to discern in their interviews with him attitudes similar to those they exhibited toward the learning process in general. One group was characteristically non-committal: it lived on a short tether of impulse, capable yet cautious, afraid of being "had" or of seeming ridiculous, dutiful but unresponsive. Another group was more active in a strenuous, all-American way: their tether of impulse was longer, but still harnessed to the activities especially valued by the peer culture at Princeton. These men did commit themselves, but only in action, not in thought or intellectual involvement. Some of them became campus leaders. A third group was far more moody: its impulses were often out of control and it often had difficulty connecting them with the rhythms of the curriculum or the extra-curriculum. In the interview situation members of this group could be extremely responsive, even manic, or very depressed and withdrawn. Members of this group, as seniors, wrote some of the most distinguished papers, but other members failed or dropped out. The goal toward which he tried to move all three groups was the level already attained by a small handful whom he called "the reasonable adventurers." These were men in whom the dialectic between impulse and control was neither harsh, as in the non-committers, nor wholly erratic, as in the third group. The reasonable adventurer was willing to take chances and to open himself up to new experience—but he was not desperately *driven* to take chances or to avoid them. Nor was he, like members of the second group, active and muscular only within the conventions of Princeton: he was willing to allow his impulses a wider arena and to enlarge his imagination.

Apart from Heath's clinical report, I find these categories useful in their own right for understanding the problems of the students who are unable or unwilling to play from weakness rather than strength. But I also find the effect of Heath's encounters on the group as their advisor particularly relevant here. At the outset, Heath did a very rough and unscientific job of matching the thirty-nine freshmen he took on as advisees with other boys from somewhat comparable background who went on in the ordinary routines at Princeton. Moreover, he not only met individually with his advisees, but brought them together in groups of nine at his home to talk about whatever interested them—a kind of group-therapy model. In the end, it turned out that the men who had been Heath's advisees took a disproportionate share of the honors at Princeton: a number wrote distinction theses, edited the college daily, took the lead in dramatics, in athletics, and in class affairs generally—all far beyond the group who did not have the experience with Heath. We see here, I assume, the famous "Hawthorne plant" effect in which the attention paid to a group increases its productivity, however measured. By the same token, we see that even the more highly endowed and capable students need some kind of uncontaminated feedback from adults—and when I say "uncontaminated," what I mean is not "contaminated" either by the grading relationship, or by the obligation to become or to reject becoming a disciple in the field where a professor teaches. Heath was like a coach who can respond to students on more levels than their athletic prowess and like a teacher who can respond to them on more levels than their prowess in his discipline. Since he wanted nothing of them beyond their development as reasonable adventurers, he could get through to them in a way that the ordinary faculty member, at least at a large and high-powered university, can seldom do. Indeed, how many faculty members are themselves reasonable adventurers, rather than non-committers, who often add insult to injury by protesting the conventionality and conformity of their students?

CLIMATES AND SIZE

I have already referred tangentially to the relations between the size of an institutional setting, the possibility of forming subcultures, and the impact of such a subculture on its own denizens. But the fact is that not very much is known about other factors which influence the impact of size; for example, a committee of the Haverford College faculty has been discussing whether the size of the college could be raised beyond the present limit of 450 without losing the sense of intimacy and personal responsibility (as manifested, for instance, in an exceedingly alert student government) that are now distinctive trademarks of Haverford. At present, every student knows every other; would this still be true at 500, at 550? The answer must in part depend on whether students have the will and energy and feel it makes sense to know each other, at least by name—and this in part depends, of course, on the impact of Haverford which in turn depends in part on its size. And what are the values which are lost to Haverford students because certain outlooks and experiences may be too specialized to develop in a group that small? I suspect it is extremely important at some time in the course of one's development to belong to a group small enough to prevent "massification" of either faculty or students—the "we-they" dichotomy—and that also encourages face-to-face, rather than mediated, relationships. But then one should make sure that such students are also exposed at some point to a more cosmopolitan environment in which they can explore aspects of self they might not have been aware of hitherto. In this connection, I have been impressed with the arguments of some Catholic educators who feel that consolidation or a federal union among Catholic institutions in a given community or state should be attempted, since many of these institutions are too small—and some too isolated—to provide a sufficient range of experience for their students. And some have counseled experimentation with the Canadian pattern (like that of St. Michael's College at the University of Toronto) in which Catholic institutions would become part of a larger university complex, thus providing some of the advantages of size along with those of manageable scale. (I might add that I myself would like to see far more thought devoted to such a possibility, which might be creative for the non-Catholics at the University.)

Some of the issues about the optimal size of institutions turn up again in terms of arguments about the optimal size of classes, and in the perennial debate between the proponents of large lectures (including television) and small group discussions. Much of this debate is ideological in the sense that it assumes that learning in a small group will *necessarily* be more active than in a lecture hall, and there is some evidence to back up this view. But the trouble is that the students' beliefs get in the way of the experiment: if they believe that large lectures are "impersonal," demanding only a rote response of them, then they will not realize the full opportunities of vicariousness lectures at their best can provide, if there is *other* opportunity for feedback. Our society seems to be moving in the direction of insisting, in the face of growing impersonalization in our institutional life, that the only true and genuine situations are face-to-face ones where some personal intimacy is possible. Sometimes it is only pseudo-intimacy. But, as I have said, students' belief in the situations in which they can learn are self-fulfilling and experiments alone without an effort to change such beliefs will not prove determinative.

I have the impression, which may be quite mistaken, that in the better institutions the old-fashioned student bull-session is declining as an educative force. This is perhaps particularly true at the co-ed schools where students are more ready to reveal themselves to the opposite sex while tending to guardedness with their own sex. In discussing this matter with Charles Cole of Amherst a year ago, he told me that the health department at Amherst had discovered that students were staying up later and later (without rising any later); first it was eleven, then eleven-thirty, and now students often retire at one-thirty or two. His interpretation was that students are under very much greater pressure to study at a place like Amherst, but they are also under pressure to be relaxed good guys. Thus a few particularly studious ones can no longer slam the door and tell their roommates that they have to study, for everyone has to study; instead, people chat after supper in a casual way until a Quaker-meeting-like decision is reached that it is time to go to work.

It is also my impression that these chats do not ordinarily betoken intense friendships, but rather an amiable low-pressure camaraderie. If I am right, then it may be that students who are under great academic pressure and who, for reasons I indicated earlier, may tend to doubt their own adequacy, may need not only a protected relation with a counselor, such as Roy Heath, but also a protected and non-rivalrous opportunity to work with other students on academic problems, much as they now can work with them on turning out the paper, putting on a play, and on the athletic fields. The Directed Studies program at Yale manages to attain this by bringing together some fifty highly selected first-year students for a specialized program of general education that runs through the two years and ends up in what architectural students would call a charrette—in which two years ago, on the basis of their work in the social sciences, the students developed a city plan for New Haven. Such an approach not only brings disciplines together in an attack on a specific problem, but brings students together who would otherwise be rivalrous or isolated and thus creates the kind of colleagueship which is one of the attractions of life on a good faculty or research project.

Granted that we do not know how big is too big, institutions that have many thousands of students obviously pass beyond human scale of comprehension. The tendency is to provide ancillary services such as counseling and psychiatrists to pick up the pieces when students find the situation too baffling and impersonal. But how is the counselor or the psychiatrist—or individual instructor—going to be able to help a student master an institution too complex and opaque for his own grasp? In this situation, indeed, the advisor is likely to fall into the trap of interpreting a student's "problem" as the result only of his personal intrapsychic dilemmas because he lacks sufficient knowledge of the dilemmas posed by the departmental subcultures themselves. Much, I think, can be done to break up the big institutions into more manageable units (such as the Harvard House Plan or as the Yale colleges started out to do without quite living up to the hopes of the founders)—and the new colleges which Wesleyan plans to set up are an imaginative lead along this line.

MIXED-UP STUDENTS AND STUDENT MIXES

But, of course, we know very little about the proper "mix" for such a unit. At present, our judgments of diversity are necessarily very crude. We often use geographic or ethnic or economic diversities as a basis for judgments because we can neither understand nor defend diversity resting on more intangible qualities of mentality and outlook—we would not even know how to begin to measure these. In fact, however, once the better colleges have gone even further than at present in scraping the ceiling of College Board scores, they might then become more exploratory *vis-a-vis* less readily measured talents which would add something to the mix of an institution. Eventually, we might even be able to say that some students will be catalysts for other students.

James Coleman has pointed out on the basis of his work on the climates of high schools that diversity always has its negative as well as positive sides. Thus, in a small country high school, there is not likely to be a gang of juvenile delinquents because that bit in each youngster which is proto-delinquent does not get discovered, whereas in the large high school there is likely to be both a mixed-up set and a chess-playing set (perhaps with some overlap). For the slight fraction in each student which can identify with, let us say, delinquent conduct, becomes evoked by students who have chosen that aspect of themselves as salient and who find support in the reflected selves of the others.

IS THE IDEAL OF LIBERAL EDUCATION MERELY A SNOB VALUE?

Throughout my remarks, despite occasional side-glimpses, I have been mainly concerned with the most outstanding institutions whose problems have not yet become clear to them, let alone to institutions with a less selective student body. In this focus, I am concerned with judging the "productivity" of colleges, not in terms of what they turn out, but in terms of what they accomplish given the material they accept in the first place. And I am suggesting that a certain dehydration effect is occurring in which at the most high-powered places, students with exceptional abilities (judged by College Board scores) often leave college with insufficient creative uncertainties, without much openness for further experience outside their chosen field. I must ask myself, of course, whether the ideal implicit in my criticism is merely a snobbish one. Am I speaking for an outdated-gentlemen-Oxford-prestige-image of education in stressing the need of students to be able to play from weakness as well as from strength? Actually, the Oxford ideal of the "whole man" falls far short of my own: it is often only a disguised vocationalism in which the ability to make proper casual noises about the certified social artifact is important for social, political, and economic acceptance. Indeed, a merely genteel or artfully literary education is about as remote from the kind of general education I would like to see as the most directly vocational program could be. The disciplines of the present liberal arts curriculum, moreover, have their own stake in the *status quo*, their own subtle vocationalism—and their own ever-renewed need to reorganize the structure of learning. Indeed, the best students can have a hand as they did in Meiklejohn's experimental college in Wisconsin, in helping put together again what the disciplines had pulled apart, rather than in making themselves over into what the members of the separate disciplines, competing for captives, would have them be.

Plainly, what I am after is heterogeneity within people as well as among them, and a chance in college—most often the last clear chance a person will have—to explore all possible facets of the self. In a rich society, students can afford this moratorium and period of re-examination which can be leisurely but intense, demanding yet not driven.

Of course, this image of man is very different from that held by other critics of education who regard the colleges as part of society's Selective Service operation in sorting and training people for the tasks society is said to "need." Thus, we have been told for the last years that we "need" more scientists and technicians. Some of the very best students are themselves ready to accept such a conscription. Thus, when I talked last winter to a career conference at Harvard and suggested that one of the most difficult and important things to discover in college was what one really likes to do, what different kinds of work tasted like, some of the students said impatiently that they had had extremely expensive educations and that they should repay society's benefits by doing "important" work in a profession, whether they particularly like it or not. I respected their dedication, but thought it misplaced. Nobody knows what the country "needs." Among the few people who can help find out are these same students: they are among the people who can help redefine our national and planetary goals. And the only way they can do that is by an image of themselves which is larger than any which college now tries to pin on them, or which they are eager or willing to accept in order precisely to narrow the range of alternatives. Indeed, I am myself sure that one of the things society most "needs" is to be reorganized in such a way as to provide a fuller and more various outlet for the gifts as well as for the dedication the best students now bring to it.

Thus, my ideal is not, I think, snobbish, but it is humane. And it demands the maintenance of a certain tension between the college student and his environment, now and later, and correspondingly between the colleges and their environment.

DISCUSSION SESSIONS

THE INTERNATIONAL CHARACTER OF CONTEMPORARY SOCIETY

DR. RAYMOND F. McCOY, DEAN, GRADUATE SCHOOL,
XAVIER UNIVERSITY, CINCINNATI, OHIO

As the analyst for your discussion today, I found my first task was to locate the subject we are analyzing. By combining the theme, "The Place of Colleges and Universities in the World of Tomorrow," and the subject of our group, "The International Character of Contemporary Society," I find we are considering the precise, if somewhat lengthy, subject of the place of colleges and universities in the world of tomorrow in view of the international character of contemporary society.

Now while this certainly is a precise subject, it gives me a practical problem. It is too long for me to remember. I feel that while perhaps you might well be able to keep it in mind as a framework for your discussion, I cannot. So I have decided to rephrase it into a shorter, and I hope, more specific statement: what should colleges and universities contribute to the solution of the world problems we face?

Accordingly, my analysis will be of what should colleges and universities contribute to the solution of world problems facing the United States. First, I would like to make some observations on the world problems we face; then the same observations on the contribution of colleges and universities.

I. Some Observations on Our World Problems

One development of the past fifteen years which makes your analyst's position a bit simpler is that no longer is it necessary to prove that our contemporary society has an international character. This at least we now all recognize as fact. Not so heartening, however, is the lack of realization of the complexity, the urgency, the delicacy, the all-pervading significance of the world problems we face. As a setting for remarks on the role of colleges and universities in this regard, I wish to call your attention briefly to some of the more vital of these problems.

1. As has recently been pointed out in a Fund for the Republic pamphlet "Community of Fear," between them the United States and Russia have the equivalent of ten tons of TNT for each person alive today—ten tons for every Chinese, every Congolese, every Indian, every Russian; ten tons for you, and ten tons of TNT for me. As General deGaulle has pointed out it depends entirely on Moscow and Washington as to whether or not a large part of humanity is wiped out in a few hours—now, next week, next month, next year.

Worse, whether or not Moscow or Washington lets loose these ten tons of TNT on the world may well be not the result of a clear-cut decision to do so, which seems unlikely, but it may be rather the result of an accident—a technological accident such as the malfunction of early-warning systems or a terrible political accident in which one or the other side maneuvers itself into a position from which nuclear war is the only exit open to them. This then is the first and most elementary problem of contemporary society: how do we chart a course so that humanity can even stay alive? Clearly involved is how does the world take its first controlled steps toward disarmament.

2. The second problem is how the world is going to resolve power conflicts without resort to nuclear war, the unthinkable solution. Involved here are the terribly complicated problems of how to develop international law, how to police it, what is to be the future of the UN or some other international

agency. More specifically, how can the United Nations be strengthened. For fifteen years now the UN has been in existence as a complex many-sided attack on the causes of war—the UN with its Security Council striving to deal with aggression as a cause of war, its Trusteeship Council with colonial exploitation as a cause of war, its Economic and Social Council with Ec v Soc under-development as a cause of war, and its agencies such as UNESCO, dealing with international ignorance and misunderstanding, FAO, IHO, etc. Yet this many-sided attack on the causes of war, the UN, the future of which has been seen as vital by all our national administrations—by Truman and Acheson, by Eisenhower and Dulles, by Kennedy and Rusk—has been on the ropes, just hanging on time and again in its history; and today it is treading a tightrope in the Congo for its very existence.

3. How do we win the minds of men in the struggle between the ideas that are Communism and the ideas that are democracy? Involved in this is, of course, the understanding of the ideas that are democracy; the whole concern we have for national unity midst cultural diversity—our high regard for cultural pluralism. (Parenthetically if this were really understood and valued by Americans, even by Catholic Americans, it would be balancing the divisive label in the parochial school discussions today.) Involved also is an understanding of the ideas that are Communism including the tremendous appeal and fanatical loyalty that these ideas, wrong though they be, have engendered in many parts of the world and including the devilish admixture of truth and falsehood which add to their appeal to many. But a vital problem issue is how do we convince the uncommitted nations of the world that it is the ideas of democracy which offer the world the path to truly human living.

4. As we attack these great problems of world affairs, we Americans have some bad habits. We elect a President and a Congress to become experts and give us leadership and solve our problems for us. We give them untold billions of dollars to hire skilled advisors, skilled secretaries of state, skilled intelligence services to help them plan our national strategies in the delicate matters of world policy. Yet since we are a democracy, the President and the Congress can go only so far as we let them. No matter how sound the solutions they suggest for the complicated problem of world affairs, only as the American people understand and encourage them can progress be made. But here is our record. We go off on emotional binges. We feel strongly (right or wrong); we wire the President, whether we have any facts or knowledge or not. Time and again we keep our administration from what they, in their greater knowledge of the facts, feel is the prudent action. I cite only the U2 incident, or the waves of hysteria against the United Nations or UNESCO, or the McCarran-Walter Act on immigration, or the Bricker Amendment, as illustrations of our American tendency to emote, not think, and to let our emotions interfere with administrative solutions to grave problems.

It is my conviction that we Catholics share with our fellow Americans the tendency to emote on important subjects, not think or learn. But I believe we may be a bit more prone to emote than other Americans because we have more things that we feel strongly about—we feel strongly, and correctly so, about Communism, about our parochial schools, about birth control, for example. With cause have we an emotional fervor for things of the Faith. We feel so strongly, however, that we are in danger of being used. If someone says, for example, that the UN or UNESCO favors birth control or opposes parochial schools, or something is Communistic, we tend to react first, and maybe think later!

This is the fourth problem: how can we Americans who do profoundly help or hinder our government's policy become more informed on world problems, see their complexity, and come to realize that in the light of these terrible problems when leadership suggests solution, it is no time to emote, to wire our "unlearned" and spontaneous reactions, to hamper with clamor the arrival at prudent decisions?

These four basic problems of world affairs and many others, then, set the framework for our discussion of world problems—the problem of human survival and disarmament, the need for international means for solving power conflicts other than by war, the necessity of winning for democracy the battle for the minds of men, and the importance of knowledge, not emotion, as a basis for reaction to the proposals of our leaders. It is in the solution of problems like these that we can proceed to consider the role of colleges and universities.

II. THE ROLE OF COLLEGES AND UNIVERSITIES

Colleges and universities, in varying degrees, have three general tasks to perform in contemporary society. They provide programs of general education for their students; they provide areas of specialization for them; and they provide programs of research. It is in the performance of these three functions that I propose we discuss their contribution to the solution of the world problems we face as a nation. While it is in all three that important contributions can be made, I submit that it is in the first that the colleges and universities have potentially their broadest contribution.

1. *The contribution through programs of general education.* All colleges and universities have a program of general or liberal or core studies through which they claim to make the broad liberating aspect of their students' intellectual development. This development, this college or university imprint, of necessity has to be planned in the light of ends to be achieved. I merely wish to emphasize that if the problems of world affairs we have discussed are really vital in contemporary society we are forced to ask ourselves what is provided in our general core which is relevant to such world problems as: the problem of human survival and disarmament; the need for more effective means than war for solving power conflicts in the years ahead; the battle for the minds of men; the importance of knowledge, not emotion, as a basis for influencing national policy. I would emphasize again that certainly the whole core cannot be directed to such ends. But is the student being "liberated" if he has nowhere in his "liberal" studies been introduced to the knowledge of these and similar problems? Look at your own core. Where does the student develop knowledge of the problem of human survival in view of the ten tons of TNT available for him? Of the other three problems we discussed I suspect equally negative answers to that concerning world organization or the role of informed or uninformed opinion in influencing national policy. The only one in which some sort of rationalized "yes, we have it" may be answered is the problem of winning the battle for the minds of men. Even here, I suspect that the relevance of what is included about Communism is more hoped for than real.

If it is true that when you weigh your "liberal" education against the problems of grave national concern we have discussed, you find nothing directly relevant, it seems to me that a grave condition calls for rectification. How? How is this to be included in a core which includes literature, history, language, math, science, philosophy, religion? Personally I believe you cannot begin to do anything about it until you break the control of subject-matter departments over the liberal or general courses they teach. Not the departments or department heads, but a "director of the liberal core" or an "assistant dean for the subjects required of all" must be responsible with an advisory committee of faculty in developing an unspecialized program of general education which is relevant to contemporary society, including emphasis on its international character. This is the indispensable first step if colleges and universities are to play a significant role in the solution of world problems through their programs of general education—and, with few exceptions, we are not making any such contribution today.

Now to leave what is potentially the broadest contribution of colleges and universities, their liberal core, and at the same time the least of their contributions, let us merely outline briefly some consideration in the two areas where we can feel we are somewhat more adequately contributing.

2. *The contribution through specialization offered to students.* Nearly all the specializations provided by our colleges and universities have some impact on the international character of contemporary society. After all, the National Defense Act of 1958 is supporting graduate classics programs with defense fellowships. Colleges and universities have made marked progress in stepping up specialization in foreign languages, science, and mathematics in view of their relevance to the world problems we face. Emphasis has been changed; content has been modernized. I would merely suggest for discussion two items of specialization in which progress, in my opinion, has been lagging.

a. Development of Area Studies. National needs on the international scene demand more Americans who know intimately the language, customs, values, and civilization of what used to be remote parts of the world. I merely ask, should not more Catholic colleges institute area studies perhaps closely integrated with the missionary commitments of the orders who conduct the college? Would they not have excellent resources available to them from those who have spent years in foreign missions? Would not the dual function of training lay students for foreign service or peace corps work, plus the training of missionaries, give a base for sufficient enrollment to make the specialization financially possible?

b. Commitment to Training Secondary School Teachers. Here, too, I merely ask a question. In the training of teachers, is there any evidence that the areas of specialization are conscious that they are trying to develop good high school teachers? Or is the major area exclusively designed, for example, to develop pre-meds, not biology teachers, or research physicists, not good physics teachers?

3. *Contribution through programs of research.* As with the contribution of colleges and universities through new and stepped up specializations, it seems to me that, again in varying degrees, colleges and universities have made good beginnings on advancing knowledge essential to the solution of many of the technical problems incidental to our world problems and world commitments. No small share of the credit for our movement in this field (as contrasted to the lack of movement in our general education program) I am afraid must be given to the money incentive of the National Science Foundation programs and the provisions of the National Defense Education Act.

For your discussion of the contribution through research I would merely call your attention to the varying desirability of research emphasis depending upon the size of the school, adequacy of facilities, financial support, and avowed purpose of the institution, as well as the program of graduate studies offered.

THE CONTEMPORARY POLITICAL WORLD
(Summary)

BROTHER JARLATH ROBERT, F.S.C., PROFESSOR OF HISTORY,
ST. MARY'S COLLEGE, WINONA, MINNESOTA

"World affairs are American affairs, and American affairs are those of the world." The United States, as the great power of the West, finds itself immersed in world affairs as never before. It faces international problems new either in nature or in magnitude. It must provide continued leadership and often financial aid for the West; it must also assist the emerging nations of Africa and Asia to overcome in the briefest possible time the economic, technological and educational gap which separates them from the more advanced nations of the world. If the United States cannot be expected to do this alone, it must still be in the forefront of the nations which accomplish it.

The chief resources of the United States to meet these vast and varied needs are its institutions of higher learning. Colleges, universities and professional schools have in the past provided the nation with capable personnel to serve its domestic society; now these institutions are called upon to help our country meet the needs of complex foreign societies throughout the world. Some schools are already producing the kind of personnel the nation requires, but the average institution still faces the task of adequately orienting itself to the new dimensions of the nation's international obligations.

What is needed? The first step is an examination of our curricula to determine what, if anything, must be changed or added to insure the introduction of the "international component" into our offerings. New methods and techniques may be called for. A heavier emphasis on the social implications of theology and science seems especially necessary. Institutional functions and objectives will govern curricular modifications. The second step is such upgrading of our faculties as may be necessary to offer courses with the "international component." This may sometimes require the addition of persons with special international competence, but it should also include opportunities for our faculties to improve their present qualifications.

To prevent unnecessary and costly duplication of services by our Catholic institutions of higher learning, some coordinating body may have to be created to facilitate coordination of effort and the most efficient use of institutional resources. Any decision in this matter seems the proper task of the NCEA.

CHRISTIAN EDUCATION AND THE BUSINESS WORLD

DR. BLAISE J. OPULENTE, ASSISTANT TO THE DEAN, COLLEGE OF LIBERAL ARTS AND SCIENCES, ST. JOHN'S UNIVERSITY, JAMAICA, NEW YORK

"The Failure of the Business Schools" by William Benton, which appeared in a recent issue of *The Saturday Evening Post*, has merely brought down to the public level a situation well known to educators and businessmen. One might add that it is no longer fashionable to condemn the narrow specialization of undergraduate business courses and to clamor for greater emphasis on liberal arts. Much more timely and useful, however, would be suggestions of constructive criticism.

What the public is now learning has been the subject of investigation for the past decade. The two studies completed in 1959 for the Carnegie Foundation and the Ford Foundation have not only climaxed this extensive analysis of collegiate business education, but have also stimulated additional research. These two surveys—*The Education of American Businessmen* by Frank Pierson and *Higher Education for Business* by Robert A. Gordon and James E. Howell—arrived independently at the same conclusion. Both agreed that collegiate business training includes too many vocational and specialized business courses that could be better handled through other media; both recommended that business education should be based solidly on the liberal arts.

The publication of these two books was followed by the inevitable plethora of discussions, seminars, and symposia for the purpose of examining the findings of the researchers. In the early months of 1960 seven regional conferences, made possible by a grant from the Ford Foundation, were held under the auspices of various member schools of the American Association of Collegiate Schools of Business. Their purpose was to make an intensive study of the content of the two foundation reports. The annual meeting of the A.A.C.S.B. was held in May, 1960, and, in the light of this re-evaluation of business education, some views on the subject from outside the field itself were solicited. Three outstanding businessmen, three distinguished university presidents, and two renowned scholars read papers that reflected on the state of business education. These were published as *Views on Business Education* for the A.A.C.S.B. with an introduction by Maurice W. Lee, Dean, School of Business Administration, University of North Carolina. Quotations taken at random from this introduction indicate unmistakably the intellectual ferment now stirring in our business colleges:

> Business schools are on the move. They are one of the dynamic forces in American higher education today. The modern school of business is developing a network of inter-relations with other parts of the university. . . .
>
> Business schools in all sections of the country have made significant strides in both the liberalization of their programs and the strengthening of their offerings. . . .
>
> No business school can become a great school of business if it is not associated with a strong university or college. The school of business must depend upon the rest of the university for the fundamental training its students get in their pre-professional work. . . .
>
> In short, the schools of business, today, are becoming leaders in the drive to build a stronger liberal arts background under the pro-

> fessional curriculum. As President Bowen notes in his paper, "the biggest task of the business dean is to find ways to get appropriate education for business students in the arts and sciences. The business dean of the future must become one of the leaders in the university in the advocacy of true liberal education."

Ten years ago such statements by a business dean would have evoked more than mild surprise.

Educators, however, are not alone in their new awareness of the potential of education for business. The editors of *Harvard Business Review* must certainly be commended for their efforts to keep thoughtful businessmen alert to the multifaceted aspects of business. One readily sees in this publication evidence of the policy to promote and support what might be called "metabusiness" aspects of industry with a view to encouraging intellectual and humanistic leadership among American businessmen. "Transcendental Aspects of Business," "Should Management Be Idealistic?" "Do Business and Religion Mix?" "The Liberal Arts in Management," "The Importance of Being Human," "Industrialism and World Society"—these articles and others in the field of psychology, fine arts, philosophy, religion, science, mathematics, ethics, English, and history have appeared in the pages of *Harvard Business Review*. Accompanying an article "A Poet Speaks to Businessmen" by Barriss Mills in its Sept.-Oct., 1960, issue were two editors' notes that need no elaboration:

> The most recent prescriptions for remedying the ills of business education, as embodied in the Ford and Carnegie reports, call for heavy doses of the humanities, and of the language arts in particular. These studies decry the narrow, vocational orientation of the traditional business school curricula. Both hold that the modern businessman must be a person of broader outlook and culture than his predecessor in the commercial world of yesterday. Thus do the humanities enter, like the Marines, to save the situation. Perhaps in the long run such a shift in business education will create an average businessman who is interested in poetry and the other arts. Perhaps greater leisure, coupled with broader education, will foster in our nation, as it has in other times and places, a cultural renaissance. In the meantime, the businessman born the proverbial thirty years too soon may ask himself what he has been missing, and whether an art such as poetry, has something of value to offer him today.

The second note states:

> From time to time, in coming issues, *HBR* will ask men who have distinguished themselves in the various fields of religion, medicine, politics, science, law, and art to tell us quite frankly what they think of business and businessmen. In these messages drawn from unique experiences and differing viewpoints, there will be sharp criticism as well as praise for *HBR* readers to think about, accept, or reject.

Even a cursory inspection of any bibliography of general education and business will convince any skeptic of the extent of the interest of American industry in education. Articles dealing with the relatedness of education and business, responsibility, creativity, literary skills, culture of the businessman, leadership, a philosophy of life, anti-specialization, corporate support for higher education, ethics, religion, the preservation of our traditional liberties, managerial psychology, and many others are easily discovered. In commenting on the "rebirth of interest in the humanities in educational programs for businessmen themselves," Courtney C. Brown is certainly justified in stating that "this may be the most exciting challenge of all in the years ahead."

Why, may one ask, has there been so radical a reorientation in the field of business education? A possible answer to this question may be found in a thorough investigation of four essential concerns: these are the needs of business itself, of society, of individual education, and of comparative research in the relatedness of general education and business.

Businessmen have expressed their opinion on the need for a "big" mind at the top managerial level. They stress the importance of breadth in educational preparation for management and of depth of judgment. According to an authority, "On one point all authorities have agreed. Narrow specialization is not enough: this is already responsible for most of the inability of middle-management executives to be considered for promotion." In their introduction to *Toward the Liberally Educated Executive*, the editors write "this little book is designed to illustrate three propositions which are fundamental to an understanding of the education of executives in our time." These propositions may be summarized as: (1) the magnitude of the tasks facing executives today "cannot even be properly grasped, let alone successfully dealt with, except by men with 'big' minds," (2) this "bigness" of mind is best cultivated through the liberal studies, and (3) liberal education should be a life-long process. Finally, Gordon and Howell thus submit the *desiderata* of business in the way of training for prospective employees:

> Business itself is pulled in two directions. It increasingly feels the need for educated men who have the breadth, perspective, and flexiibility of mind to cope with a business environment that grows in complexity and changes with bewildering rapidity. Yet, it also feels the pressure for more and better trained specialists who can master the technical problems that have been spawned by the technological and organizational revolution of the twentieth century. Thus, business looks to the colleges to give it generalists and specialists, if possible embodied in the same person.

The concern of society regarding the education of future businessmen derives from the need for competent and prudent leadership in a civilization that is becoming increasingly more complex and technological. Society, understandably, is turning for leadership to the scientist and the businessman. With respect to the latter, the term economic-social manager is currently used. There is a demand for managers to be "leaders of the community for which they are in fact also co-responsible." Writing about this need, Father Felix A. Morlion, O.P., in "Government of Business and the Responsibility of the University," an address to the First International Conference on Training with Industry, states:

> For history itself is now moving at an accelerated speed. In less than a hundred years economic progress has brought forth more social progress than the sum total of thousands of years. In the next fifty years atomic energy, electronic "brains," and automation will have created the material conditions for the full development of man all over the world. The question is now: Who will govern the enterprise which can create a higher standard of life, spiritual as well as material, for every man and woman on earth? The answer is obvious: not the political organizer but the economic-social manager.

It is his firm conviction, therefore, that "industrial training requires university education."

In the author's view of business education, the topic involves a study of two closely related aspects: the man of business and the business of man. The first two needs—those of business and of society, respectively—belong in the main to the man of business phase. The business of man phase concerns the substantive term in the word "business*man*." It was been truly said that "men are men before they are businessmen." In the education of a businessman, one must be ever mindful that the primary objective is to educate a man who will earn his living in business. This is precisely the phase of business education that should interest us as Christian educators. Essentially, it has to do with a program of professional education that will assure the student of a Catholic philosophy of life and of business. The very synthesis of the liberal arts and professional curricula, especially as obtains in a Catholic collegiate school of business, implies a twofold objective of Christian perfection and Christian service. The successful implementation of such a program produces an alumnus who is professionally and humanistically literate. The *raison d' etre* for Christian education has nowhere been better stated than in the statement on the "Dignity of Man" as expressed by the Catholic Bishops of the United States. They pointed out that "Man's essential worth derives from a threefold source: from the fact of his creation, from the nobility of his destiny, and from the mode of his existence."

After a discussion of man's dignity and the body, man's dignity and society, man's dignity and liberty, man's dignity and economics, man's dignity and labor, the Bishops concluded with man's dignity and education:

> In transmitting culture from generation to generation, it is the purpose of education to safeguard and develop the dignity of man.
>
> At the end of the eighteenth century our first President spoke of religion and morality as indispensable supports of political prosperity.
>
> At the end of the nineteenth century our highest court declared that "the reasons presented affirm and reaffirm that this is a religious nation."
>
> What is true of our political prosperity and our nation is true as well of our Western culture in general. Yet everywhere modern education is being drained of moral content through the movement which is known as secularism. It has been well said that the education of the soul is the soul of education.
>
> Therefore, when education tries to thrive in a religious and moral vacuum, and does not aspire to impart a set of principles and a hierarchy of values, it degenerates into a dead and deadening juxtaposition of facts. And even worse. For though it tries to thrive in such a vacuum, education can never really be neutral in practice. It has been truly said that "men must be governed by God or they will be ruled by tyrants."
>
> Similarly, education must inculcate a religious and moral outlook, or it will inculcate a materialistic one. And there is no word for dignity in the vocabulary of materialism.

A Catholic collegiate school of business, therefore, is inexorably committed to give its students a philosophy of education and of business that will uphold the dignity of man.

There remains one final need to be considered in this topic of business education: the need of comparative research in the field of general education and business. This has to do with administrative support and intellectual leadership on the part of Business School Deans. If the renewed interest in the liberal arts may be interpreted as a trend in the field of business education, obviously some recognition of it must be made by the administration and faculty of the collegiate school of business, and its significance must be transmitted to the students. "The president of an institution which includes a school of business," writes Fred C. Cole, President, Washington and Lee University, "should take every opportunity to foster and to publicize this trend. He should see that the liberal content and techniques of modern education for commerce and administration are appreciated by the people in the traditional disciplines. Conversely, he should point out that the importance of study in such disciplines is being increasingly recognized in professional education." The Business College Dean should assume intellectual leadership in this matter by initiating seminars between non-professional and professional staff members, by encouraging research and publication in this fertile field, and by recommending the establishment of an Institute of Business and Education, so that all faculty members concerned and interested businessmen might collaborate for their mutual benefit. Research in the relatedness of business and education is unquestionably a timely, useful, and necessary area of scholarly exploitation whose investigators must consider foreign as well as domestic sources. Whoever makes a "break-through" in this matter will be assured educational immortality in the manner of the Harvard Business School and its introduction of the case method of instruction.

The consideration of these four facets of business education—namely, the needs of business itself, of society, of individual education, and of comparative research—constitutes the fundamental issues involved in the so-called marriage of the campus and executive suite. The educational potential of this situation poses a personal challenge to the imagination, resourcefulness, and dedication of every liberal arts professor teaching in a professional school. Writing on "The Coming Showdown in the Business School," Dr. William C. Frederick, Acting Dean, School of Business Administration, University of Kansas, has succinctly stated the crux of the problem as follows:

> The business schools must find a philosophy that will permit a meaningful integration of the diverse themes of the social sciences and the humanities. They must also develop a methodology that will focus the basic concepts from the social sciences and the humanities upon the problems of business. The formulation of an integrative philosophy and an operational methodology is the major task for today's business schools.

Such is the situation in the education of tomorrow's businessmen, whose consideration is our immediate concern. Our agenda calls for the development of a program for business education that will exemplify the integrative philosophy and operational methodology recommended for a Catholic business college.

By way of suggesting a *modus operandi* for our discussion, we may consider our topic broadly in terms of the four areas of investigation that comprise the Middle States Association questionnaire: namely, objectives, program, faculty and teaching, and outcomes.

Worthy of our consideration are such questions as:

1. How do we proceed to graduate educated business students who, as future businessmen, will fulfill their responsibilities to themselves, to their profession, to their society, and to God?
2. If our educational objective is "the harmonious development of the whole man," how do we prevent, especially in a business college, the failure "to develop the social nature" of our students as recently charged by Father Louis J. Twomey, S.J., in his address, "Is Catholic Education Meeting the Challenge of the Modern Crisis?" delivered at the meeting of the Southern Regional Unit last November. According to him, "our Catholic educated men" are set loose "in the world of the professions, banking, business, labor, and even the priesthood without firm moral directives to guide them in their socio-economic relations."
3. What should our non-professional program in a business college consist of? What proportion of liberal arts courses should we have? According to the two foundation studies, the sciences—biology, chemistry, and physics—were found to be bypassed by most business students. This was also true of college-level mathematics. Should these courses be included?
4. What qualities should a liberal arts professor teaching in a business college possess? Are his academic qualifications sufficient? Should he have, in addition to acceptable academic qualities, certain desirable and necessary personal ones? Edward

Foster in "College English for Non-Major Students," *College English*, May, 1959, writes: Too many Ph.D's and doctoral candidates lack the personal qualities required. According to forty experienced teachers questioned at our 1954 conference in Detroit, these are: infectious enthusiasm for the subject, understanding of and liking for young people—including the non-majors—and a stable, responsible, and confident personality. We believe that any teacher who is weak at any of these points will have only mediocre success with his students—whatever his erudition may be.

5. Specialized or professional faculty members are quoted as saying that "they want more, rather than less, time spent on the liberal arts. But they want the liberal arts to be related to their students' special interests." Does this particular situation present any problem involving methodology and/or course content on the part of those teaching philosophy and theology in a business college? Or for that matter, is it a concern to any liberal arts professor in a specialized school? How does one relate his subject to his students' special interests?

6. The question raised in No. 5 immediately brings up the charge of "slanting" a liberal arts course to the needs of professional students. Can a course be "adapted" or "related" to the special interests of professional students without compromising its integrity?

7. Can a professional subject be taught liberally? According to Father Michael McPhelin, S.J., in "The Humanities and Education for Business": Not only can it (business administration) be taught liberally but it is clamoring to be taught liberally. It has more to teach better worth knowing—in my judgment—than much of Horace and Sappho, Thackeray and Falkner, or Edna St. Vincent Millay. Business occupies much more of the average man's life than does politics, for example, and it has an influence upon society as deep and as steady as politics. It is, therefore, as worthy of careful, scientific, social study as politics. Political science is already a respectable field of learning; business deserves to become one.

   Father James J. McGinley, S.J., in "Case for the Collegiate School of Business," on the other hand warns: Above all, we will have to demonstrate that an over-all curriculum proper to a collegiate school of business is not an "educational smorgasbord" at all (apologies to Duncan Norton-Taylor) wherein varied mental disciplines, through too much fusion, entirely lose their identifying characteristics and formal objects. This, I thought, was the basic weakness in his famous article—an argument put into the mouths of undergraduate deans that business law can be a course in logic, accounting can be a search into moral principles, and business economics a search into the meaning of history. This, in fact, would be the best way, educationally speaking, to undersell business law *and* logic, accounting *and* moral principles, economics *and* history, all at the same time!

8. What specifically is our recommended integrative philosophy for a Catholic business college? Is the integration to be achieved the exclusive responsibility of the liberal arts professor? To what degree and in what manner, if any, do those teaching the professional courses contribute to this integration? How do we assure ourselves that all professors teaching in a business college know, accept, and implement our integrative philosophy?

9. Concerned with the problem of teaching English to professional students, Edward Foster, writing for the Committee on College English for non-major students, asks: "Is it possible to educate young men and women for teaching the non-majors well?" How do we recruit prospective teachers for the task? Must there be a revamping of traditional graduate studies to prepare them better for such an assignment? Is the day approaching when we must consider a comparative scholar (one who has specialized in both business and the liberal arts) to teach liberal arts in a professional school?

10. Should we commit ourselves to develop a network of interrelations between the business college and other parts of the university? Dean Maurice W. Lee maintains that "the close integration of the work in the department of economics and the school of business" is "today only symbolic of the expanding range of such interrelations between the business school and other departments and schools of the university." According to him the following obtains at the School of Business Administration at Chapel Hill: . . . Courses . . . are being taught by faculty members from the departments of philosophy, sociology, economics, psychology, mathematics, and theoretical statistics. Members of the university faculty from other departments are auditing courses in The School of Business Administration and members of the faculty of the latter are taking formal course work in mathematics and statistics, to name two. Research projects are bringing together teams which include members of the faculty of these departments and the business school faculty.

11. How is the desirable rapport between specialized and liberal arts professions, in the interest of a common objective, achieved? Essentially, it involves the re-education of all faculty members concerned. There can be no liberalization of business programs unless the minds of those concerned with the task are reoriented and revitalized. Specifically, how do we stimulate liberal arts professors to do research in the field of business education? to get them to read *Harvard Business Review, Fortune, Personnel,* etc.? to suggest to their students who have to write term reports topics in the field of business?

12. How do we exhort organizations and honorary societies, such as Delta Mu Delta and Alpha Kappa Psi, to contribute their efforts to assist in the fusion of general education and business? What other extracurricular activities should be inaugurated to help in this matter?

13. To restate the view of President Bowen of Grinnell College: how will the business dean of the future become "one of the leaders in the university in the advocacy of true liberal education"?

14. What is the responsibility of the university president with respect to the business school? In the words of Fred C. Cole, President, Washington and Lee University: . . . the president may be able to help a school of business to become a positive force in the development of the institution of business. Such a school should lead the way and blaze new trails as much as a school of medicine does or should. . . . In short, it must produce graduates who are not good businessmen only, but good citizens and educated gentlemen, in the broad sense of the terms.

15. According to Leland Hazard, formerly vice president of Pittsburgh Glass Co. and now affiliated with the University of Pennsylvania: Education, including business education, is better

handled by scholars than by practitioners. This is to say that in education the educator must take the lead—and he will not always be immediately understood in the so-called real world. What then, if any, is the role that the businessmen themselves play in this great educational undertaking? How do we answer the charge made by Fred C. Foy, Chairman and President, Koppers Company, Inc., as partial explanation of why American business today has contributed little financial support to business schools: . . . you just haven't shown the kind of leadership in business education and business research that would justify our pouring large sums of money into support of business education, comparable to the support we are giving other areas of education.

16. Finally, how do we check on the result of our program? More specifically, how do we make certain that the Catholic philosophy of business and of life, which we aim to give to our graduates, is being implemented by them in the business world? Is there need for postgraduate seminars? Do we have any program for continuing their education once our students have left us?

These are merely some of the questions suggested by the complex problem of general education and business, which obtains in the business world today. Its consideration is well worth our determined efforts, for I am firmly convinced that we can make a timely and useful contribution to the business world in behalf of Christian Education.

CONTEMPORARY DEMANDS OF THE LAY APOSTOLATE

DR. C. JOSEPH NUESSE, DEAN OF THE SCHOOL OF SOCIAL SCIENCE,
THE CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D.C.

The structure of this convention program reveals through the whole range of its sessions two basic questions which are posed by its theme. These have to do with the adequacy of our understanding of our objectives and the accuracy of our perceptions of the society in which we seek their attainment. Of course, to the extent that our objectives are themselves historically conditioned—as educational objectives inevitably are—even their practical definition requires understanding of contemporary society.

This is no less true of the lay apostolate as an objective of Catholic higher education than of other aims which are under discussion. In its general meaning, the term refers to an aspect of the Christian vocation which was clearly evident in the early Church. But in the Christian society of the Middle Ages there was little place for specifically apostolic activity by the laity. After the religious division of the West and the spread of indifference and unbelief, this kind of activity began again only slowly among elites of the seventeenth and eighteenth centuries. Then the challenges of revolution and industrialism and all the ferments of the nineteenth century produced new efforts in political action, journalism, education, and social movements of importance. As Père Congar sums up the development to the pontificate of Pius XI,

> The matter of Catholic Action was prepared in these multitudinous enterprises and activities of the nineteenth century, and a good deal of its ideas as well: the collaboration of the laity with the clergy under the direction of the hierarchy for the reign of Christ and for social salvation. Catholic Action, coming at the end of a century of effort, was to be deeply marked, as lay action, by a thirst for the renewal of *society* by faith in Christ and for His reign.

It would take us too far afield to trace this historical development in more detail and to bring under review the numerous movements in which it is manifest today. These remarks must be confined to suggesting some of the implications of this growth for Catholic higher education in the United States.

Our institutions have of course been founded to further the mission of the Church. Their existence testifies to an awareness—which in practice is found in degrees—that the lay apostolate in its most fundamental sense is not one cause added to others which we pursue but something to be fostered through the aims proper to educational institutions generally. In fact, only to the extent that these aims are realized are lay men and women prepared for the work of the world which is their part in the restoration of all things in Christ. Père Congar states,

> Since the Church's apostolic mission carries with it, beyond its purely spiritual duties, influence upon temporal civilization, it follows that this mission is *fully* exercised only through the lay people doing their own proper part in it; they are irreplaceably the Church for a whole order of ecclesiastical activities.

A consciousness of participation in this mission ought to be an outcome of a Catholic formation. An informed Christian understands himself not only in his human capacity as a "living prolongation" of the creative power of God, to borrow a phrase from Father Walter Ong, but as a man of love, working out his salvation in the temporal order, bound by charity to share knowledge and skill as well as faith, and thus to extend the order of the Incarnation. Needless to say, this is an understanding to be gained and deepened in a life-long educational experience. But the college and university years are especially crucial in opening opportunities for this understanding and for its application among those who will assume leadership roles in their society.

Somehow this should be easier to attain than it is. History has conditioned our educational development unfortunately in some respects. Some of the blocks to our understanding have their origins in the defensive stance of the Church after the Protestant Revolt. In our own country, the immigrant backgrounds and minority status of Catholics have fostered parochialism and a protective rather than an apostolic outlook in education. Overprotective and dominantly moralistic policies have not encouraged growth toward spiritual maturity any more than toward intellectual excellence. Not that Catholic higher education has been monolithic in this or other respects. Some institutions have been more successful than others in forestalling the development of these tendencies; within every institution there are variations to be noted. The public scrutiny of our collective conscience initiated some years ago by Monsignor Ellis may be taken as one of several signs that we are in a transitional period with respect to the evaluation of our educational efforts.

What we are seeking, as a recent correspondent of the London *Tablet* has put it, is "to educate the subject of Catholic education at every level . . . to become the animators of their society; not refugees within the situation." There have been some significant strides in scholarship and instruction during recent years, not least in the field of religion itself. Has there been concomitant increase in the sanctification of work, in the communication of eternal values to contemporary forms, in dedication to the universal mission of the Church? Judgment is not for us to pass, in any final sense at least. The work of the apostolate will never be done, humanly speaking. That our own tasks are formidable would be clear enough even if there were no better evidence than the studies which reveal so much conformity and complacency among college youth in an age dominated by secular values.

In a general way, urgent contemporary tasks in education can be identified by noting the social transformations of the modern world. Immediately visible and relevant are the effects of *science and technology.* Educational institutions can be classified according to the degrees in which they are involved in the advancement or dissemination of new knowledge. I have been trying to suggest that the fulfillment of our apostolic mission through education requires abandonment on our part of any lingering parochial measures of achievement or pious double standards. Only in the measure that we pursue excellence successfully can our gifted students qualify for participation in the advancement of knowledge or our students generally for the work of integrating the progress of the disciplines into the Christian vision. All this implies a continuous effort of cultural broadening which can neither be left to chance nor accomplished overnight.

Another aspect of this educational task is associated with the *specialization* which has followed upon progress in science and technology. The student must find the field of his apostolate in a society which is structurally differentiated to a high degree. Specialization is a prerequisite of his effectiveness, but it imposes upon him and upon those charged with his preparation the familiar tensions between demands for specialized competence and for integrated personalities. Educators have been struggling with these tensions for several decades and will inevitably continue to do so as long as they remember Whitehead's dictum, "There can be no adequate technical education which is not liberal, and no liberal education which is not technical. There is no education which does not impart both techniques *and* intellectual vision."

With specialization has come the transformation of *social organization* on the widest plane. Educational institutions themselves have long since become bureaucracies. Within bureaucratic structures, whether in industry, government, education, or religion, for that matter, the scope of personal responsibility is narrowed in relation to both the organizational ends of individual activity and the full use of individual potentialities. The system becomes more demanding as it becomes more and more narrowing. Life—or at least time—is divided increasingly among organizations. The work of organization itself gives rise to many specialized occupations. Again, it is not escape from organization but its use and transcendence which is the human task. Science, specialization, organization, and all that goes with them must serve man. Catholics are needed, as Père Lebret has written, "not for the sake of winning prestige for their faith, but to defend the dignity of man and human values and to work for a vigorous synthesis that would give the modern world a dynamic and complete vision, insofar as this is possible, of what man is and of what he should be striving for."

The need is the more urgent because the social transformations of which we are speaking have included *the rise of the masses* throughout the world. Democratic institutions, mass education, and mass communications have extended opportunities and provided means for self-awareness and action. In the United States this has been accomplished without violent revolution. A great-grandfather of mine wrote back to his homeland after his arrival in 1848, "This is just the best which I like in America, freedom and equality." Immigrants like him and their descendants found here conditions favorable for their upward mobility. Education was the most universally available means for advancement, as studies of the history of almost any of our institutions would reveal. The saga of American history has included, however, not only opportunity for individual advancement, but the achievement of a "mass society" which is an "affluent society," in which "white collar" workers in industry now outnumber "blue collar" workers. Through accelerating applications of science and technology, the growth of specialization and bureaucratic organization, and enough governmental intervention to assist the wide distribution of gains in economic productivity, among other things, levels of income and of educational and occupational attainment are steadily rising.

One further transformation is really a part of all the others. This has to do with the *international scale of the communities* in which we are involved, not only through governments or international organization but, practically, through our professional and personal concerns. Pope Pius XII often adverted to this development in terms such as these:

> The clear fact that relations between individuals of various nations and between nations themselves are growing in multiplicity and intensity makes daily more urgent a right ordering of international relations, both private and public; all the more so since this mutual drawing together is caused not only by vastly improved technological progress and by free choice but also by the more profound action of an intrinsic law of development.

Technical progress has reduced distance, multiplied contacts, promoted diversity, facilitated influence, and increased responsibility at the same time as it has increased the scale of organization and allowed the polarization of power. Within this context, "the revolution of rising expectations" signals the rise of the masses in other countries, seeking to achieve through five- or ten-year plans in a few decades the products of three or more centuries of growth in the West.

Many new fields for the apostolate have been opened by these accelerations of social change. The Christian working in these fields must be intelligent and informed about social realities in order, first of all, to gain presence, and then to be corrective and constructive in influence. He can by no means forget those who are still excluded from the new affluence of the society or those who have become the victims of its advantages. Human values must be safeguarded in family welfare or fair employment practices or urban renewal or foreign aid or in any of hundreds of other programs. But there must also be concern about "environments of respect for learning" and for the cultivation of taste. What means can be devised for the protection of spiritual values and for their penetration through the hard superficiality of mass culture? How are governments and large associations of every kind to be saved from the instability and shortsightedness of mass opinion? How is responsibility to be promoted within bureaucracy and integration among specialists? How are the values of different civilizations now in daily contact to be mutually understood and appreciated? How are the rising masses within new countries to learn the dangers of aggressive reaction and the falsity of Communist solutions? How are they to be protected against contamination by the materialism of the West?

There are new dimensions of quality as distinct from older issues of equality in these questions and the many others to be raised. Pope Pius XII admonished that technical progress, "when it imprisons man within its own narrow confines . . . forms him according to its own characteristics, the most noteworthy of which are superficiality and instability." In Professor Glenn Tinder's words, "to a remarkable extent entry into the world today means encounter with the spectacular rather than the beautiful, the ridiculous rather than the humorous, the respectable rather than the good, and the plausible rather than the true." Apostolic concerns must include new priorities for these considerations of quality, which are the daily occupation of institutions of higher education true to their mission.

Through our discussions of contemporary demands of the lay apostolate, therefore, in our search for new techniques and new forms of organization, let us not lose sight of the fact that the mission of the Church is organic, that it can be carried out fully only through the collaboration of all the elements in society which serve the human person who is the origin and end of social life and the object of the apostolate. Only with this principle in mind will we be ready to understand the universality of the apostolate, the nature of our work, and the demands which contemporary society makes upon us.

THE CONTEMPORARY WORLD OF LEARNING: INTELLECTUAL AND SCHOLARLY CAREERS

REV. BENEDICT M. ASHLEY, O.P., ST. XAVIER COLLEGE,
CHICAGO, ILLINOIS

As it looms up before us in dim outlines, the world of tomorrow seems marked by: (1) increasing influence of science and technology; (2) a rising level of popular education; (3) increasing leisure time, increasing brain-work, diminishing manual labor; (4) coalescence of national cultures in a great world culture; (5) mounting pressures for social conformity; and (6) a growing need for the Catholic Church to gather as allies all who will fight with her against secularism for the maintenance of a spiritual life for every man.

In such a world intellectuals will play a greater and greater role. If these intellectuals are not to betray mankind to materialism, they must be inspired by Christian leaders in whom the Holy Spirit of Truth is a burning light. These future leaders must be found among the youths whom we are educating, or whom we ought to be educating. We should be opening up to them the vocations to seek, to find, and to declare truth, every kind of truth relevant to man. What are some of these careers? Which should have priority?

First, foremost and indispensably we must inspire in many the desire to dedicate themselves to the *contemplative life*, the most truly intellectual of all lives. This does not mean only the contemplative life of the cloister, but the thousand possibilities in modern society for new forms of contemplative living. The ultimate answer, and the only satisfactory answer to materialism, is the witness of men dedicated to contemplation. In our age of conformity and superficiality even non-Christians are awaking to the fact that unless the heart of a culture is contemplation it will die. The interest in Zen Buddhism is only one of the symptoms of this realization among American intellectuals. Yet if we look at our great Catholic universities it is not so clear that they are centered in contemplation. Should there perhaps be a monastery of Trappists, Benedictines, Carmelites, Franciscans or Dominicans, with the solemn liturgy in the heart of each of our universities? Should not the plans for Newman Centers in secular universities include in many instances provision for the silent witness of the contemplative life? How should we train persons, including members of secular institutes or of purely lay organizations, to bear this witness in their own way and to help others to share in its fruits?

Second in importance is the career of the *theoretician*, whether in theology, metaphysics, the social sciences, the natural sciences, or the sciences of communication. American pragmatism makes us all undervalue pure theory. Catholics in the United States seem to have their own peculiar brand of pragmatism. Suspecting that the basic theories of modern science are often infected by erroneous philosophical principles, they prefer to work in science at the technological level or at the middle level of research where there need be no commitment to any broad implications.

Nevertheless, it is at the level of basic theory that Catholics must make a special contribution. Basic problems in any field of research involve philosophical questions. The efforts of some Catholics to prove that modern science is merely phenomenological and hence can be rendered philosophically neutral is itself a capitulation to a positivistic or idealistic philosophy. Our Marxist enemies are not making this mistake. It is necessary for us to face up to the fact that the theoretician in every field of learning is a philosopher, who must meet and deal with questions of essence and existence, of causality, value, and epistemological validity. For this reason Catholics have a special advantage in the fact that they possess a philosophical tradition which is realistic, and not positivistic or idealistic. Unfortunately, at present we are content to give to our natural scientists or social scientists a specialized training in their field, prefaced by a generalized undergraduate training in philosophy and theology. What is needed is training in that branch of philosophy relevant to their field. No Catholic should receive a Ph.D. in physics, chemistry, or biology without special study in the philosophy and history of science, nor should any Ph.D. in the social sciences get by without special advanced study in moral and political philosophy and theology.

On the other hand it is essential that our future theologians and metaphysicians not only be trained in "scholarship," that is, in the methods of philological and historical research, but also that they have special work (perhaps even the M.A.) in one of the fields of the positive sciences. Generally, Catholic schools are insisting more and more upon the importance of positive theology and of the history of philosophy, but still very few of our philosophers or theologians have much understanding of natural or social science.

It may be objected that what I am proposing goes counter to the trend toward specialization, toward a division of intellectual labor necessary for progress. I grant the inevitability of this trend and of the great importance for Catholic influence that we train more specialists, and rely less on a few brilliant priests who are required to combine their ministry with a certain amateur interest in many fields of learning. Nevertheless, I would argue that when they have a choice Catholics should prefer intellectual works which give room for the elaboration of basic theory, for fundamental analysis and broad synthesis. Leave the necessary labor of working out details to those of narrower vision. By this I do not mean to say, however, that in any field Catholics can or should avoid thorough training and practice in all the tools of the trade.

Should we train Catholic thinkers then only for the most basic type of research? By no means. At the other end of the scale is the great need for teachers and for popularizers. It is generally admitted that in higher education, especially, the art of teaching has been neglected in favor of research. It is also obvious that the level of those engaged in the mass media of communication, the journalist, the designers of movies and TV programs, etc., is not of the highest quality. What is needed here are workers who appreciate the human value of truth and the sacred duty of raising the mass of men to a genuine participation in truth. The temptation to "give the people what they want" is overpowering. Yet if the mass mind is corrupted by those who pander to its weakness, it will be blinded to any share in the contemplation at which the intellectual elite are aiming. The complaints of our intellectuals that the masses hate the "eggheads" only prove that the intellectuals have permitted the masses to be coarsened by crude education, crude reading, and crude entertainment.

Here is a great work of charity to be done. Catholics who love human beings and who are confident in their infinite spiritual capacities must dedicate themselves to the work of mass education. Let me only point out here that this implies that those whom we train as teachers and publicists must keep in contact with our theoreticians and contemplatives. Consider the life and depth given to *Jubilee* magazine by its relation with Thomas Merton and the Trappists as an example of what this might mean.

Finally, there is a special need for us to develop young thinkers who will study the Oriental and African cultures and prepare the way for a world-culture. A multitude of careers are being opened up by the UNESCO agencies, the Kennedy Peace Corps, etc. Here is a task of great delicacy. It requires minds who are free from all provincialism and ethnic prejudice. Yet it is not the place for mere eclectics or relativists. Western culture has achieved certain special values which we should not betray in our effort to understand the East.

It may seem to some from this enumeration of the fields of intellectual endeavour, which I believe should be preferred by Catholics, that I have fallen into the error (recently much deplored) of measuring our intellectual aims by the standard of apologetic usefulness. It is argued by some that Catholics will never take a genuine place in the intellectual community until they disinterestedly seek truth for its own sake, unfettered by any worry as to whether this will directly contribute to the Catholic cause.

Frankly, I think this fear of apologetics is mistaken, or at least misstated. The fact that a scholar or researcher has ulterior and higher motives for his work, beyond the simple value of finding the answer to a particular problem, does not make him less a scholar or a scientist. Truth is of value for its own sake, indeed; but this does not mean that all truths are of equal value, nor that any truth except the knowledge of God Himself is of ultimate and unqualified value. A scholar who believes that his tiny bit of truth is of supreme value, requiring no justification for the energy and time devoted to its discovery than the mere fact that it is *his* own truth, is a most unfortunate man. His misguided dedication may be of profit to society, but it is his own damnation. Undoubtedly Catholics, remaining true to their Christian perspective, can never give themselves to research in this Faustian fashion. No doubt there is some truth in the view of those who say that Catholics will never make such dedicated scholars as the non-Catholic to whom scholarship has come to serve as a religion. In view of the Beatific Vision to which we are called, such devotion to understanding the hops of an electron or the sources of a Shakespearean play seems ludicrous. For this very reason the aspiring Catholic intellectual must devote himself to research in some specialized field out of greater motives than mere narrow curiosity. He must be motivated by a charity which makes all this minute labor seem worthwhile.

I believe that what those who argue against apologetic motivation for our Catholic intellectuals really mean to say is that the Faith must be served by our scholarship, but that it cannot be served by superficial debating arguments. The highest and deepest motive for our young Catholic intellectuals should be to be of service to the defense and the deepening of the vision of reality which Faith gives us, but they should be keenly aware that they cannot be of important service unless their researches and their learning are profound and thoroughly honest.

COMMUNICATIONS IN CONTEMPORARY SOCIETY
(Summary)

SISTER MARY HILARY, Ad.PP.S., PRESIDENT,
SACRED HEART COLLEGE, WICHITA, KANSAS

How can we communicate with man to find the magic that will permit us all to live with each other intelligently, freely, and in peace? Communication presupposes the movement of ideas from one active mind to another active mind. Drums in the jungle, smoke signals on the great plains, the bell in the steeple, the screaming siren on the prowl car—all these have a language of their own. And when Junior first learns to read "Mary can run; Jack can run" he has conquered one of the great mysteries of his young life.

In a simple society it is sufficient if the message is carried from one person to another; in our complex society it becomes necessary to carry the message to as many persons as possible at one time. But this very effort has its dangers—the message must be phrased so as not to alienate one part of the potential audience, while another part is convinced or entertained.

It is very difficult to communicate with other nations, particularly those whose background, language, and culture differ from ours. Lederer and Burdick in *The Ugly American* (W. W. Norton, 1958) have made a great point of these problems. Edward T. Hall's *The Silent Language* (Doubleday, 1959) emphasizes from another viewpoint the same concern.

Communications in our day is big business: the 1,750 daily newspapers print approximately 58 million copies each weekday; the 555 Sunday papers print about 49 million copies for each Sunday. Add to these 8,500 weekly newspapers, 8,000 periodicals, and 1,000 book publishing firms which literally flood our newsstands, libraries, and homes with reading matter. A hundred and seventy million radio sets and fifty million television sets provide additional impressions.

We can find much to inspire us for good in all this, if we look for it; and it is up to us to make our message as effective as possible.

How can we communicate to more than a billion of earth's people a high sense of human destiny? The answer—the only possible answer—is education. Our world has not yet run out of ignorance and illiteracy, but we are running out of time in the race to conquer them. By many types of communications we can instill in our young people some realization of the wholeness of our world, some appreciation of the challenges we face, some of the adventurous spirit needed to meet these challenges.

Let us keep abreast of the latest developments in the field of mass communication, so that we can make every possible use of these riches as background for the riches we have to impart. Thus we will be able to break down both language and culture barriers which so tragically divide our world.

MEETING OF COLLEGE AND UNIVERSITY PRESIDENTS

The Catholic college and university presidents met in special session on Wednesday, April 5, at 2:00 P.M., in the Chalfonte Hotel. At this meeting the following recommendation was passed:

> The presidents, hearing a description of the Peace Corps and having discussed it at length, agreed that the College and University Department should express its approval of the ideals and aims of the Peace Corps. The presidents saw in the Peace Corps a means of turning to fruitful use the generous aspirations of American men and women, of giving man-to-man assistance to needy people abroad, and thus of affirming to the world the convictions and commitments of American men and women respecting human dignity and freedom. Recognizing the possibilities of abuses and failures in this sensitive area of international cooperation, the presidents expressed the thought that the success of the Peace Corps program would depend on the choice of the right people to manage and to participate in the program. Simultaneously recognizing the responsibility of Catholic institutions of higher learning to make a constructive and cooperative contribution to the Peace Corps program, the presidents recommended that Catholic colleges and universities be encouraged to offer their services for the recruitment and training of men and women for the Peace Corps, and for all other relevant assistance.

SISTER FORMATION SECTION

REPORT

MEETING ON ORGANIZATION AND ADMINISTRATION OF SMALL SISTERS' COLLEGES

The first closed meeting of the Sister Formation Section of the National Catholic Educational Association took place in the Carolina Room of the Chalfonte Hotel, Atlantic City, Wednesday, April 5, 1961, at 2:00 P.M., with Reverend Mother Regina, R.S.M., presiding. Reverend Mother Regina, after opening the meeting with prayer, welcomed the audience of major superiors and presidents of Sisters' colleges, and then turned the chair over to the program chairman, Sister Elizabeth Ann, I.H.M., Dean of the Graduate School of Education, Immaculate Heart College, Los Angeles, California.

Although this meeting was designed to be of help to communities that were in the planning or beginning stages of setting up Sister Formation programs, major superiors and administrators of accredited women's colleges or all-Sisters' colleges, which offer off-campus or institutional branch arrangements to other communities of Sisters, were also given tickets for admission at their request. Community delegates who requested tickets were also invited to submit lists of problems which they wished to have discussed. Since there was not enough time to discuss these problems during the scheduled meeting, a substantial number of the participants convened again in the Carolina Room from 7:30 to 9:00 P.M. to continue the discussion.

The four panelists, under the skillful leadership of Sister Elizabeth Ann, each brought a major contribution to the subject under discussion. Sister Assunta, O.S.B., Dean, St. Benedict College, Ferdinand, Indiana, presented the results of her extensive research on the problems of formation faced by Benedictine communities in various parts of the United States, and suggested some possible solutions for several of these problems. Mother Rose Maureen, S.L., Dean, Loretto Junior College, Nerinx, Kentucky, described the process by which her college had been accredited by the Southern Regional Association as the first all-Sisters' junior college in the region. A particularly strong feature of the Loretto Junior College program, in the viewpoint of the accrediting team, was the careful articulation of its program with that of Webster College, St. Louis, in which the Sisters pursue their upper division courses. Sister Mary Immaculate, O.S.F., Dean, Ladycliff College, Highland Falls, New York, explained in detail the various suggestions made by the Middle States Association and how the college had gone about implementing these suggestions in order to become accredited. Sister M. Rosalia, R.S.M., Dean, Salve Regina College, Newport, Rhode Island, described the policy of the New England Association in re-evaluating for continuing membership at the expiration of a period of temporary accreditation and the practice of joint visitation for accreditation with other professional accrediting agencies. At the close of the meeting a number of delegates spontaneously reported that they had learned exactly what they needed to know in order to take the needed steps toward administering their newly-planned colleges.

The opinion was voiced that further discussion and clarification were needed concerning such problems as: inter-community cooperation and sharing of faculty and facilities, separate classes for Sisters, and acceleration of gifted Sisters.

Respectfully submitted,
SISTER ANNETTE, C.S.J.,
Executive Secretary

MEETING ON PLANKS OF THE PERSONNEL POLICY ADOPTED AT THE 1960 MEETING

The second closed session of the Sister Formation Section was held at 10:00 A.M., Thursday, April 6, in the Carolina Room of the Chalfonte Hotel with Mother Regina, R.S.M., National Vice Chairman of the Sister Formation Conference, presiding. The theme of the meeting was "Planks of the Personnel Policy Adopted at the 1960 Meeting." At the 1960 meeting, nine planks of a proposed personnel policy for Sister college teachers were adopted, and it was the ninth of these planks which came up for consideration in the 1961 meeting of the Sister Formation Section. This plank reads: "It would be desirable community policy, probably to be established by chapter ordinance, that each year a group of professed Sisters equal in number to 20 per cent of the 'graduates' of the juniorate will be assigned to full-time graduate education to provide for all community needs (e.g., formation of staff supervisors, administration, high school and college faculty)."

The general problem of providing graduate education for Sisters was introduced by the program chairman, Sister Catherine Julie, S.N.D., President, College of Notre Dame, Belmont, California, who indicated that the program was a logical continuation of the program of the previous year. Next, each of the three scheduled lecturers made his (or her) own unique contribution to the clarification of the problems involved in the graduate education of Sisters.

The first lecture entitled, "Can a Major Superior Afford to Send Sisters on to Graduate Study?" was given by Reverend Mother M. Regina, I.H.M., Superior General, Sisters of the Immaculate Heart of Mary, Los Angeles, California. The question raised in the title was affirmatively answered and the qualities to be sought in the Sister destined for graduate work were described. The second address, given by Mr. Francis C. Pray, Vice President, College Relations, Council for Financial Aid to Education, Inc., dealt with the practical problem of securing "Fellowship Aid for Sisters." Mr. Pray commented warmly on the Sister Formation Conference Fellowship Project and pointed out that money could be secured for fellowships if the problem were approached correctly. As a result of Mr. Pray's suggestions, a committee was appointed, during an informal evening session following the scheduled meeting, to consider the next steps to be taken in the project. The third address entitled, "The Sister Ph.D., An Essential to the Success of Sister Formation," was given by Reverend John A. Fitterer, S.J., Dean, College of Arts and Sciences, Seattle University, Seattle, Washington. The urgent need for Sisters trained to the doctoral level was presented against a background of the social and economic conditions that are currently affecting the several apostolic works of religious communities of women. The "need for Ph.D. Sister Formation faculty who have been trained to think on behalf of Sisters," Father Fitterer pointed out, "is one of the serious needs facing . . . major superiors and Sister educators." A lively discussion followed the presentation of the addresses and was continued in the evening for several hours at an informal session in the Carolina Room.

Respectfully submitted,
SISTER ANNETTE, C.S.J.,
Executive Secretary

PAPERS

CAN THE MOTHER GENERAL AFFORD TO SEND SISTERS ON TO GRADUATE STUDY?

REVEREND MOTHER M. REGINA, I.H.M., SUPERIOR GENERAL, SISTERS OF THE IMMACULATE HEART OF MARY, IMMACULATE HEART COLLEGE, LOS ANGELES, CALIFORNIA

Can a Mother General afford to send sisters on to graduate study? Perhaps the real question is not can a Mother General afford to send sisters on to graduate study, but can she afford *not* to send sisters on to graduate study. In the light of the needs of the Church, and for our immediate concern, the Church in America, can a community engaged in the work of the apostolate neglect the preparation for apostolic work that appropriate higher study affords? There was a time—in the missionary phase of the Church in America—when sisters were imbued with some almost charismatic quality; with usually no specific training, the good sisters could do almost anything—and they did. However, we have passed from that era to one in which our external works, hospitals, and educational institutions have been recognized, judged and accepted by the high qualitative standards of secular institutions in the same fields. The possibilities of our apostolate are ever greater as a result; but if we are to survive the competitive front presented by these organizations of unlimited funds and highly trained personnel, we must be adequately, if not superlatively, trained, not only to survive but to be effective apostles in the cause of Christ. In that "time past," it was sufficient to be holy; now we must be both holy and wise—wise with the wisdom of God and a goodly share of the wisdom of the world which we might term competence. Sisters must be competent not only because the world demands it, not only because competence in secular affairs is a major avenue of access to the world, but most important of all, because secular affairs themselves are good and because Christ is present in them: by the very fact of the Incarnation, nothing is profane. The world is not an evil to be tolerated, but a great ripening field to be harvested for Christ; and in the harvesting, as Hopkins puts it, "to glean Our Savior." Can a Mother General neglect those means which help secure her sisters' holiness and their efficacy in the apostolate? I do not feel that she can afford to neglect them.

Certainly not all works of the apostolate demand graduate study. And it is not my purpose here to outline what kinds of study are appropriate and necessary to what kinds of work. But if we use as a general norm that academic preparation and that degree of excellence demanded by the best secular institutions, it is clear certainly that teaching at the college level and much at the high school level, as well as many aspects of hospital work, demand the preparation of graduate study. The excellent service that we would give Christ demands an excellent preparation; and we must not do less.

The practical problem, however, is how is this to be done? And that is the question behind the topic of this paper: Can a Mother General afford to send sisters on to graduate study? The ramifications of this problem are to be found in that word "afford." Can she afford the money? Can she afford the time? Can she afford the sisters themselves? And since my own concern has been graduate education as necessary for college teachers, it is around this particular preparation that I will orient my remarks.

The problem of finance has two aspects, for graduate education is both a financial drain on the community and a long-range investment. The Mother General must afford the initial expense of graduate education, since the sum required to pay salaries to a predominantly lay faculty is prohibitive. The small Catholic college, low in tuition and not liberally endowed, cannot afford a large lay faculty nor can it afford the just salary due eminent scholars; but it must have an adequate faculty and it should have some eminent scholars, and if most of these are non-salaried religious, the financial saving to the community is great. And though graduate education is indeed expensive, the first year or two a sister returns to the college, she will save in lay faculty salary all the community has spent on her while she was away.

There are more immediate financial advantages in graduate study, however, and these are grants and fellowships. Thousands of dollars are given yearly to deserving students. It would well be worth the time for a sizable community to have some sister specially in charge of noting these grant and fellowship opportunities, of locating suitable sisters and seeing that they apply for appropriate grants or fellowships, even of spotting such sisters a year or two in advance of their application and ensuring that they have the necessary prerequisites. Such an economy of planning for opportunities in the future, of preparing sisters to be able to accept these opportunities, and finally at the right time getting the right sister and the right fellowship together is an economy that a community interested in education cannot afford to neglect.

The problem of time is not so easily solved. With the continual demand for teachers, the shortage of Catholic schools, the overcrowding of Catholic schools—a problem particularly acute on the West coast—it may seem at times impossible to release sisters for graduate study. Yet the arguments used to urge the "time out" of the juniorate obtain here, too: what good is the Catholic school that is mediocre or inferior? What good is the religious as a teacher if she is not qualified to teach? That she wears a habit and leads a consecrated life will not make her poor preparation less of an injustice to the student she ostensibly teaches; it will not keep her poor teaching from harming his natural eagerness for knowledge and truth; nor will it make her community less a sterile member of the Church, producing not the vigorous lay leaders the Church so badly needs, but only stillborn children, made so by a well-intentioned, but mediocre, education. No favor is done the Church if we staff schools with teachers not qualified to teach.

Already we have had to call a halt to the opening of new schools and take replacements for teachers in existing schools from seculars rather than religious; in addition, the laity themselves may have to be encouraged to sponsor and to staff their own Catholic schools (certainly religious communities have no monopoly on Catholic education). We can find ways to make time if we are convinced that the quality of our teachers is ultimately more important than the quantity.

There is a second time problem that is harder to define: this is the problem of an attitude of leisure that is necessary for intellectual endeavor. This leisure can appear to a post-Puritan mind, convinced that overt business is synonymous with virtue, as nothing more than wasted time. The sister who is pressured by her community to get through as quickly as she can, or who perhaps is made to feel that she is vacationing at the expense of her hard-working sisters at home—such a sister will not have the proper atmosphere of leisure to do what it is she must do. And what of the community that urges her to "get through"? Is it not guilty of a kind of pragmatism, the belief that "getting" the degree is what counts, not "having" the spiritual riches that the degree supposedly signifies? Study is hard work, even though it may require a leisure that looks like wasted time. And study is very much like prayer: though it may later flow over into all kinds of action and multiplicity of concerns, while it is happening, the best attitude is contemplation of what is true just because it is true. This kind of time a student cannot afford not to take.

Yet, given money and given time—if we had that!—can the Mother General afford the sisters themselves? Implicit in this question are a series of problems revolving chiefly about dangers to the sister, herself, dangers to the common life.

With regard to the sister, herself, two qualifications are obviously necessary if she is to go to graduate school: one is the necessary ability and proper undergraduate preparation (this will enable her to be a graduate student); the other is maturity (this will secure her vocation). In a questionnaire distributed among several communities, answered by 120 sisters who are currently engaged in graduate study, a chief complaint was that undergraduate work was not adequate: lack of sequence in courses; inadequate language preparation; haphazard "sending away to summer school" with only vague purposes in mind; shifts in majors; philosophy and theology deficiencies. All of these indicate the need for long-range planning on the part of the community to prepare sisters for graduate study.

The second factor is the maturity of the sister, herself, and by maturity is meant chiefly the habit of functioning as a responsible adult. Of course, there is always the problem of ascertaining in a particular case how mature a sister really is. But since the age factor was one frequently referred to in the questionnaire I circulated among sisters engaged in graduate study, it deserves general mention here. It would seem that the most favorable time for a sister to begin her graduate work is in her twenties, between twenty-five and thirty. She will have had time to live in community, perhaps to teach for a year or two; yet she will be young enough that study is not an excessive burden; and she will have many years of productivity ahead of her that she can contribute to the Church.

It is sometimes said that there are risks to vocation in sending a sister to graduate study; yet if a sister is given to her vocation and adheres to her vocation as an adult—knowing fully all that she has given up and all that she has taken on, doing this gladly and willingly (and certainly anything less is not worthy of the name of religion)—then certainly her time away from the community should make her all the more appreciative of religious life and her encounter with seculars should make her all the more grateful for the gift of vocation. If graduate study produces a marked number of defections from religious life, perhaps the fault lies not with the study but with the community from which the sister defects. What is the level of maturity of the sisters in such a community? What does the community do to make its sisters responsible adults? Have the sisters been encouraged to think of themselves as adults? Have they been given responsibilities and the power to effect that for which they are responsible? Have they been encouraged to think independently, to use initiative, to act courageously? In short: have they been treated like adults? Or has the community in the name of a misconceived "simplicity" and "obedience" and "humility" actually kept its sisters in a state of protracted adolescence? If a twenty-five-year-old religious is not mature enough to engage in graduate study, not firm enough in her vocation to persevere and to grow during her time at graduate school, then the community from which she comes might well wonder how mature and how firm are those vocations sheltered within its cloisters.

Along with the problems revolving about dangers to the sister, herself, there are also frequent charges of dangers to the community when sisters are sent away to graduate school. Will they return infected with intellectual pride? Will they be dissatisfied with working conditions at home? Will they be able to fit back into the community? As to the first charge, I wonder how real it is or how closely those who raise the cry "intellectual pride" have been associated with higher study. Experience would seem to indicate that, if the graduate student is afflicted with anything, it is a kind of abiding worry about all that he does not know, and he is perhaps more keenly aware of the dimension of all that is yet to be known than is the person who has not studied. The community will not have to put up with proud Ph.D.'s, but it may for a while have to put up with frightened ones. As to the second charge, I wonder if a certain dissatisfaction with working conditions is not an advantage: the religious who is thoroughly contented with the *status quo* will not be very valuable to her community and will not do great things for the Church; if she loved her community before attending graduate school, and if she was maturely obedient, then her dissatisfaction with working conditions will come not from personal annoyance, but from a sorrow that the work of the community is not being done as well as it might, and she will give her good efforts toward improvement. Finally, as to a sister's difficulty in fitting back into community life, certainly her maturity and good will coupled with the maturity and good will of her sisters should make this transition a relatively easy one. And so to the last consideration, can the Mother General afford the risks that graduate study offers the student-sister and her community, the answer would seem to be that, if she cannot, then she should look to the maturity and spiritual strength of her community to see what is amiss.

It is true that the Mother General cannot neglect graduate education because it is necessary to the work of the apostolate and that money, time, and personnel are elements that she must be able to afford; yet the actual working out of the many problems involved will vary from community to community; and certainly general statements are easier made than specific solutions are effected. But with the urgent needs of the Church in mind pressing us forward to the mark of excellence that the work of Christ demands, we can indeed find ways to make graduate study an integral part of many sisters' formation for the apostolate.

FELLOWSHIP AID FOR SISTERS

FRANCIS C. PRAY, VICE PRESIDENT, COLLEGE RELATIONS,
COUNCIL FOR FINANCIAL AID TO EDUCATION, INC.,
NEW YORK, NEW YORK

Preface

The Sister Formation Conference is currently setting up a Fellowship Project which, it is hoped, will provide 2,000 Sister Ph.D.'s for Sister Formation centers and for women's colleges that teach Sister students. It is part of a continuing project to improve higher education and which has received substantial grants-in-aid from the Ford Foundation, the Grace Foundation, and the Raskob Foundation.

During the fall of 1960, a written description of the Project was presented to Mr. Pray and his advice sought concerning various aspects of the project. Because Mr. Pray's response was so encouraging, he was asked to comment on the project at the closed session of the Sister Formation Section of the N.C.E.A. Convention, in the hope that some effective machinery might be set up to start the project. This is the background concerning the address given by Mr. Pray on April 6 in Atlantic City.

After hearing that fine speech by Reverend Mother Regina, I realize that I am about the most unqualified speaker you could possibly invite to address this audience. In fact, I am unqualified for almost any audience. Tonight in Philadelphia I am going to address trustees and alumni and friends of a well-known private preparatory school, most of whose graduates go on to the old private colleges. Yet I am a graduate of a public high school and of a state university. Now I bring these same disqualifications here to this meeting, but here I add two other disqualifications as well. In this gathering of religious I am obviously a layman. And, in addition, although it is not so obvious, I am a Protestant.

The reason I am here, however, is because of my enthusiasm for your project of training 2,000 Sister Ph.D.'s. When Sister Annette described the project to me in New York last October, I said, "Now this is a project that's got something. It's got imagination. It's got persuasiveness. It represents a sound service to education. It's practical." Sister Annette said, "Come down to Atlantic City and give us some suggestions as to how it can be financed." And in my enthusiasm, four months ago, I said I would.

Let me discuss it from the standpoint of a generalist in education and as a development practitioner. The real question is this, "Can you raise $10,000,000 to finance 2,000 Sister Ph.D. fellowships at the rate of $5,000 each?" I think the project *can be financed,* or I would not be here today.

It can be financed: (1) if you believe in it enough so that you are convinced you can do it; (2) if you are willing to work hard enough—it will take a lot of work; (3) if you organize effectively and spread the task widely among yourselves—it will involve cooperation; and (4) if you gather 'round you some strong volunteers to help—it will involve the lay community.

The job will involve overcoming some problems, although I think some of these are largely psychological and largely imaginary. You are going to have to use imagination in interpreting the value and the practicality and the excitement and service potential of this program.

This project can be a powerful public relations assistance to Catholic education as well as a fund-raising project. You can use it to combat stereotypes about Catholic higher education, especially for women, which are too common. You can use it to build support which will continue after this program is financed.

Last year Father William Dunne, in speaking of personnel policies for Sister college teachers, said, ". . . It is not a healthy sign that only one per cent of all teaching sisters hold the doctorate, and that in the most gifted group of our 97,000 teaching religious we have one of the largest untapped scholarship pools in the Church today."

We all give too much lip service to programs for the preparation of teachers while going merrily on building buildings and expanding campuses. Here is a concrete, manageable, persuasive, imaginative program to inject a dynamic quality of excellence into the field of Catholic higher education. This will have an impressive impact not only on the Catholic but on the general public and on higher education generally. If you have to choose between buildings and Ph.D.'s, I would take the faculty.

I think you can finance it. I think you *must* finance it, because it will do as much for the quality and the prestige of Catholic education as any other program I can think of.

Obviously in the next fifteen minutes I cannot present a detailed program but here are some practical considerations. Any program must be based upon a clear articulation of the case. It is an old fund-raising adage that the case must be bigger than the institution. This quality is certainly present here. I think your first step must be to articulate the case in a dramatic way, using all the figures and facts which are available and the best visual devices that can be obtained. A very fine beginning statement of the case has already been made. As an old professional, let me say that the elements you have identified are eminently sound and salable. The elements which made the most impact on me at least, were these:

1. Supporting fellowship funds have an impact at the source, in providing better teachers. To improve the process—improve the teachers.
2. Investments in these fellowships are protected because recipients of the training stay in teaching.
3. Candidates are selected after a careful screening process and the risk of failure is minimized.
4. The fellowship fund taking a sister through the Ph.D. in many ways does the work of a larger endowment since no salaries are involved and the sister continues in education with a minimum of further support.
5. The underlying strength of the program is in the field of liberal arts.

I have tried to imagine how I would go about raising $10,000,000 for this enterprise. It seems to me that I would not expect to find this sum of money all in one place or, indeed, even in substantially large chunks in several places. I think I would have to decide early to proliferate my energies through what one of my colleagues calls "arm lengthening." By this I mean that some equitable distribution of responsibility probably should be had through your various orders and colleges.

One of the advantages of this particular program is that it breaks up into such easily definable units. It lends itself to such techniques as state quotas, assignment of special prospects, etc. It suggests a careful cultivation not only of some of the large foundations, but more specially of many of the smaller family foundations with regional interests. Many of these smaller foundations have been overlooked as everyone flocks to the giants. It suggests tentative allocation of support "opportunities" to different corporations in bites of a size which may be taken without choking. It suggests, above all, the involvement of private individuals or of private families to finance individual fellowships, either in single chunks or through commitment of payments over three years. As a matter of fact, you might be able to spread a gift over four or even five tax years and still get most of it in three years. It gives a reason for the involvement of lay volunteers centered around each institution or order. And let me emphasize that! It has the charm and attractiveness of being a project which does things for people, and through these people for many other people. It has the advantage, from a fund-raising point of view, especially, of providing individual donor recognition through the naming of fellowships. You might even wish to consider a more permanent form of recognition to the donor through some device which would provide a continuing base for support.

Earlier in this paper I noted that this project can have enormous public relations values for Catholic women's education and Catholic women's colleges. I said that for one thing it would help combat some of the stereotypes that have grown up around higher education, especially for women.

You see, even if you could get the whole $10,000,000 for this project from one donor, I do not think that would be as good as getting it from a number of donors. Every donor is another important person or company or organization which has a chance to hear your message—and this is a pretty exciting message—about your program for higher quality in teaching. Every contact is one more opportunity to show that you mean what you say, that you *do* recognize a responsibility for a meaningful relationship with society, and especially for the better education of that society. Every donor, if you continue cultivation, is a potential donor for many other gifts.

Frequent reports on how the money is used, who gets the fellowship, where it is being used, what field it is used in, offer continuing opportunities for interesting a wide range of donors in further support. And they create a positive image of your aspirations for *quality.*

I see no reason at all why, if used adroitly and successfully, this program of Ph.D. fellowships could not be used to raise not only the $10,000,000 you need, but a number of tens of millions of other dollars as well over the next ten years.

Think of the possibilities. Better laboratories for these better teachers. Reference materials and better library tools for these special areas. Special enrichment funds for sabbaticals and special study. Fellowships and scholarships for advanced student work. You name the opportunities—they are legion.

I said this project is eminently practicable. I should add that its success depends upon overcoming two certain problems which to me seem endemic to the women's colleges and, to some extent, to the women's religious orders. Both of these problems are largely psychological but both are very real. The first problem is simply this: too many presidents and staffs of women's colleges feel that women's colleges simply cannot get widespread gift support. I have found this attitude expressed by members of the Saintly Seven as well as by the weakest country women's college.

It has been by experience, borne out by a great deal of careful observation, that women's colleges *can* seek financial support as successfully as can any other kind of institution if they work at it as intelligently and directly, and invest as much time and money in the effort as do the more successful men's and co-ed colleges. Women's colleges have accepted failure too easily—too many are reluctant to examine the problems of fund-raising.

The second problem, and I am sure this is due to a long tradition, is this, Too many religious are reluctant to fact the facts of fund-raising life. These include necessity for involvement in public affairs, meetings with practical businessmen, preparation of sales materials, the giving of responsibility to laymen, and spending more money in administration.

A number of women's colleges apparently were lucky enough not to hear that these problems exist and have made notable gains. I suggest that this first problem, a psychological one, be faced squarely as the program gets under way.

The president of one women's junior college demonstrated that it can be done. Now everybody knows in fund-raising that it is difficult to raise money for a women's college, especially a junior college for women, when it is unaccredited and on the verge of dissolution. Every good fund-raiser knows, further, that public utilities do not give money to colleges, except under great pressure, and everyone knows that they *never* give money to women's junior colleges.

The president of this particular women's junior college, not knowing that all these things could not be done, started one of her campaigns with a $25,000 gift from a major public utility company and followed it up by raising $135,000 from industry and business in her area in one campaign alone. Several Catholic women's colleges—some represented in this room—apparently had not heard of these problems either and have turned in unusual attainments in fund-raising.

The second problem, also is solvable therefore with more commitment to public involvement, a greater readiness to work with businessmen and other leaders.

During the past two years I have talked with, I should judge, at least two score presidents of Catholic women's colleges. I have seen them awaken to the possibilities of financial development. I think I have understood some of their problems in reorienting themselves to what is basically a series of public involvements far from their training and often far from their inclinations. They are a courageous group. I hope they believe with me that the potential for support of women's education and Catholic women's colleges is far higher than most of us would even imagine.

This particular project, if undertaken cooperatively by the Catholic women's college community, offers some plus possibilities. To specify:

1. Experience in techniques can be shared—offers a chance to learn by doing.
2. It offers experience in inter-college cooperation—and we will see much more of this in America.
3. It is an ice-breaker into new sources of support since it is so specific, so easy to describe, so provocative a subject.

This project we are discussing this morning can have far-reaching consequences. I hope you undertake this project to add these trained teachers to your faculty resource. I hope you undertake it with good will and in the belief that it can be accomplished. I hope you undertake it and see it through to its successful completion.

I will even offer a slogan—"Contribute a Teacher." "Contribute a Teacher," that is a slogan for a program which can have a significant impact on Catholic education—and on all education in the United States.

THE SISTER PH.D., AN ESSENTIAL TO THE SUCCESS OF SISTER FORMATION

REV. JOHN A. FITTERER, S.J., DEAN,
COLLEGE OF ARTS AND SCIENCES,
SEATTLE UNIVERSITY, SEATTLE, WASHINGTON

It is my privilege at this 1961 Convention of the National Catholic Educational Association to discuss with you, Very Reverend and Reverend Mothers and Sisters, "The Sister Ph.D., An Essential to the Success of Sister Formation." This topic as well as those under discussion today with Reverend Mother Regina and Mr. Francis Pray should afford us ample material for consideration in the year ahead. These three topics on this morning's agenda are definitely related. If major superiors should release sisters for graduate study and if there is fellowship aid available to sisters for graduate study, then the Sister Ph.D. becomes even more essential to the success of Sister Formation. The need for completely trained personnel who have not stopped at the Master's level, the need for Ph.D. Sister Formation faculty who have been trained to think on behalf of sisters, is one of the serious needs facing you who are major superiors and sister educators.

I say this with sincere conviction after several years of close association with Sister Formation. It has been my rewarding experience, as it has been yours, to gaze along the expressway of modern education and see the milestones of progress that your dynamic movement has made in one short decade. Your presence this morning is living testimony to the success of Sister Formation both spiritually and academically.

Certain of these milestones of ten glorious years come to mind as a background for my topic today. There is a fierce determination and keen sense of direction about your Sister Formation Conferences that is uncompromising and unswerving. One reason for your success has been the unspoken motto "All or nothing" that is so characteristic of your plans, your policies, and your accomplishments in training your young sisters.

The first milestone in the history of Sister Formation can be called the period of awakening and recognition of a serious deficiency in the spiritual, intellectual, and professional training of young sisters. This was brought to light as a result of the 1952 questionnaire addressed to all religious communities in the United States.

The second milestone in 1954 saw the name Sister Formation given to your endeavor to improve sister training. Your major superiors and sister leaders in education wisely expanded this title to include not only future teachers but pre-service preparation in nursing, social work, and other fields.

The third milestone I recall is the historical and successful Everett Curriculum Workshop in 1956, where you attempted to construct an ideal juniorate curriculum for sisters preparing for twentieth century apostolate. From what I have seen firsthand, this curriculum works admirably and is a successful memorial to the seventeen Ph.D. sister educators who hammered and chisled the Everett model in some ninety days.

In 1957 two demonstration centers for the Everett Curriculum were set up in Seattle and Winona. The proven success of this curriculum over the past five years in forming junior sisters both academically and spiritually must be considered a fourth milestone in this dynamic movement.

In 1958 the Sister Formation Conferences achieved Sectional Status in the College and University Department of the National Catholic Educational

Association. The opportunity for regional and national meetings organized in your present manner was certainly another milestone for your various orders and congregations numbering some ninety-seven thousand dedicated apostles.

Without mentioning by name the living or the dead, the Sister Formation Conferences have been blessed with prudent, provident and enthusiastic leadership throughout its brief existence. This force could well be the most important milestone on your way past the inevitable obstacles placed in your paths these past years. Lack of money, external pressures for more staff, lack of vocations, conservatism on the part of your advisory councils, suspicion of a central organization dictating or suggesting policy—these and many other problems have demanded heroism on occasion from all of you present.

The building, staffing and accrediting of Marillac College last year, and the building and staffing of our presently accredited but newly located Providence Heights College this year, are milestones of initiative and monuments of courage to Sister Formation everywhere.

I believe that your closed sessions on Sister Formation questions at the 1959 and 1960 national conventions here and in Chicago on "Personnel Policies for Sister College Teachers" and the nine points you discussed and adopted were another milestone in this seemingly inspired educational trend in the Catholic Church.

The comments I have heard and the things I have read about these nine points of personnel policy need no further elaboration at this time. But the fact that you major superiors and college presidents have adopted a policy to educate your college sister faculty to the Ph.D. level or its equivalent, is, in my judgment, a most essential milestone in the history of Sister Formation.

I have been particularly impressed by the fact that item number nine in your personnel policies received your support and serious consideration. It is with the utmost concern and sincere respect that I plead for its implementation in your communities. You will recall that item nine reads as follows:

> It would be desirable community policy, probably to be established by chapter ordinance, that each year a group of professed Sisters equal in number to 20 per cent of the "graduates" of the juniorate will be assigned to full-time graduate education to provide for all community needs (e.g., formation of staff supervisors, administration, high school and college faculty).

Very Reverend and Reverend Mothers and Sisters, it has been my considered opinion that the best is none too good in the cause of Sister Formation. You have come too far in this past decade to turn back or to compromise with your goals and the means to obtain them. Sister Formation is no longer a mere child in the Catholic Church here in America. Sister Formation has risen rapidly to the status of a mature bride who cannot espouse anything mediocre.

Let me give you one example of the respect in which Sister Formation is held and has been held on my own campus at Seattle University. In 1956 we were selected as one of the two demonstration centers for the Everett Curriculum and asked to staff the College of Sister Formation classes with: (1) our best Ph.D. faculty, and (2) our best Jesuit Ph.D. faculty insofar as we could. Our department heads in the College of Arts and Sciences cooperated and at times I knew they made sacrifices in staff and scheduling of great concern to their own departments. But Sister Formation had bargained for the best we had. And for the College of Sister Formation at Seattle University the best was given.

The generosity of these departments is now being amply rewarded. With the Sister Ph.D. faculty returning to staff Providence Heights College and the four novitiates we are happy to see our departments on the main University campus supplemented by some fifteen young sister Ph.D.'s who will repay us many times over with efficient and devoted teaching. Any college or university administrator today who knows a dozen or more Ph.D.'s available for a limited number of classes each year, considers himself or herself very fortunate. This is what Sister Formation is doing for Seattle University and on the same salary basis as our regular lay and religious professors. It is and will be a real bonanza for us all. Our Sister Ph.D.'s are respected and admired both for scholarship and pedagogy by faculty and students alike.

While the Everett Curriculum has been faithfully and enthusiastically taught on our campus by non-sister Ph.D. faculty lent to the College of Sister Formation in these interim years, I am convinced that the Everett Curriculum should be taught insofar as possible by sister Ph.D.'s who have been trained and who have the leisure to think and work on behalf of sisters. This is the ideal to be reached in sister training and I hope it can be achieved as often as possible.

The Ph.D. faculty engaged in sister training of postulants, novices and juniors should live with the young sisters; for example, juniorate teachers should live in the juniorate and be concerned primarily with the junior sisters. If the juniorate is located on one of your college campuses, then the interchange of faculty, facilities, libraries, etc. can be quite beneficial. But only when the primary goal of training young sisters is attained should we college administrators be permitted to tap this rich resource of trained Ph.D.'s for our lay students.

I know these are difficult words for you college presidents to hear in this era of expanding enrollments, increased costs, and stark economic survival. I know that you were concerned in 1959 when Father William Dunne, S.J., addressed you here in Atlantic City and told you one of the great advantages for controlling costs in Catholic women's colleges would be your ability to maintain a high ratio of Sister Ph.D. faculty in proportion to the number of your lay faculty. I know you were encouraged when he told major superiors at that time, "The Sisterhoods need to put more well-prepared sisters into the colleges—and by well-prepared, I mean sisters having a Ph.D."

I certainly do agree one hundred per cent with you and with Father Dunne and as an academic dean I am very conscious of the need for religious Ph.D.'s for our lay students. But both as superiors and as administrators let us take a calm, serious look at the needs of our communities of which our colleges are but a very important part. Is not the reason behind Sister Formation to train the young sisters spiritually, academically, and professionally to do a better job as professed religious? Will not the best training possible today and tomorrow result in great advantages to your entire province, congregation or order in time to come?

Practically speaking I think there is a solution in most of your communities for the proper training of your juniors by Sister Ph.D.'s and the staffing of your colleges for lay students. Few communities and not too many regions will have a Marillac or a Providence Heights College. Finances will prevent such an ideal sisters' college being multiplied on a widespread scale. I sincerely hope and pray that the Everett Curriculum and the juniorate program can be multiplied in most communities and in many regions, but I would be satisfied to see juniorates established on the campuses of our already existing Catholic colleges and universities. I assure you that the college president who encourages such a program will be blessed in many ways. I daresay vocations will increase; the junior sisters in their separate classes with their Sister-trained Ph.D. faculty will certainly be a welcome addition to the collegiate curriculum and religious staff. Talented junior sisters will see firsthand the great possibilities of the sister apostolate in higher education.

Major superiors will have to redefine the status and specifications of juniorate faculty participating in the college classroom for lay students, since the juniorate faculty will have to have leisure to read and write and think on behalf of sisters. Each department in the college might well draw upon a sister Ph.D. from the juniorate who could teach an occasional class. However, her primary function would be to live in the juniorate division of the college and be an academic shop steward for training young sisters.

I assure you the relation of the juniorate faculty and the college faculty could be a most happy and profitable one for the entire institution. College presidents and deans would thus make a great contribution to their present and future status as Catholic institutions of higher learning. The exchange and interchange of juniorate and college faculty, of juniors and college students, should be of great spiritual, academic and professional profit to all. To my way of thinking, this would be a great new milestone for Sister Formation. However, separate classes and separate Ph.D. facilities are essential to its success.

This is why I am so interested in item nine of the Personnel Policies. If twenty per cent of the talented graduates of the juniorate program are assigned to full-time graduate education, the juniorate, the colleges, the high schools, the entire community will prosper. Graduate study, and especially doctoral studies, is an area as yet untried by many communities. As Father Dunne said to you in Chicago last spring, ". . . it is not a healthy sign that only one per cent of all teaching sisters hold the doctorate, and that in the most gifted group of our 97,000 teaching religious we have one of the largest untapped scholarship pools in the Church today."

The Sister Ph.D., then, is an essential, not only to the success of Sister Formation but to the success of your colleges, your community prestige in the world of education, and even to leadership within your own orders and congregations. I am thoroughly convinced that in God's Divine Providence the supernatural theological, moral, and intellectual virtues are generally related to and based upon the natural intellectual and moral virtues. The habits of these natural virtues are fostered in an intellectual atmosphere. The graduate school classroom and library are ideal places to grow in the intellectual virtues of knowledge, understanding, wisdom and even in prudence, justice, moderation and courage. Upon these natural virtues God is wont to infuse the supernatural habits so necessary for governing, administering, teaching or living in a religious community today.

Very Reverend and Reverend Mothers and Sisters, I am well aware that your orders and congregations and colleges can and have grown without Sister Formation, without many Ph.D.'s and costly-trained personnel. But I can assure you that the religious orders and congregations who make their life attractive spiritually and academically to talented young college-trained Catholic women will be much more liable to have an increase of religious vocations. The second half of the twentieth century for us religious in America is an era of scholarship. Catholic education will survive somehow with or without federal aid. But Catholic education and our own religious communities will wither without scholarship. And real scholarship today cannot exist without graduate work, Ph.D.'s and juniorate programs for religious men and women.

Since my allotted time has all but run out, I would like to suggest some articles for consideration in these matters at the close of the printed text of my address. I hope you are as convinced as I that the Sister Ph.D. is an essential to the success of your communities and colleges. I predict that the Catholic scholars of the 1970's will prominently include a number of your Sister Ph.D.'s trained through your foresight and sacrifice and courage.

SUGGESTED READING

1. Rev. William J. Dunne, S.J., "Personnel Policies for Sister College Teachers," *National Catholic Educational Association Bulletin,* August 1959, pp. 131-141.
2. Rev. William J. Dunne, S.J., "Personnel Policies for Sister College Teachers II," *National Catholic Educational Association Bulletin,* August 1960, pp. 158-166. (cf. also pp. 154-157.)
3. Mother Mary Philothea, F.C.S.P., "The In-Service Sister—Our Greatest Resource," *National Catholic Educational Association Bulletin,* August 1959, pp. 47-52.
4. Sister Mary Emil, I.H.M., "Why a Juniorate?" *Sister Formation Bulletin,*

Vol. VII, No. 1, Autumn 1960, pp. 1-11.

5. Sister Mary Emil, I.H.M., "Sister Formation Curriculum Workshop," *College Newsletter*, N.C.E.A., January 1957.
6. Sister Cecile Agnes, F.S.E., "Sisters as Graduate Students," *Sister Formation Bulletin*, Vol. VII, No. 2, Winter 1960-61, pp. 4-8.
7. Rev. Edward B. Rooney, S.J., "Incentives to Excellence," *Sister Formation Bulletin*, Vol. VI, No. 1, Autumn 1959, pp. 1-6.
8. Sister Ritamary, C.H.M., "Marillac—A Sister Formation College," *Sister Formation Bulletin*, Vol. VI, No. 3, Spring 1960, pp. 1-6.

MEETING UNDER THE AUSPICES OF THE COMMITTEE ON GRADUATE STUDY

GRADUATE EDUCATION AND THE PREPARATION OF COLLEGE TEACHERS

DR. CHARLES T. DOUGHERTY, DEPARTMENT OF ENGLISH,
SAINT LOUIS UNIVERSITY, SAINT LOUIS, MISSOURI

The question before us today, the relationship between classroom teaching and research, has titillated American deans for perhaps seventy years. Long before the reorganization of Harvard, Newman stated the problem in its classic terms: "To discover and to teach are distinct functions; they are also distinct gifts, and are not commonly found united in the same person." Newman has not prevailed on this point in America. The effort of American universities since 1890 has been precisely to unite discovery and teaching in the same institutions, to find faculty members in whom these two gifts are indeed united, and to produce graduates who simultaneously know and seek to know.

Newman represents in this matter the classical intelligence. To this set of mind, education can be thought of quantitatively. A teacher is one who has learned a box of things; he passes it on to his students without spilling a grain of it, and he examines them until he is sure that they have it all. The assumption is that this process will produce that enlargement of mind which is Newman's ideal. American universities are not classical; on the contrary, they are liberal and skeptical. Too often a distinction is drawn between the general education of Newman and the specialized education of America. This is not the true distinction. The American university, I repeat, is liberal and skeptical. Its ideal is not to convey information nor to produce a mind majestically at rest on the throne of wisdom, but to mold the mind in a certain way. Its ideal graduate is someone who has been infected with a spirit of continuing curiosity and excitement; and its ideal teacher is one who can convey this spirit to his students. This ideal of the liberal intelligence has been so firmly implanted in the American universities that there is no other avenue for intellectual respectability and recognition. Therefore, the greatest problem before American higher education, outside of raising money, has been to define and then to produce the liberal Catholic.

If I am right in thus stating the aim of American university education, then only the curious and the excited can teach, and these are the discoverers. Whether they publish or not, these are the great teachers in America in the twentieth century. There is, of course, a danger that the curious and enthusiastic teacher may lead his class into error. The best remedy for this danger is that the teacher shall submit the fruits of his speculation to the judgment of his peers. In other words, the only safeguard from the screwball and the crackpot is the requirement that he shall publish his conclusions and thus submit them to criticism. My argument has led me inexorably to the proposition that the only proper teacher is the publishing scholar, and in this I find myself in agreement with American tradition.

In the classical statement of the problem of the relation between classroom teaching and research, we are like the medieval knight in the courts of love who is forced to choose between the lady who is fair and faithless and the lady who is foul and faithful. We are asked to choose between the research scholar who is dull, uninspiring, disorganized and slovenly in the classroom and the brilliant, witty, inspiring, beloved classroom teacher who never publishes a line. Stated in these terms, this discussion has whiled away many an idle convention afternoon as, in those cold and drafty castles, the courts of love whiled away the dreary evenings. But fortunately or unfortunately, the problem as thus stated is not real. Just as the knight, I am sure, found that most ladies are somewhat fair and somewhat faithful, so I am sure that you ladies and gentlemen have discovered that research and good teaching are not incompatible.

There are, I suppose, a few professors Dryasdust; but at the other end of the spectrum, I suspect that each of us can find on his faculty more than one teacher who has not entered a library since he passed his master's examination in 1946. I would suggest that these teachers are more poisonous members of a university faculty than is a competent research scholar, however dull, for a scholar who publishes his results is probably not a fraud, while the "great teacher" may well be just that.

When we distinguish sharply between the research scholar and teacher, we make a distinction which rarely exists in fact. Of my own knowledge, I know of two or three publishing scholars who are notoriously dull teachers; but against them I can say that all of the other notable scholars with whom I have worked are great and exciting classroom teachers almost in proportion to their scholarship—men like Professor Woodhouse, Northrup Frye, Father Ong, Anton Pegis, Etienne Gilson, James Collins, Vernon Bourke are great and vital classroom teachers who work hard at their teaching. The charge is frequently leveled that the Ph.D with its emphasis on research specifically unfits the candidate for a career in the classroom. An *a priori* case can be made that this is so, but as a matter of fact, not very many Ph.D.'s in the humanities actually do research. I believe that about 191 American universities in forty-eight of fifty states offer the doctorate. I think it is fair to say that in no more than forty or fifty of these institutions are the primary materials available to do research.

What do the rest do? A few years ago Commissioner McGrath made a useful distinction between a degree which represents research and a degree which represents what he calls "synthesis." I should like to maintain something like that distinction. There are graduate degrees given in research and there are graduate degrees given in what I should prefer to call "criticism." The first rests upon the exploration of primary documents; the second represents a sustained and formal critical effort. Of the perhaps four thousand doctoral degrees that are awarded annually in the humanities, not more than eight hundred would represent research as I have defined it. The others represent an extended and highly disciplined exercise in exactly the kind of thing that their recipients are expected to do in the classroom.

I take it that the job of an undergraduate teacher in English, philosophy, and history is to bring the student to an understanding of the text. The best preparation for such a career is the critically oriented doctor's degree, and the best protection from error is continuing participation in the conversation of scholars at meetings and in journals. It would seem that I am an advocate of the philosophy of publish-or-perish. Perhaps I am.

If the dull scholar is a paper tiger, the bugaboo of publish-or-perish is another one. About eight years ago I participated in a fund-supported crusade for the improvement of college teachers. One afternoon at a meeting at the University of Missouri a group of us were by turns leveling our lances and riding furiously at the write-or-perish windmill when President Ellis, then Dean of Arts at the University of Missouri, asserted flatly that such a policy does not in fact exist. "Open the catalogs," he challenged us, "of any university and especially open the catalog of your own university, look at the roster of full professors and determine how many of them have published anything of which you have ever heard." He's right, you know.

American colleges and universities are full of men of professorial rank who have not published ten pages. I should not say "publish or perish," but, were I in authority, I might say something like "participate or perish."

It is probable, however, that in discussing the Ph.D. degree program we are jousting at still another windmill; for there are two statistics available to us which, when placed side by side, force us to the conclusion that the requirement that a college teacher hold the doctor's degree is dead.

We are told, by people of whose reliability you gentlemen are better judges than I, that America will need 200,000 additional college teachers by 1970. Our graduate schools are now turning out something like 9,000 Ph.D.'s per year, of whom something like half enter college teaching. While it is true that our graduate facilities are being increased, that the day will soon come when the last two mountain states will complete the roster of those where the student can obtain the doctor's degree, it would require God and the Ford Foundation acting jointly to appreciably increase this number.

This means that we are going to have to lower the requirements for the doctor's degree, hire teachers with a master's degree, or find a *tertium quid.* The first alternative, I think, represents a disaster and the last is unnecessary; so I submit that our proper business this afternoon is to ask ourselves how the Master's Degree program can best be modified to train the college teacher.

The problem of how to offer professional training in pedagogical technique to the graduate student who looks forward to a career in college teaching is complicated by the fear and distrust of the educationist that is shared by the graduate professors in the humanities. It is obvious that there are certain tricks of the trade which a university faculty can and should pass on to its students; but the central problem before the graduate faculty is how to convey this information and at the same time keep the educationist camel out of the tent. The traditional approach has been to utilize the advanced graduate student as an instructor in lower sections. The principle has been that, if you throw the neophyte into the water, he will learn to swim. Two comments are in order. The first is that such a method is obviously inefficient, ineffective, and unfair to the undergraduates who are sitting in those classes. The second comment is that it has worked. This is the way I learned and no doubt it is the way everyone in this audience has learned to teach.

If the traditional graduate-teacher system is maintained, it can be improved, and in many places it is being improved by the addition of some system of close supervision and criticism so that the graduate assistant becomes what he should be—an apprentice teacher. One method is to utilize the graduate student in his first year as an assistant to a member of the staff. He may grade a percentage of the papers, prepare quizzes, handle quiz or cram sections, take roll, and make himself useful in many ways. The heart of the system is that he attends every session, and teaches a fixed, but limited number of sessions, perhaps six, under supervision. Then, in his second year, he is given one or two sections of his own to teach. This will work, but it requires a large staff, or large sections.

Another method of teacher training is to permit graduate students to teach in their first year, but under the most careful supervision. One method is to have a director meet each week with the young teachers and go over with them in detail what is to be taught and what the assignment is to be. He meets with them again and shows them how to grade a paper. He looks in on their classes so regularly that his visits become routine. Onerous as such close supervision is to the young teachers, this system works.

An interesting technical variant is, I understand, in use at the University of Illinois. There, the director of freshman English teaches a section in an observation room equipped so that observers can see and hear what is taking place. His new graduate-teachers are required, once a week, to observe his class for an hour and then to meet with him the next hour for a discussion of what took place. There must be many variations of this approach.

I should say that the absolute minimum of supervision is the common examination, and while the threat of it has a salutory effect on the more wildly creative of first-year teachers, it has the effect of locking the door after the horse is out.

The method which offers at once the most useful teacher training with the most effective use of graduate student-teachers is some method whereby they are permitted to teach, but under close direction and supervision. An added advantage of this method is that when the student-teacher has graduated, his director is able to write a really meaningful letter of recommendation for him as a classroom teacher.

While there are many gratifying developments in this direction, and while the student teacher will always be dear to the hearts of the Budget Committee, still, there is a powerful thrust away from this system. The wealthy foundations and the federal government, in the interest of producing more qualified teachers more quickly, are offering attractive scholarship opportunities which preclude the teaching experience. I am thinking, for example, of the Woodrow Wilson Program, the National Defense Education Act Program and the Ford Three-Year Master's Program. These lucrative scholarships put a premium on the rapid attainment of the graduate degree and have virtually swept the board of available teaching fellows until a male candidate is rarer and more precious than the cedars of Lebanon and the balm of Gilead.

If I understand the intention of the great foundations, it is to take away from us our teaching assistants this year, but to supply us with trained instructors next year. I have no quarrel with Santa Claus, but those of us who use teaching assistants in their first year of graduate study will have to settle for men of the second order and for a higher and higher percentage of women. These candidates will require the closest of supervision.

What are we to do for the able student who comes to us on a fellowship which precludes any service? Can we, without weakening his academic preparation, do something for him within the structure of his courses? I say that we not only can but we must. You may put it down as a law that educationists abhor a vacuum. It was to fill a vacuum that they moved into primary and secondary education and the same tempting void exists in the college field. Make no mistake about it; it will be filled. If the professors in the humanities do not forestall them, the educationists will gain the ears of the great foundations; they will exert their enormous leverage, and the vast fortunes which have been dedicated to the strengthening of American education will be the means of its destruction.

No extensive overhauling of the course structure is required. One valuable approach to the training of potential college teachers is to offer an upper division course which is closely allied to the freshman or sophomore material which the graduate students are teaching or will teach and to require that these students take that course. I am thinking of courses called: Advanced Composition and Rhetoric, A Senior Survey in History or Literature, Problems in Logic, or Problems in Metaphysics.

Every department has a course which with only the slightest modification could become excellent teacher preparation. A course in practical criticism comes to mind. Every English department has one, and how to read may easily become how to teach. Most graduate departments of English and history offer a graduate "methods" course of some kind—introduction to bibliography or historiography. These courses can easily and fruitfully be adapted to provide some kind of teacher training.

An approach which promises to be fruitful is to offer a course, probably without credit, on the history and nature of an American college. Not many graduate students know the difference between a European and an American college or the reasons why the American college has taken its present form;

and it is surprising how many advanced students are ignorant of the administrative structure of a university.

While it is important that a student learn certain classroom techniques, it is perhaps even more important that somewhere along the line of his training he develop a professional attitude. In an Army officer-candidate school there is a course entitled, The Traditions and the Customs of the Service; something like this would be very valuable. I remember when the late Professor Harold Wilson used to find it worth his while to turn away from his scholarly course in Elizabethan prose to explain to us, in the gentlest and kindest way, what is involved in "making one's way in the scholarly world." He told us which universities had fine libraries, and which of them were hospitable to visiting scholars. He showed us how to review a book done by a venerable scholar. He told us about the distribution of offprints, and he regaled us with academic and professional gossip. Professor Wilson was training scholars rather than teachers, but I have been very grateful to him. In my own graduate courses I make it a regular practice, whenever we are considering a widely anthologized poem, to say "When I teach this work to sophomores I do it in this fashion." Or, "I stress just this aspect of the poem."

There must be a way in which successful teachers of English, history, philosophy, and languages can convey the fruits of their experience to their apprentices without filtering the information through the minds of men who have taught none of these things.

A compromise between the doctor's degree and the master's degree has been seriously put forth. The essence of this proposal is that a degree be awarded at that stage in the candidate's preparation in which everything has been finished except the dissertation. This, I think, is a dangerous proposal because it places too large a premium upon course work. Somewhere in the training of the graduate student, he must have the experience of some kind of knowledge in depth; he must have had the experience of a really deep and exhaustive mastery of something. Without this experience, he will be a dilettante; he will be a man of shallow understanding; he will never be able to distinguish between profundity and brilliant chatter; in a word, he will not know what the intellectual life is all about.

The master's thesis offers a splendid introduction to a scholarly life, and the doctor's dissertation should confirm the man in the habits and attitudes of the scholar. But I can see no advantage in a degree which simply represents a few additional courses beyond the master's. What we must do instead is face the fact that the master's degree is going to become again a terminal degree; we must cease treating it as an academic booby prize; hold fast to the foreign language requirement; see that at least one or two of the courses are of genuine seminar quality; and let the master's comprehensive examination and thesis certify to the holder's competence to teach in our college classrooms.

SECTION ON TEACHER EDUCATION

HARVARD'S PROGRAMS IN TEACHER EDUCATION

DR. FRANCIS KEPPEL, DEAN, GRADUATE SCHOOL OF EDUCATION,
HARVARD UNIVERSITY, CAMBRIDGE, MASSACHUSETTS

I suspect that the major concern of the Harvard Graduate School of Education is the same as that of the other institutions on this program: to attract the ablest possible men and women into careers in education, and to give them the best possible preparation for those careers.

Likewise, I suspect that we share many of the same convictions about the kind of preparation needed. In our view, effective teaching requires three basic elements: a firm foundation of liberal education; further study in the academic fields in which the candidate plans to teach, and in the disciplines basic to an understanding of education; and a systematic introduction to and analysis of the teaching process.

With this basic conviction in mind, I shall describe our efforts under three general headings: programs for inexperienced candidates, programs for experienced teachers, and programs for administrators.

The backbone of the American school is a well-educated and well-prepared classroom teacher. The quality of these people, and their commitment to long-term careers of educational leadership, will decide in large measure the quality of our schools. Therefore, we have tried increasingly during the past decade to recruit teacher candidates from among the best graduates of liberal arts colleges. These graduates, with their breadth and depth of liberal education, bring to teacher preparation the solid background of scholarship on which truly professional preparation for teaching can be based.

Our first efforts in this direction go back to 1936, when the Master of Arts in Teaching Program was established under the leadership of President James Bryant Conant. This program was a joint effort by the Faculty of Education, the Faculty of Arts and Sciences, and the Radcliffe Graduate School to provide graduate academic and professional training for future secondary school teachers.

The program was relatively small in size throughout its early years, and was hampered by the economic and personnel dislocations of depression and war. In 1952, with aid from the Fund for the Advancement of Education, Harvard joined with a group of eastern liberal arts colleges to establish the Twenty-Nine College Cooperative Plan. This plan has now established working agreements with some forty-five colleges. It was designed to encourage liberal arts graduates of high academic standing to enter teaching to improve the graduate training offered to these candidates, and to improve relationships between faculty members in education and in the liberal arts.

The plan was built on the existing Master of Arts in Teaching Program, and on the Master of Education program for elementary teachers which was established in 1951. It provides for further study in the candidate's own academic field; study of the disciplines basic to an understanding of education, such as psychology, sociology, history, and philosophy; and a supervised apprenticeship in classroom teaching. The program requires one academic year to complete. The apprentice teaching is done in some twenty Greater Boston school systems with which Harvard has had long-standing agreements.

In 1955, the Internship Plan was added to our program. An outgrowth of the Twenty-Nine College Plan, it is sponsored by ten of the original twenty-nine colleges and by ten eastern Massachusetts public school systems. Instead of an unpaid apprenticeship, it provides paid, fully responsible classroom teaching as part of the graduate program. Interns begin their training with six weeks of intensive work at the Harvard-Newton Summer School in Newton, Massachusetts. There they are introduced to classroom teaching under the supervision of experienced master teachers, and take appropriate course work in curriculum and methods from Harvard faculty members. During the following academic year, the interns alternate a semester of full-time graduate study at Harvard with a semester of teaching for which they are paid $1,900 by the cooperating school system. During the teaching semester, they continue a minimum study load.

There are several advantages to the internship. First, it provides for a more realistic introduction to the classroom than the usual apprenticeship arrangement. Second, it offers the prospective teacher a chance to earn part of the expenses of the graduate program. Finally, it involves both the schools and the university in a closer working partnership, and gives the schools more responsibility for that part of teacher training for which they are uniquely qualified.

To insure that no highly qualified candidate is lost to teaching because of financial need, we have constantly tried to increase the amount of aid available for these people. This year, the financial aid available from all sources for students in all programs totals more than one million dollars—an amount equal to half our operating budget.

These programs for inexperienced teacher candidates account for roughly half of this year's 625 students. In addition, there are smaller but equally important programs for experienced teachers and those who want to prepare for specialized careers in education. One of them is the Academic Year Institute, a one-year program for high school science and mathematics teachers sponsored by the National Science Foundation. These people enroll for course work mainly in the areas of their scholarly or academic interest. A similar program for teachers in the humanities, the John Hay Fellowship Program, is now in its second year at Harvard.

Besides these special programs, we offer graduate work leading to the master's or doctor's degree in such fields as guidance, human development, instructional research, history and philosophy of education, measurement and statistics, sociology, and teacher education.

Our programs for administrators have seen a number of changes during the past ten years. The program leading to the doctor of education degree in educational administration was considerably revised in 1952 with the establishment of the Administrative Career Program. This program included study in the social sciences, use of the case method of teaching, and clinical field study, and permitted a "project" instead of the traditional thesis. This year, the program was lengthened to include two years of resident study and more course work in other faculties of the university. We also hope to provide more realistic administrative experience than has previously been possible.

Another program for administrators, while not part of our formal degree work, has been beneficial to those on the firing line of educational practice. This is the Advanced Administrative Institute, an invitational summer program which brings administrators from all over the country to Harvard for ten days of study and discussion on topics of mutual concern. Leaders at these institutes have included outstanding scholars and administrators from many fields of endeavor.

It should be apparent from even this brief discussion of our programs that one of our overriding concerns is for closer working relationships between schools, colleges and universities. I cannot end this discussion without some reference to our long-term goals and dreams.

One of these is embodied in the School and University Program for Research and Development, which links the Harvard Graduate School of Education with the nearby public school systems of Concord, Lexington, and Newton, Massachusetts. SUPRAD, as we call it, began in 1957 with a grant from the Fund for the Advancement of Education. Its major purpose is to encourage and support research on basic educational problems through cooperative efforts by school and university, with emphasis on the quality of personnel in the schools. During its first three years of existence, SUPRAD has supported a dozen research and development projects ranging from short-term explorations to long-range investigations of great complexity. These include studies of team teaching in an elementary school; the teaching of social studies to junior high school students; grouping practices in the junior high school; the use of high school language laboratories; and the programming of instructional material for use with so-called "teaching machines." Many of our doctoral students have taken part in SUPRAD's projects as research assistants or in other part-time capacities. This has helped to further our concern for an awareness of research as a part of the teacher preparation process.

An organization like SUPRAD obviously requires long-term planning, financing, and action if it is to have any fundamental effect on educational practice. It was also evident from the beginning that several such school and university centers would be needed throughout the country, and that some kind of permanent financing must eventually be found for such ventures. In the spring of 1959, the first step in this long-range dream was realized when the Ford Foundation made grants totaling nine million dollars to nine colleges and universities, including Harvard. The central objective of all these programs is the same: to improve both the quality and the preparation of those entering careers in education.

The grant to the Harvard Graduate School of Education was made for an eight-year program with three major aims: the establishment of more attractive career patterns for potential teachers and specialists; the improvement of relationships between scholars and the schools; and the continuation of research and development activities of the kind carried on by SUPRAD. Time does not permit a detailed discussion of our eight-year plans. Indeed, we have only begun to work toward their realization. But our hopes include the following:

> Establishment of a visible "career line" in education for able and committed young men and women, from recruitment through early training, job experience, further advanced training, and eventual placement in positions of influence and leadership.
>
> Expansion and improvement of our recruiting efforts, both with the Twenty-Nine Colleges and with other institutions, to seek out the most promising candidates wherever they may be found.
>
> An effort to encourage liberal arts students to plan their educational programs around integrated five-year sequences aimed specifically at teaching.
>
> The establishment of new courses useful to present and future teachers, in cooperation with the Faculty of Arts and Sciences, and the involvement of scholars in the attack on educational problems. The hope here is that the words "scholar" and "educator" will increasingly be used to describe the same person.
>
> A workable system of sharing the knowledge gained from research and development activities, so that the gap between what is known and what is done can be more quickly decreased.
>
> Permanent financing for many research and development activities which now depend mainly on foundation support. This must come from a variety of sources: local, state, federal, corporate, and private.

I have tried in this brief statement to give you a general idea of our basic convictions, our present programs, and our future hopes. No one could doubt that the realization of these hopes will be a lengthy, difficult, and expensive process. The gains in any short period of time may be disappointingly small. But as long as the best efforts of school, college, and university people are bent to the task, the long-term picture looks bright.

TEACHER EDUCATION PROGRAM OF THE UNIVERSITY OF DAYTON: A MULTI-PURPOSE INSTITUTION

(Summary)

BROTHER LOUIS J. FAERBER, S.M., DEAN, SCHOOL OF EDUCATION,
UNIVERSITY OF DAYTON, DAYTON, OHIO

The main features of the teacher education program at the University of Dayton (conducted by the Society of Mary) may be identified under the following headings: (1) centralized control; (2) teacher-preparation fields; (3) screening of candidates; (4) counseling programs; (5) curriculum provisions for general education, for teaching fields, and for professional education; (6) professional laboratory experiences; and (7) in-service education program.

Within the academic structure of the University, the School of Education operates as an autonomous administrative unit drawing instructional support in the academic areas from the rest of the University.

It offers programs leading to the *Bachelor of Science in Education* degree both in elementary and secondary education and in the specialized fields (valid for teaching the specialty from grades one through twelve) of Art, Music, Health and Physical Education, Home Economics (vocational), and Speech. It also offers both a certification program for holders of non-professional degrees and a graduate program leading to the *Master of Science in Education* degree in the fields of: (a) the Master Elementary Teacher; (b) the Master High School Teacher; (c) School Guidance and Counseling; and (d) School Administration.

It employs four steps in the screening of candidates for the teaching profession: (1) the initial admission through the University's Admission Office; (2) screening at the close of the freshman year in the School of Education; (3) screening prior to student teaching (a semester in advance of the time a student plans to register for student teaching); and (4) screening during the period of student teaching itself.

In addition to the specialized counseling service rendered by the University Guidance Center, each staff member, by contractual agreement, is responsible for devoting a minimum number of hours each week to the advisement of students. Under the direction of the Assistant Dean of Education, each freshman education student chooses a counselor to whom he reports once a month for an interview. Each student beyond the freshman year reports for proper guidance to his Dean of the School of Education (sophomores to the Assistant Dean; junior-senior students to the Associate Dean; graduate and part-time students to the Dean). Upper-classmen are encouraged to visit the Education Office to examine composite ratings of personal traits as given by their past instructors.

CURRICULUM PROVISIONS

The School of Education makes such curriculum provisions as to: (1) develop those general capacities of the student which flow directly from his human nature; and (2) develop those particular capacities which enable the student to become an effective practitioner in the field of professional education.

The general capacities are developed through a broad program of *general education* consisting of at least 56 semester credit hours for prospective high school teachers and 86 semester credit hours for prospective elementary school teachers. This part of the curriculum is referred to as "general education" because it represents *that* education which every man, as *man*, should have. It is recognized that over and beyond his mere profession man, as *man*, is: (1) a creature, having definite relations with and obligations toward God, his Creator; (2) a person, possessing individual worth, dignity, responsibilities, and rights; (3) a member of society, having necessary relationships with duties toward his fellow men; (4) a human being, composed of body and soul in one substantial union who, seeking the welfare of his soul, needs to give adequate attention to the welfare of his body; and (5) an inhabitant of an ordered universe, which is governed by discoverable physical laws.

Consequently, the curriculum in *general education* covers the major areas of knowledge and, in so doing, it employs the vital plan of integration furnished through the disciplines of philosophy and theology. Students are required to have a minimum of 24 semester hours of required courses divided between philosophy and theology.

In addition to the requirements in *general education*, students preparing in secondary education are required to have at least two teaching fields with a minimum of 50 semester credit hours between them or one recognized comprehensive field composed of 50 semester hours. A student must earn a quality point average of at least 2.500 in his teaching field before he may be recommended for certification in that field.

The particularized concern of the School of Education is the professional preparation of teachers for the elementary and secondary schools. The sequence of professional education courses has been constructed on the basis of the clearly conceived initial competencies to be developed in the prospective teacher. Students preparing for high school teaching are required to have 21 semester credit hours in professional education; students preparing in elementary education are required to have 29 semester credit hours.

Before becoming eligible for graduation, all students are required to pass a comprehensive examination in the officially listed sequence of professional courses in order to demonstrate ability to integrate professional knowledge. This is a written comprehensive examination and is taken after the student teaching experience.

LABORATORY EXPERIENCES

Laboratory experiences are of two kinds: (1) pre-student teaching laboratory experiences; and (2) the student teaching laboratory experience. The former is taken care of through the functioning of the Office of Coordinator of Field Experiences. Students receive referrals to this office from the various instructors of professional education courses. The office makes appointments with the schools and other agencies, completes records of all student field experiences, counsels students regarding proper procedures, and promotes a desirable balance between observation and direct participation. The latter (student teaching) is taken care of through the assignment of a student to actual classroom teaching under the supervision of selected personnel. The campus supervisors have direct charge of the student teaching experience through two full-time persons responsible for the elementary schools (one for the Catholic parochial schools and one for the public schools) and one full-time person for the high schools.

The time allotted to student teaching is an entire semester involving full-day sessions. However, if a student teacher should evidence sufficient development before the termination of the semester, the campus supervisor may dismiss the student ahead of time. As a rule, however, no student may be dismissed before the expiration of twelve (12) full weeks of student teaching.

IN-SERVICE EDUCATION PROGRAM

Programs leading to the *Master of Science in Education* degree are designed primarily to meet the needs of school personnel who are actually engaged in school work in order to: (1) develop master teachers on the elementary and secondary school levels; (2) enable those teachers with at least one year's successful teaching experience to work toward certification as a guidance counselor; and (3) enable those teachers with at least three years successful teaching experience to qualify for certification in school administration.

In undertaking the task of developing master teachers, the School of Education endeavors to provide a continuation on the graduate level of a recognized baccalaureate teacher education program. It addresses itself to the needs of the in-service teacher and other professional school personnel who carry initial certification as teachers. Hence, the program represents the equivalent of an additional year beyond the professional baccalaureate degree involving work at a more advanced level than that which characterizes undergraduate study.

Through sufficient curriculum flexibility, the undergraduate and graduate education of teachers at the University of Dayton represent parts of a carefully planned, interlocking, single program. The graduate level of this program simply focuses attention on those needs of an in-service teacher that go beyond his pre-service curriculum.

A. *Master High School Teachers*—To develop master teachers on the secondary school level, a program is provided to enable the teacher to advance himself primarily in the *subject matter* of his teaching field.

B. *Master Teachers on Elementary Level*—To develop master teachers on the elementary school level, a program is planned to fit the special needs of each teacher involving provisions on the graduate level for greater depth in general education, or greater mastery of an academic subject field, or greater proficiency in professional practice, or a combination of two or all three of the above. Considerable attention is directed to those objectives which are established through a clear conception of what the competencies and qualities of a skilled teacher should be.

PREPARING ELEMENTARY AND SECONDARY TEACHERS

SISTER M. ROMANA, O.S.F., COLLEGE OF ST. TERESA,
WINONA, MINNESOTA

The College of Saint Teresa is a four-year liberal arts college for women located, as most of you know, at Winona, Minnesota. It is conducted by the Sisters of Saint Francis of the Congregation of Our Lady of Lourdes, whose Motherhouse is in Rochester, Minnesota. At present the College has an enrollment of 803 students and a ninety-five member teaching faculty. Approximately half of the faculty are religious: four Dominican priests and Sisters of Saint Francis; the other half are lay.

Since its founding as a four-year college in 1907, it has prepared secondary teachers. In fact, teacher education has been so much a part of the institution that until approximately fourteen years ago every student not preparing for nursing, medical technology, or dietetics was required to prepare for teaching in the secondary schools. Since that time, our philosophy of teacher education has changed and we have become more selective.

Currently, we prepare secondary teachers for the fields of art, business, biology, chemistry, English, history, home economics, Latin, and the modern languages of French, German, Russian, and Spanish, mathematics, music, physics, social science, and speech and drama. The degree program in elementary education which prepares teachers for kindergarten through grade six was added in 1951. In effect, then, since 1951 the College has had two teacher education programs: elementary and secondary. Both are four-year programs, leading to a Bachelor of Science degree for prospective elementary teachers and either the Bachelor of Science or Bachelor of Arts degree for prospective secondary teachers. While both programs met the requirements for certification in the State of Minnesota, the primary objectives of the program were not planned with that specific end in view. Rather, the objectives of the College as a whole are the primary concern of all the departments, including the Department of Education. Both the elementary and the secondary programs were accredited by the National Council for the Accreditation of Teacher Education in the fall of 1958.

The philosophy of teacher education programs evolved from the broader statement of the philosophy of the College. In this framework the teacher education programs aim to develop good Christian women who are intellectually and professionally prepared to take their places in the teaching profession. In short, the primary aim of the two teacher education programs is to help prospective teachers become good teachers.

We believe that the intellectual growth and the well-rounded development of every student necessitate a thorough grounding in liberal or general education. It is even more important that the teacher who stands before her pupils as an example of an educated person be personally enriched through a liberal education because her example must manifest the fact that she fully understands her responsibilities to God, to herself, to her fellow men, and to the world of material things. Therefore, both elementary and secondary teachers are required to fulfill the general education program requirements prescribed by the College and to have the experience of concentration in a special field or fields. Such concentration in one major, and at least one minor field, is essential for the secondary teacher's mastery of her subject. The elementary teacher, because of the nature of her work in guiding the development of children in a wider variety of subjects, must have some depth in many subject matter areas. Within a four-year program she may not be able to penetrate as deeply into her area of specialization but she must complete at least twenty-four hours in an academic field of specialization, half of which must be in upper division work. This amount of specialization helps her to experience a sense of satisfaction that comes from a higher, level of achievement in one field and makes her more of a specialist in that field.

The professional courses aim to give the student: (1) an understanding of the learner and learning process; (2) knowledge of the kind of truth to be taught in secondary and elementary schools; and (3) skills for bringing the truth and learner together through the learning process. Obviously then, there is nothing very unique or different about the general components of the two curricular patterns.

Like most pre-service degree programs, our teacher education program consists of the traditional three components: general education, as a basis for present and future development as a person; specialization in the teaching field or fields providing more scholarly knowledge of the subjects to be taught; and enough professional education relating theory and practice in a way that prospective teachers can be said to be ready to teach. Each of these three divisions, though traditional, must and will continue to be a very integral part of our pre-service program. Although there are three divisions, they are not strictly compartmentalized. Because of the many objectives which are achieved in each of the three divisions, it becomes obvious that a carefully planned program provides for cutting across the three divisions and the disciplines in the divisions.

To the end that all prospective teachers be well-educated persons, we require that they fulfill the same basic general education requirements demanded of all other students pursuing baccalaureate degrees in the arts or sciences. Through this basic requirement we hope to guide the student's development as a person and prepare her for assuming the responsibilities of adult living in a world society. This basic general requirement of the teacher education program includes courses in the following areas:

SECONDARY	SEM. HRS.	ELEMENTARY	SEM. HRS.
Religion	16		16
Philosophy	8-11		8-11
Psychology	3		3
English	9-12		9-12
History	6		9
Language	14		8
Mathematics	3-6		6
National Science (Biological or Physical)	6	Biological Science Physical Science	6 6
Speech	2	Speech	2
Art or Music	2	Art and Music	6
		World Geography	3
		Problems in Am. History	3

It will be noted that elementary teachers are asked to have a broader general education background. This is due, as was previously stated, to the fact that they are asked to teach in so many different subject areas and need the additional information in the academic fields. For them, the added hours in history, geography, science, music, and art constitute a kind of general education content with professional intent. Needless to say, they achieve a liberal education objective also.

Obviously the general education aims to give the student: (1) an acquaintance with the basic facts and methods of study peculiar to the various areas of knowledge included in each; (2) knowledge of self, of man and his institutions, of nature, and of God, judged to be necessary for purposeful and dignified living as a Christian in our society; and (3) development of an intellectual habit difficult to describe, but easy to recognize when experienced, for it surely includes a love of and respect for wisdom, a desire for the good and appreciation of the beautiful, liberality of outlook, prudence of judgment, and graciousness in living—in short, the marks of the humanely educated person, whatever his profession or particular interest. The courses in religion and philosophy are the cost of the general education program, casting their light, it is hoped, like Plato's idea of the Good, or Saint Augustine's Interior Master, on the other areas of study.

The second division in our teacher education program is the area of specialization or concentration. Our secondary students are required to complete a major and a minor in an academic field. The elementary education majors must complete a minimum of twenty-four semester hours in an academic field of specialization. The reasons for requiring elementary majors to specialize are personal and professional. Over and above being a generally well-educated person, the prospective elementary teacher needs to know enough about one field to provide at least a minimum of personal security and status in academic circles. A sense of mastery in one field will help her to be somewhat of an authority and resource person in that field. Both achievements will give her a feeling of personal accomplishment.

The professional reason for specialization is especially obvious for secondary teachers. They need to know the field from which they are drawing specialized knowledge in their teaching. The elementary teacher may not, because of the nature of her teaching, need as much depth as the secondary, but she should have considerable depth in at least one field for her own sense of educational development. A staff of elementary teachers prepared in the various special fields can resemble an academic community where, for instance, the individual specialists in mathematics can help the other colleagues on the staff who have less preparation in this field. Also the new concept of team-teaching which is becoming more and more popular makes specialization a requirement for elementary teachers.

In the area called professional studies, we attempt to teach how the teacher brings the body of truth and the learner together through the learning process. This presupposes an education sequence which stresses a knowledge of the learner, the learning process and minimum skills for guiding the experience of the learner. Our professional education courses include the following:

	SECONDARY	ELEMENTARY
Child Growth and Development		3
Educational Psychology	3	3
Curriculum and Methods	2-4	10
Introduction to Education		2
Children's Literature		2
Principles of Teaching	3	2
Philosophy of Education Seminar	3	2
Student Teaching	6	8

The Department of Education believes quite strongly that all areas of the curriculum—the basic or general education courses, the fields of major and minor study, the elective courses, and the professional courses—are all a part of the prospective teacher's professional education. To give a degree and a teaching certificate to a graduate with a preponderance of professional courses and with few or no general or liberalizing courses is to graduate a culturally dwarfed person and, consequently, an inadequately prepared teacher. On the other hand, to give the same credentials to a student with a good general education and with sufficient depth in two or three areas of study, but without the professional courses necessary to begin her career as a teacher, is also to graduate an inadequately prepared teacher. Obviously some mean has been sought. We do not claim to have solved, once and for all, the curricular problems involved; but we do believe our principles are sound.

We claim more uniqueness in certain other features of our teacher education program. First of all, we think we have succeeded in achieving what is rather close to an ideal institutional approach to teacher education. All academic departments participate in the selection of students for admission to teacher education and admission to student teaching. The Speech Department contributes its service to the Department of Education by giving speech tests to discover any speech patterns or other difficulties that would disqualify a student for teaching. In cases where difficulties can be corrected, they diagnose the difficulty and recommend the corrective measures. They also offer a course called *Speech for Teachers* which is designed to develop habits of effective communication in the classroom. The Health Center provides the Department of Education with a health history of each student and a recommendation for admission into teaching. In the senior year the health service arranges for another physical examination and immunization tests for graduating teacher candidates. After this last physical report is complete, a copy is sent to the Department of Education. This service helps the Department to check on the condition of the student's health before recommending her for certification. Members of academic departments help supervise student teaching, thus working with the supervisor from the Department of Education in a team approach to supervision. This is administratively more feasible and very successful on the secondary level.

Generally, we believe that the academic faculty and the education faculty work in an atmosphere of mutual respect and acceptance of the institution's philosophy of teacher education. This spirit of cooperative effort extends to the relations between the College and the schools in which the professional laboratory experiences are conducted.

Our second strength consists in what we think is a sound process of selection for teacher education and we make rigorous application of the provisions for such selection. Freshmen interested in elementary education are registered in a basic general education curriculum. Sometime during the first six weeks of the first semester all the freshmen who expressed such interest in elementary education at the time of registration are invited to meet with the Head of the Department of Education. At this meeting they are given a thorough explanation of the elementary program and its requirements. After answering all questions regarding the program, the Head of the Department explains how students may make application for tentative admission into teacher education. Application forms which include questions especially designed to ascertain the real reasons for entering the teaching program are then distributed to all interested students. Several other questions on the application form demand that the student study very carefully her personal qualifications and reasons for wanting to teach.

After the faculty of the Department of Education have studied the application forms and all the other entrance data, each student is interviewed by a member of the Department of Education. If the student shows qualities of promise in the areas of scholastic ability, personal and social fitness, physical and mental health, voice, speech, and oral and written English, and a grade point average of 1.5 or higher, she is encouraged to register for a second semester course in *Introduction to American Education.* Along with the weekly requirement of two hours of classwork in this introduction to teaching as a profession, each student in this course is scheduled for two hours of experience in the elementary schools of Winona. The Department of Education considers this a very desirable guidance practice. It affords the student an opportunity to measure herself against the demands of the profession, and it also gives the classroom teacher and the College supervisors an opportunity to study the future elementary teacher in relation to the demands of the classroom as well as the reaction of the children toward her as a future teacher.

At the close of this orientation experience, the Director of Elementary Education reviews the reports of the cooperating teachers and submits a list of students who are eligible for formal acceptance into the program. The student is notified of the Department's decision regarding her status in the program and is then asked to make formal application to be retained in the program.

Students in secondary education apply for a first and tentative admission into the program during the second semester of their freshmen year. Their first application must be filed in the Department of Education by May 1 of that year. Criteria for admission into the secondary education program are the same as those for the elementary program, i.e., good health record, satisfactory honor point average, suitable personality qualifications and the like. This first application is studied to determine whether the student evinces a rather genuine interest in teaching and whether she has the academic and personality qualifications that would warrant trying her as an applicant for teacher education. These students are asked to arrange with the Department of Education for the sixteen-hour fall preparation for a year's Girl Scout leadership which each secondary applicant has to assume during her sophomore year. The second and more formal application for admission is submitted to the Department of Education in May of the sophomore year after the girl has had a year of scouting or some other kind of educational experience that involves working with young people and is approved by the Department of Education. This completed application form includes the signature of the heads of the departments in which the applicant is planning to major and/or minor, indicating that these department heads have interviewed her and have accepted her into their fields in preparation for secondary teaching. The form also lists the name of the student's major adviser, residence counselor, and the names of other faculty members who are in a position to evaluate her qualifications for teaching. The Department of Education sends each of the references a form asking whether or not the applicant should be admitted into teacher education. All the data collected on the individual student are reviewed by the Department of Education. A summary report and a list of the candidates are presented to the Committee on Teacher Education for their information, consideration, and recommendations, especially in the cases where one or more faculty members have questioned the advisability of permitting a student to enter the teacher education program. The student is informed of the decision by the Department of Education.

Selection for teacher education is a continuous process and goes on throughout the three years for secondary teachers and throughout the four years for elementary teachers. It is designed not only to eliminate the unfit but to improve the qualities of fitness and personal adjustment of those who are retained in the program. To promote this policy of continuous selection, the Department of Education asks students in elementary and secondary education to make formal application for admission to student teaching at the close of the junior year. The applications are reviewed in relation to the qualifications of the students and the reports of the persons who have worked with them. All members of the faculty are sent a list of students applying for student teaching and are asked to state their approval or disapproval of students whom they know well enough to be able to make a fair judgment about their academic and professional preparation for student teaching. This has helped create greater faculty interest in students preparing to teach.

In the event that several members of the faculty disapprove of a candidate's going into student teaching, the reasons for the disapproval are studied by the Department of Education and the Committee on Teacher Education. When the student is deficient in academic requirements, she is asked to improve this qualification and reapply at the end of the semester. Whenever the student lacks the necessary personality qualifications for teaching she is counseled out of teaching early in the program. Application for admission into both education programs and into student teaching on both levels, as well as any problems relating thereto, are presented to the Committee on Teacher Education for advice and recommendations. The decision regarding admission into the program rests with the Dean and the Department of Education. Students receiving student teaching grades lower than C are not recommended by the College for teacher certification.

A third strength and rather unique feature is our extended program of laboratory experiences which tend to relate theory to practice. Freshmen in the elementary program are in school at least thirty clock hours during each of the freshman, sophomore and junior years, or a total of ninety hours, prior to their student teaching in the first semester of the senior year. Each requirement of thirty hours is a non-credit requirement connected with a course in education. The junior experience is usually with the teacher under whom the student will be teaching in the senior year.

Students in secondary education begin their laboratory experience in the sophomore year but also complete a minimum of ninety hours before they are admitted into student teaching. Thirty hours of this work during the sophomore year may include working as a girl scout leader, a catechism teacher or as a recreational director of youth groups. During the junior year, secondary students may continue work in scouting, catechetical teaching, and/or recreational activities with young people. They are encouraged, however, to elect school experiences such as doing remedial work with groups of students and working with high school groups in Great Books Clubs. In the second semester of the junior year they begin the work of observation and participation under the teacher who will direct their student teaching. They also get experience in the guidance offices of the public schools during this semester.

We have many reasons to believe that our work in the professional education courses has improved greatly since the students have had more experience with children and young people. They bring to the classwork many firsthand experiences which help to clarify and strengthen textbook theory. Another means of relating theory to practice comes from teaching methods courses concurrently with student teaching, thus enabling the methods teacher from the academic department to help the student prepare lesson plans and to observe her teaching. This brings the college teacher back into the high school and helps to keep him acquainted with what the new teacher needs by way of techniques for bringing the truth and the modern student together.

A fourth aspect which we consider very helpful is the fact that the Head of the Department of Education coordinates the placement services for the College. Since approximately sixty to seventy per cent of each year's graduates are prepared to teach, most of the placement work is done for teachers. Many advantages come from the immediate contact with professional personnel in teaching and administrative positions in the educational fields. Receiving firsthand information of their staff needs, as well as their reports about our graduates in the teaching field, helps to guide the department in its planning for future improvement of the professional aspects of the program. We have directed all follow-up studies and have access to the survey data from such studies.

The physical facilities afforded the Department of Education are excellent. Our classrooms, curriculum laboratory, children's library, faculty offices, and placement office are all in one large unit in the liberal arts building. This makes it possible for the members of the Department of Education to work more closely together. Students also have easy access to the education faculty in comfortable office space where much individual guidance is given them.

Our last and very great strength comes from the fact that we did achieve NCATE accreditation status in 1958. We find that this is helpful for many psychological and practical reasons. Meeting the rather unique certification requirements of certain states is no longer the problem it used to be. The fact that an institution is nationally accredited for teacher education makes most certification officers very generous in waiving the more specific requirements of their states. Our graduates find it very easy to move from state to state without fulfilling the more specific requirements of any particular state.

Much concerted effort has gone into the things that we think are good about our program and, while we seem to regard them as being worthy of imitation, we are not unmindful of our weaknesses. Some of the less desirous and somewhat thorny problems cause us to renew our dedication to the work of continued improvement. Through all the uphill efforts, there is always the consoling thought that if those "who instruct many to justice shall shine like the stars for all eternity," what glory must await those who prepare them.

THE USE OF A PROJECTIVE TECHNIQUE IN TEACHER SELECTION
(Summary)

DR. HARVEY CHARLES, DIRECTOR, DEPARTMENT OF EDUCATION,
JOHN CARROLL UNIVERSITY, CLEVELAND, OHIO

Education is faced with the ever-increasing responsibility of selecting and training teachers for our school systems. School administrators acquire teaching personnel by various methods, and in many cases make decisions with regard to employing a teacher on the basis of "personal" interviews, which are often, by necessity, superficial in nature.

The clamor is often raised that more attention should be given to appraising the personality of the prospective teacher. Indeed this is a worthwhile objective, but its meaning is not clear. Those who clamor do not tell us precisely how this is to be accomplished. There is much virtue, however, in the proposal that something specific be said about an individual with regard to the personality variable, either during the selection program or upon recommendation for a job.

In a word, personality tests of various sorts are standard equipment in most testing arsenals. It is indeed rare that any specific statements about individuals have been made that are amenable to utilization. Most personality test results find their end in such unhappy descriptions as "mildly neurotic," or "extremely well adjusted," to which many more can be appended. Clearly, most persons are capable of fitting these descriptions at given times and in given situations. Thus, a vague general statement which is intended to "tell" us something of the human personality, in contrast, tells us very little. One facet of the problem appears to be couched in the weakness that the personality "measure" has been left simply as a series of marks on a piece of paper, which is called by name personality test. Unfortunately, the job is not yet complete. In actual behavioral situations, one is *not* appraised by the rating received on some personality test, but upon what he *does*. One is at a loss, then, to specify what the corresponding operations of the various personality measures are.

Much emphasis has recently been placed upon projective methods of evaluating personality. Such instruments involve the presentation of a stimulus situation designed so that it will mean to the subject not what the experimenter has arbitrarily decided that it should mean, but rather what it means to the subject who responds.

One of the more widely known projective methods is the Rorschach test. In the Rorschach, an interpretation is made of a subject's responses to ten ink blots.

At John Carroll University investigation is under way to determine the effectiveness of the Rorschach as a tool which may be of value in predicting the relative capacity of the prospective teacher to resolve conflicts within the "self." A teacher who can behave acceptably when confronted with stresses, clearly, will make a better teacher than one who is not able to resolve these stresses without rigorous displays of overt expression.

SUGGESTED READINGS

1. A. F. Rieger, "The Rorschach Test in Industrial Selection," *Journal of Applied Psychology,* XXXIII (December 1947), 576.

2. Z. Piotrowski, "Use of the Rorschach Method in Vocational Selection," *Journal of Consulting Psychology,* VII (March 1943), 98.

3. M. Krugman, "The Rorschach in Child Guidance," *Journal of Consulting Psychology*, VII (March 1943), 88.

4. H. Margulies, "Rorschach Responses of Successful and Unsuccessful Students," *Archives of Psychology*, No. 271 (July 1942), 1-61.

5. R. L. Munroe, *Prediction of the Adjustment and Academic Performance of College Students by a Modification of the Rorschach Method*, Applied Psychology Monographs, VII (1945), 1-102.

6. H. Charles and E. V. Mech, "Performance in an Operational 'Stress' Situation Related to a Projective Technique," *Journal of Educational Research*, XLVIII (March 1955), 509-19.

DESCRIPTION OF NEW FEATURES OF THE TEACHER EDUCATION PROGRAM AT WEBSTER COLLEGE

(Summary)

SISTER M. PHILOMENE SCHILLER, S.L.,
WEBSTER COLLEGE, WEBSTER GROVES, MISSOURI

Webster College is a Catholic liberal arts college for women located in St. Louis, Missouri. Realizing the significant role of education in forming the Christian and in perpetuating the American way of life, administrators of Webster College have set up a program to prepare teachers. The following are the major beliefs which guided the setting up of the program:

1. All teachers shall receive a sound liberal arts education. This strong foundation enables the prospective teacher to share in our cultural heritage.
2. Teachers should be prepared for their professional duties through a study of developmental psychology, the learning process, effective methods, and suitable materials, and through observing and teaching pupils in the classroom.
3. Teachers should be competent in one major field of learning. This depth of understanding in a subject matter area contributes to the personal growth and security of the teacher and enables her to take her place in the academic world.

It is particularly with respect to the third of these major beliefs that the Webster Program has some unique features. Because of the traditional orientation of the liberal arts curriculum, the choice of a subject matter major for the elementary candidate has tended to be in the areas of English, social studies, and in some few cases—foreign language. In September, 1961, Webster College, through substantial aid from the Ford Foundation, will offer three new curricula whereby the prospective elementary teacher may elect a major in one of the areas of mathematics, science, and French. Superintendents in the St. Louis districts have indicated the need for elementary teachers with depth in one of these fields. These teachers will be prepared for teaching assignments in the self-contained classroom and as subject specialists.

The sequence of courses and the specific design of each course will be planned for each of the subjects—mathematics, science, and French—by experts in the particular field in conjunction with authorities in elementary education. A minimum of thirty semester hours will be required in the academic area. The subject matter emphasis will be co-ordinated with the professional preparation for teaching. Growth in an academic area followed by professional preparation is not the ideal pattern for producing a vital elementary teacher. This co-ordination of the subject matter and professional courses will assist the student in bringing a flexible, creative approach to elementary teaching.

In the professional preparation, college classes and planned observation of pupils aid the student in gaining a knowledge of child development, instructional materials, and superior methods for stimulating pupils to learn. The role of the school in society is studied in the foundations of education course. In student teaching, the focus of the prospective teacher is on all aspects of the teaching-learning situation. The student co-ordinates her knowledge of subject matter with her understanding of child growth, appropriate materials, and effective methods in order to challenge pupils to think.

The program in mathematics is essentially a serious investigation of the nature of mathematics with concurrent experiences in observing and teaching mathematics on the elementary level. The minds of young children are unusually open and able to deal creatively with abstract mathematical ideas. The result of much present teaching of arithmetic is to close these minds against mathematics and leave it a sterile and difficult subject throughout the educational experience. This circumstance need not prevail. The basic tenet underlying the new mathematics curriculum is that the nature of mathematics can be communicated to young minds by teachers who themselves understand mathematics and themselves feel the force and excitement of mathematical thinking. Some of the topics to be covered in the curriculum are: higher algebra, analytic geometry, calculus, differential equations, set theory, modern geometry, and symbolic logic.

The fundamental aim of the science curriculum is directed toward seeing that the first exposure of children to the physical world will lay the right foundations for an effective grasp of this crucial field throughout their educational experience. This goal can be accomplished only by teachers who know science—teachers who have a sure understanding of scientific principles and methods and a detailed knowledge of the fundamental laws and properties of the physical world.

The aim of the French curriculum is the preparation of teachers completely "at home" in the French language and culture—teachers thoroughly trained in the techniques of audio-lingual teaching at the elementary level. Emphasis throughout the courses is placed on the *spoken* language. College students themselves learn by the same basic techniques which they will later adapt for their elementary classrooms. Areas in the French curriculum include intensive audio-lingual preparation, logic of language structure, cultural orientation, living and classical literature, descriptive linguistics, self-expression, and FLES materials.

After the completion of the four-year curriculum in one of the areas, what types of assignments will these teachers have in the elementary school? Administrators in the St. Louis area have expressed a desire for experimentation in controlled departmentalization. The teacher with a specialty in mathematics will teach the various subjects in her own classroom for the greater part of the day; she will teach mathematics in one other classroom besides her own, or perhaps in two other classrooms. This teacher will also serve as the co-ordinator of the mathematics program in her school.

Depth in one of these fields—mathematics, science, or French—will enable the elementary teacher to achieve a satisfying level of scholarship in one academic area; the professional preparation closely co-ordinated with subject matter courses will assist her in bringing a creative approach to teaching. It is to be expected that the teacher prepared in this program will make a significant contribution to improved instruction in the elementary schools of our country.

SAINT JOHN COLLEGE OF CLEVELAND—
SCOPE AND CHARACTER OF EDUCATIONAL PROGRAM

SISTER M. BERNICE, O.P., DEAN, DIVISION OF EDUCATION,
SAINT JOHN COLLEGE OF CLEVELAND, CLEVELAND, OHIO

Division of Education

Undergraduate Program

The present curriculum program at Saint John College for the education of elementary school teachers is the fourth revision since 1928. We have drawn heavily on the recommendations of our State Department of Education and on the good practices of other colleges whose programs we have studied and evaluated in the light of our own philosophy of education and the needs and objectives of our student body. This present pattern is the result of an attempt by the faculty of the college to define a new and improved four-year curriculum. It was a thorough-going revision of our entire curricular offerings—the result of an intensive two-year study on the part of faculty committees. This program was developed (1951-1953) on the basis of needs and required competencies of students. The changes made were in harmony with the recent recommendations of the Ohio State Department of Education, as well as with the general purpose of Catholic education.

Effort was made in the new curriculum pattern to bring about a greater degree of integration and correlation in the total program and to eliminate an undue proportion of short two-hour courses, present in the old pattern.

The new curriculum is a prescribed program (as against elective) with provision for individual adjustment. The following assumptions were among those used as guides for the work of revision:

1. The program for the education of teachers at any level should be based on their needs as individuals, as citizens, and as members of the teaching profession.
2. The education of teachers should include a broad general education, adequate professional preparation, and supplementary cultural contacts which make for a truly liberal education.
3. Admission to professional curricula for teachers should presuppose satisfactory attainments in the fields of general education, demonstrated proficiency in the various forms of expression, and the possession of desirable study habits, attitudes, and interests and essential personal and social qualities.
4. Professional curricula should be determined chiefly by the nature of the educational work in which teachers engage.
5. Professional curricula should be differentiated according to the major types of educational service to be rendered.
6. The preparation provided should insure adequate breadth and depth of scholarship in the fields of specialization.
7. The contacts provided in the various fields studied should promote an understanding of basic concepts, principles, relationships, and generalizations rather than the mere acquisition of facts or information, however well organized.
8. The work provided should be continuous in thought and organization and inherently sequential.
9. The method of study should be considered a constituent part of the

curriculum and should be designed to promote sound independent scholarship and professional competence.

10. The forms of instruction and all contacts between student and teacher are essential aspects of the curriculum.
11. The curriculum should include opportunities and experiences designed to develop personal, social and professional qualities that characterize a superior teacher.
12. The curriculum should provide sufficient contact with the practice of teaching and with other major activities of the teacher to insure efficiency.

All the implications involved in the implementation of these assumptions have not as yet been fully realized in the present form of the curriculum pattern. The work of the curriculum committees is continuing. We are all well aware of the fact that curiculum change toward improvement must be a gradual and continuing process. It cannot take place too quickly nor can it be put into effect all at once. Changes brought about too quickly are likely to be ineffective, costly in time and human energy, if not carefully evaluated at each step of the procedure.

In no sense, therefore, do we feel that our present pattern approximates perfection. It is constantly in the process of being cooperatively evaluated by the students, alumnae, and faculty for the purpose of revision and refinement.

Liberal Education

It is widely accepted that a broad liberal education is a prime requisite for the successful teacher at any level. The program should assure the student of a broad general background in the major areas of organized knowledge, not necessarily with the intent of making her a scientist, a sage, or a contemplative, but rather to cultivate a breath of interest in many types of human activities and to assist her in arriving at answers which, from the beginning of time, man has been asking about nature, about God, about his fellow man—and further to assist her with the problem of communication involved in her relationships with God, nature, and fellow man. The program, therefore, should be based upon the students' needs as individuals, as citizens, and also members of the teaching profession. Accordingly, the liberal education program of Saint John College is an educational foundation for the specialized program in teacher education. Aimed at the development of the general potentialities of the students, the program of liberal education assists in the attainment of full, rich, deep, harmonious and creative personalities, loving God and goodness and acting in accord with what they love, and thus sharing in the redemptive work of Christ—recreating the world in accord with Christian principles. While it is true that we agree with John P. Wynne in *General Education in Theory and Practice* (p. 24) where he states that, "the ends of General Education are to be sought in every subject matter area, and that strictly speaking, there are no courses that may not contribute something to General Education," nevertheless, the program of liberal education through the following areas of Religion and Philosophy, Language Arts, Social Studies, Natural Science, Mathematics, and Fine Arts is responsible for the achievement of these specific objectives:

1. The development of intellectual ability, that is, the power to think, judge, and reason in accord with the accepted rules of logic and the training of the will to correctness of choice in the matter of moral action based upon a sound philosophy of morals; together with the inculcation of and respect for religious values as paramount values in human living. Without some understanding of philosophy and religion, it would be utterly impossible for one to understand anything of the development of mankind, civilization, culture, and science.
2. The cultivation of the power of clear expression in oral and written communication and the enrichment of reading, listening and observing—

skills necessary for continued advancement of personal knowledge beyond the limits of formal education. (English Composition and Rhetoric, the world's great literature, and Children's Literature).

3. The refinement of the esthetic sense in terms of both the fine and practical arts. Complete coverage of all the arts is neither possible nor necessary. A variety of activities is included to develop sensitivity to artistic principles. All art and music courses are scheduled on laboratory basis.
4. The fostering of a social conscience to allow for necessary social cooperation with other persons in the promotion of the welfare of society. World Culture courses include a study of ancient, medieval and modern institutions in relation to contemporary life. Courses in World Literature parallel the World Culture courses for the purpose of integration. Elementary teachers need not be economists or political scientists, yet some understanding of the socio-economic problems in our civilization is essential if teachers are to interpret American life and history correctly.
5. The understanding of the physical organism of man and his physical environment, instruments serving his higher faculties—Physical, Biological and Earth Sciences—including numbers as an exact science.

Professional Education

The education of teachers should include, in addition to a broad, cultural, well-rounded liberal education, adequate professional preparation which should begin early in the student's program and receive increasing emphasis as she progresses toward graduation. We have not regarded this phase of the student's program as a mere addition of vocational courses, but have rather attempted to make it a unified, continuing experience. Professional education at Saint John College includes the following areas:

1. Nature and Purpose of Education: general overview of elementary education; American school system, its educational aims and objectives; basic principles of education; elementary school curriculum; classroom organization and control. Laboratory experience consists of observation of children and adults and educational activities and institutions.
2. Understanding the Learner: basic principles of child growth and development; principles of learning; the child in our American culture. Study in this area draws upon the fields of biology, anthropology, psychology and physiology. Laboratory experience consists of work with individual children, case studies, tutoring, and Confraternity of Christian Doctrine classes.
3. Teaching and Learning Process: general and specific methods; evaluation of learning and teaching; instructional materials; curriculum adaptation.
4. Laboratory Experiences and Student Teaching: characterized by: gradual induction into teaching activities; an integral part of each professional course, bridging the gap between theory and practice and beginning with the course in Introduction to Education in freshman year; experience on more than one grade level is planned; guidance provided by college faculty and cooperating teachers; culmination in actual classroom teaching in large blocks of time per day—two periods of 4 weeks each—half days in connection with courses Child and Curriculum II and Child and Curriculum III, and one period of 4 weeks, full days during last semester of senior year. A post student-teaching seminar where opportunities are offered for the discussion of problems related to the student teaching experience and additional opportunities for observation and practice teaching where necessary.

Cadet Program

The pre-service preparation of teachers within the pattern which includes adequate professional preparation and broad general education cannot be accomplished in less than four years. A declining supply of new teachers, however, at a time of increasing demand, occasioned by a rapidly growing school population, leaves considerable doubt concerning the achievement of this goal at present in Ohio. Inability to staff the schools of our area with teachers possessing standard certificates issued upon completion of a degree program in elementary education necessitates the provision for certification, at least temporarily, on some basis other than the degree program. Experience gained over a ten-year period leads to the conclusion that the interests of children are better served by the teachers who have completed a pattern of elementary teacher education, even though considerably less than a degree program, than the temporary certification of individuals who have merely accumulated credits in an institution of higher learning.

For this reason, basic elements of the degree program have been arranged in a pattern of preparation requiring two full years. Completion of this basic pattern entitles the applicant to a cadet certificate. Such certificate is renewable only upon evidence of satisfactory teaching experience and progress toward the degree in elementary education at an average rate of not less than six semester hours a year. The pattern outlined, which leads to cadet certification, is regarded strictly as an emergency measure. The patterns leading to the degree and standard certificate are to be regarded as the desired minimum level of preparation.

PROFESSIONAL LABORATORY EXPERIENCES

Prior to the appointment (September, 1960) of Sister M. Josetta, C.S.J., as Director of Professional Laboratory Experiences, the Dean of the Division of Education planned and supervised the program. Assignments for student-teaching were also the responsibility of the Dean. All these duties are now carried by Sister M. Josetta.

All professional courses provide for and require laboratory experiences. No classes are scheduled for Tuesday mornings in order that time may be available.

COURSE	TYPE AND/OR LEVEL	LABORATORY EXPERIENCE
Ed. 102-103 (freshmen)	Kindergarten Primary Intermediate Junior High Special Education —Hard of hearing —Retarded —Crippled —Braille —Sight Saving —Major Work —Enrichment	Observation every Tuesday morning in public or parochial school for the purposes: 1. Of giving the student a total picture of the work of classroom teaching. 2. Of providing an opportunity for her to note the reactions of pupils as a group and as individuals. 3. Of providing opportunities to observe characteristics of good teachers as well as the effect of different types of leadership. 4. Of acquainting the student with teaching as a profession and the duties and responsibilities of those who guide children in school. 5. Of presenting a new slant on teaching situations which may help the student decide whether or not she should join the profession.

Psy. 112-113 (sophomores)	A normal child in Grade 1-6	One intensive and extensive individual case study. In the first half of the course, Child Development and the Educative Process I and II, the student is acquainted with the developmental principles of child growth, from birth through adolescence, with emphasis on the application of these principles to learning and teaching. In the second half of the course, the student spends each Tuesday morning in a classroom of her choice, applying the principles studied. The case study covers every phase of the child's environment from birth and the circumstances surrounding it to his scholastic ability and social virtues. Information is obtained through interviews with the parents, the school nurse, the classroom teacher, and through careful observation of the child, and in informal discussions with him. Concentration on one specific case enables the student to trace the why and wherefore of certain behavior, such as, reaction to social environment, classmates' reaction to this particular student, lack of interest or progress in school subjects, etc. Through this experience, it is hoped that the student will be led to a realization of the potent influence of health, environment, and emotional stability upon the learning process.
Ed. 212 (juniors)	Curriculum Centers of Cleveland Public School System	Purpose: to acquaint students with content of elementary school curriculum; to develop an understanding of different methods and techniques (planning, questioning, etc.); to understand different classroom activities (supervised study, work period, remedial work, assignments, teacher-pupil planning); to provide opportunity to observe use of supplementary aids (motion picture, film strips, charts, etc.); to acquaint student with current practices in the schools; to witness different levels of performance.
Ed. 213 (juniors)	Primary or Intermediate Grades (Language Arts Methods)	Four weeks — actual teaching on ½ day basis.

Ed. 223 (seniors)	Primary or Intermediate Grades (Math., Religion, Social Studies, Science)	Four weeks — actual teaching on ½ day basis.
Ed. 241 (seniors)	Primary or Intermediate Grades	Student-Teaching. Four weeks — full days (6 credits).

Student-teachers are visited once by each of three college faculty members during the four weeks of student-teaching. With the appointment of a full-time Director of Professional Laboratory Experiences, they now will also receive a supervisory visit from her. Evaluation of student-teachers is the concern and joint responsibility of the supervising-teacher and the college supervisors.

Supervising teachers receive no monetary recompense for their services but may register for course work at the college at any time with no tuition charge.

Two group conferences per year are held at the college for supervising teachers and college faculty for the purpose of planning and acquainting them with the objectives of the educational program of the college. Individual conferences with the Director of Professional Laboratory Experiences are now possible and can be arranged as necessary.

Two student-teaching periods are scheduled per semester, one in October and the other in February. Forty-two students completed student-teaching assignments in October 1960 and fifty-two students have been placed for the February 1961 period.

SEPTEMBER EXPERIENCE

In order that our students may get an understanding of the problems and practices of the first days of the school year, an experience not possible during the regular student-teaching period, all seniors and all cadet students are required to spend the first two weeks of September in an elementary school.

Some of the objectives we hope students will realize through the experience are:

1. The experience affords the student an opportunity to see a whole school at work and to become familiar with the varied activities of teachers—to see the whole job of the teacher.
2. The experience helps to build an excellent background for the various professional courses which will follow.
3. It serves as an experience which will make the methods courses more meaningful.
4. It gives specific preparation for the increased responsibility which student-teaching will bring.

The students, on their part, are required to give clerical and various other services in return for the opportunity to observe, participate, and live in a school at work. The types of service which students usually give are:

1. Routine clerical help to the principal and teachers the first days of school.
2. Such general assistance throughout the school as may be directed.
3. Aid to teachers and pupils in the preparation and use of teaching materials.
4. Assistance to teachers with both instructional and non-instructional duties.

These students are not practice teachers as yet. It is not expected that they will necessarily observe ideal situations or be in search of good teaching methods to copy, but rather that they will increase in awareness of the many and varied problems connected with the opening of a school, and gain some insight into the causes and possible solution of these problems.

It is required that the student be in the school full-time each day for the first two weeks of school. The experience proves most profitable when it is neither restricted to general help to the principal, nor to working with just one teacher. Principals are requested to see that the student has opportunity for experiences in *each* of the four areas listed above without overemphasis on any single area.

JOINT CONFERENCE OF REGISTRARS AND ADMISSIONS OFFICERS AND SECONDARY SCHOOL DEPARTMENT

COLLEGE ADMISSIONS

(Summary)

SISTER MARY DOROTHEA, R.S.M., CAMDEN CATHOLIC HIGH SCHOOL, CAMDEN, NEW JERSEY

Faced with the prediction that by 1970 fifty per cent of the young people of college age will be seeking admission to college, high schools all over the country are seeking to improve their programs to satisfy the emphasis on academic excellence.

Through early identification of the able youth and homogeneous grouping of these students, the high school hopes to stimulate the talented student and enrich his background. The Advanced Placement Program and other advanced courses offered during school time or vacation help to challenge the college-bound student and introduce him to some of the vistas of learning ahead.

Along with this effort, high schools are providing early and effective guidance to insure the student's admission to the college of his choice. Literature on the offerings and requirements of the various colleges is made available to the students, representatives of the colleges speak to assemblies and hold private interviews, the cost of a college education and means of financing it are discussed, the advantages and disadvantages of the Early Decision Plan are explored.

Recognizing the importance of cooperation between the high schools and colleges, efforts are being made to improve articulation between the two levels. Many colleges now send to the high school profiles of the freshman class, which help the high school to secure a clear picture of the standards of admission there; conferences are arranged, including both the high school and college officers, thus bringing about better understanding.

High schools should heed a word of caution, lest becoming too absorbed with the problem of college admissions, they lose sight of the true aims of education. According to Dr. Lee A. DuBridge,[1] a high school will achieve its aims if it creates an atmosphere in which intellectual achievement is recognized, admired, and respected; if it provides a solid base of academic subjects required of all students capable of meeting the requirements; if it recognizes the variations in intellectual capacities and strives for the maximum development of all; if it seeks cooperation between college and high school teachers in developing curriculum; and finally if it inculcates in students of all levels a love of learning and a realization that it is a continuing adventure.

When a high school has achieved these goals, it should be capable of sending to the colleges students who will have little difficulty finding the doors open to them in spite of the predictions of the great push ahead.

---

[1] "Who Should Go to College?" *The Bulletin of the National Association of Secondary School Principals,* XL, No. 225 (April, 1960), 347.

ADMISSION TO COLLEGE
(VIEWPOINT OF A DEAN OF ADMISSIONS)*

BROTHER BRENDAN JOSEPH, F.S.C., DIRECTOR OF ADMISSIONS,
MANHATTAN COLLEGE, RIVERDALE, NEW YORK, NEW YORK

In the last few years the whole area of college admissions has been undergoing critical observation and change. Not too long ago, the average student who was well recommended and who had some remote desire to attend college usually was accepted. Now, many other facets and factors have arisen, all of which leaves the high school wondering what it is all about and "where do we go from here."

My experience in high school both as a teacher and principal, together with fifteen years of college teaching and work in admissions, has led me to the firm conviction that the cause of many of our mutual problems is basically one of poor communications.

Sometimes when college people and high school administrators get together, we have a setting for many quarrels. I really do not think the situation is that serious. Our arguments, then, can become most constructive. Thoreau, when dying was asked: "Have you made your peace with God?" He replied: "I didn't know we ever had a quarrel." It is thus with us.

In all our considerations we are examining the human person. The college applicant is not a statistical chart. He is very human and, sometimes, we must throw away all those statistics and try to look at the intangibles.

The popular theme of "carefree, happy youth" in poetry and song and the facility with which memory avoids past unpleasantness conspire to make the older generation oblivious of and even callous toward the sufferings of youth. Yet the testimony of every youth can attest to the fact that young people can and do suffer and that one of the unique problems of youth is the very failure of the adult world to try to comprehend youth's sufferings or to assist in giving it meaning.

Apart from the numerous physical illnesses and handicaps that befall youth, young men and women experience emotional, mental, and moral anguish unprotected by the thick skin and interpretive facility that come with age and experience. Often in silence they suffer misunderstanding, disillusionment, discouragement, deprivations and failure. They are anxious about the future, tense under criticism, hurt by injustice. They share the burden of family difficulties and feel the lonely sting of personal guilt. Although young, some of them taste the bitterness of treachery, broken friendships, and unrequited love. And in the midst of all this they are also confronted with college admission.

In a talk at Arden House during a College Board Colloquium, Leslie MacMitchell (now the Director of College Board activities in the Far West) referred to himself as a "neutral expert." Now a neutral is one not working for either side and an expert, as we all know, is any ordinary person more than fifty miles from home. I feel that I am somewhere in the middle and, accordingly, offer merely some proposals and suggestions, all of which should focus attention on admissions and make for a lively discussion period.

The topic, admissions to college from the viewpoint of an admission officer, suggests many avenues of approach. Fundamental, however, is the realization that admission means many things to many colleges. The admission officer interprets the policies as set down by the administration of the college.

---

*This paper was delivered at a joint conference of registrars and admissions officers of the College and University Department with the Secondary School Department.

College admission should be examined from three levels: (1) the candidate before admission; and, therefore, the high school-college relationships; (2) the candidate while in college; and (3) the Catholic college alumnus.

Mark Twain remarked that it is not so much ignorance that makes trouble in this world; it is people knowing so many things that are not so. In the field of college admission, a great many decisions about the choice of a college are made by students and their parents and advisers on the basis of information not only incomplete, but often wrong and misleading. Student selection by the colleges, too, is often made with less complete information than it should be.

Information to be transmitted from school to college obviously includes data about individual applicants—their marks, test scores, and the like, as well as their personal traits. But the college must, or should, know a great deal also about conditions in the school, the quality of instruction, the nature and extent of the guidance program, the social and economic background of the school's clientele, and so on.

The student who contemplates higher education needs to learn something of the nature of studies at various levels, the outlook and objectives of college and university study, and the kind of preparation necessary for the various occupational or professional goals which may attract him. All this can, in principle, at least, be conveyed without reference to any individual college.

That this information should be, so far as possible, accurate, is a joint responsibility of colleges and of school guidance counselors. Guidance counselors may not have the time, nor wish to take the pains, to inform themselves accurately and currently about the institutions to which their students aspire. For a part of this the colleges are to blame. Until the college catalog ceases to be a partisan document, largely devoted to selling, these misunderstandings will exist. Not only should college faculties visit schools, but prospective students and their advisers should wherever possible visit colleges in person.

Professor Pace of Syracuse University said that, "Going to college has been described as a great sorting process. But most of the sorting can be accounted for by two factors which have little or nothing to do with the character of the individual or the character of the institution. These factors are propinquity and pocketbook. If there is to be any large improvement in the rational sorting of students and colleges, the influence of these two factors will have to be reduced."

It would be nice if the most desirable sorting consisted simply in matching student characteristics and college characteristics. Indeed, we know that some degree of matching is obviously relevant and important. We need to know a lot more about the interaction and the matching before we can say how they should operate. And we need to know a lot more about different college atmospheres because many of our most cherished classifications conceal as much as they reveal.

My personal experience in high school was this: many times we gave vague recommendations to a college concerning a candidate, for we were not sure about the student and we did not want to hurt a youngster's chances. However, one of the main reasons for our hesitancy was a lack of knowledge as to the real entrance requirements and the difficulties in one program as opposed to another. In short, we did not have a "line" on the college. Nor, for that matter, did the college know too much about the high school. Then, as now, it boils down to this question of *communications*.

The college must make every effort to reflect its own image so that proper guidance may be given to high school students who desire entrance into college. This would suppose the publication of a profile or study of the entering groups according to grade distribution and test score results, financial aid opportunities and grants given by the college.

We want to know what does the college look for, or better still, what would it like to see in entrance credentials for its candidates. The basic skills in reading and writing must be stressed. It is no secret that a youngster who reads a lot, and well, will have made a good start.

It has long been felt that the soundest advice for a high school student who plans to attend college is this: the key to academic success is good writing. A recent report in the *World Telegram* has an excellent summary of a questionnaire to college freshmen from a certain high school.

> Almost every letter (from the graduates) emphasizes that a knowledge of the fundamentals of grammar was taken for granted by college professors. Most of the students found that they were writing in much greater volume than they ever had in high school—many mentioned writing 500-word themes as often as once a week.
>
> Asked how they would improve the college-level course now offered at this high school, the alumni were virtually unanimous in recommending more practice in writing. Typical of their responses were the following: "More themes should be required in the senior year." "Writing should be stressed throughout the high school years . . . more grammar should also be stressed." "More themes." "More practice in how to write." "More analysis of material written by others." "More literature. Everything stems from that."

Willingness and the capacity to spend many hours every night "at the books" together with a sincere desire to attend college will help everyone to realize success.

There are many things we can do to help students with college selection.

1. It is important to remember that what a student has within himself and what he takes with him in the way of aptitudes, personality and motivation determine his future welfare and success more than the particular institution he attends.
2. We do not select a college on its prestige value alone. The ivy on the walls does not rub off merely by passing through the gates. This must be won.
3. Colleges have one thing in common. The aim is to develop intellectual excellence. A college offers an *opportunity* to each candidate, an opportunity to grow and mature, to study oneself and learn more about the world of ideas and people.
4. The selection of a college is a three-way partnership. It involves the parents, the student and the school, united in trying to find the right place to meet the applicant's needs and aptitudes.

Many graduates of high school agree that they did not work hard enough.

I would like to quote a few remarks from a digest of criticisms by undergraduates at 66 United States colleges who were asked by Scripps-Howard newspapers to evaluate, in the light of college experience, how effective their high school preparation had been. The criticisms run the entire gamut of teaching but I note some really strong and fine statements. "Many of my classmates laughed at students who tried to make good grades." "I wish math had been harder and that I could have had a year of calculus," said one. "I now realize that I was better prepared than I thought at first. We had two good teachers, one in biology and one in English. We called them 'demons' when we were in high school, but I sure appreciate them now." In general, graduates of parochial schools appeared to feel they had received better training than those from public high schools. Typical was this, from Ed. Sullivan of San Francisco's St. Ignatius High School: "I had excellent preparation for college. My homework took from two to six hours every night much less than I now need in college. I had four years each of English, Latin and math, plus chemistry and physics. They were required, not elective!"

In an article entitled, "Five Basic Problems of Education," Fred M. Hechinger listed and discussed remedies for these problems: (1) how to raise educational standards; (2) the need for better teachers; (3) science vs. liberal arts; (4) who should go to college; and (5) how to pay for it all.

A teacher who read the article wrote to the editor as follows:

"I thoroughly believe that Mr. Hechinger is clouding the issue by tracing our shortcomings back to five basic problems. There is exactly one basic problem, and that is: "Who should go to college?" Among the freshman mathematics sections that I teach, I can safely say that at least a majority of the students (1) have no interest in the underlying benefits of a college education; (2) do not even know what these benefits are; and (3) resist any suggestion that college is something other than a continuation of high school.

"Admittedly, having a sincere interest in a college education is not quite identical with having the capabilities for attaining one, but I would say that the former must be a minimum prerequisite. Until steps are taken to enforce this prerequisite, the solutions to the other four problems can exist only in some kind of dream world. As long as high school curricula are predicated on the 'ideal' that all of the students have a 'right' to attend college, 'higher teaching standards' becomes a meaningless phrase, and 'problems of the exceptionally gifted' an undemocratic one."

Here once again, we note the strong emphasis on motivation as a factor in admission to college.

The high schools should know that the most important single factor in admission selection is the high school record. Last April, Brother Thomas More (of the Xaverian Brothers), principal of St. Xavier High School in Louisville, Kentucky, sent a questionnaire on admissions policies and testing to a cross section of colleges and high schools. Brother Thomas reported on this last year at our national convention. His comments are a matter of record so I will just briefly summarize his important findings. The four questions put to the college were:

1. What is the principal basis upon which you make your selection of incoming freshmen?
2. Do you place much reliance upon the recommendation of the high school principal in your selection of freshmen?
3. Do you have a cut-off score on the CEEB or any other standardized test?
4. If you do have a cut-off score on the CEEB, would you consider an applicant who has the approval of the high school but whose score is below your cut-off score?

All twenty-four of the colleges responded to the first question. A summary of their answers indicates that selection is made on the following basis: (1) high school record; (2) rank in class; (3) recommendation from the school's personnel; (4) test scores: CEEB, ACT, National Merit—in that order; and (5) test data provided by the school.

Every college indicated that the high school record was the most important piece of evidence for admission to college. However, the following comment by one college seems to express the sentiment of all the colleges: "There is no one item which is the principal basis for our selection. It is the *total picture* and *our knowledge of the schools* and their *marking systems* and the *integrity of the high school principal. . . .*"

The high school record is studied, then, in the light of all we know about the school. Good college procedure always means keeping records and studies of student mortality and the reasons for "drop-outs." These factors, when studied, help to refine the admissions process.

The school recommendation is quite reliable in most instances. This is especially so when the high school knows the college. The college makes itself known by conducting high school discussion forums; sending scholastic index reports; studies, announcements of important changes in entrance requirements or college curricula and by making use of the many other media for portraying the picture of the college.

Cut-off scores in tests are seldom used in the case of an outstanding high school record—unless the limitations in class size would make admission extremely competitive.

As Doctor Trueblood said at last year's convention of the Association of College Admissions Counselors: "A college is a peculiar kind of society; it is engaged in the creation of the future; and it will do it best if, in all its work, it has a *concern for* persons, a *vision of wholeness,* and a *vision of excellence.*"

The candidate now in college brings sharp focus upon the college and its objectives. In encouraging intellectual excellence in our Catholic college environment, we are really striving for strong character formation. Direct attempts at character formation by a college—as distinct from the intellectual substructure—are open to several dangers: (a) the student may conform to make things easy for himself and actually hold all efforts at character formation in contempt; and (b) confusion between discipline and self-discipline. Character formation means, in part, the building up of habits of the only kind of discipline worth having, namely, self-discipline. But only self can impose self-discipline. Mere external discipline, as in any army, is of course necessary in college, e.g., various regulations necessary for the common good concerning lateness, absence from class, suitable attire, restriction of eating to specified places, etc. But this external discipline is no part of character formation. It is merely the avoidance of disorder for the convenience of all.

There is, however, one direct contribution which the college can make to character formation. There is no sermon of a Sheen or a Bossuet or a Chrysostom, or even of St. John the Evangelist, which has the power of example. According to the legend, the only sermon John preached as an old man was: "My little children, love one another." What alone made that sermon powerful was the actual life of love that John had led and was still leading. A faculty interested in character formation, will, paradoxically, begin by forgetting about the students. Each member will concentrate on himself, on attempting to form his own character, knowing that this is the only way he can teach character formation to his students. This entails: (a) absolute control over the emotions, a sweet reasonableness that is one with firmness; (b) an absolute justice, so that the student one dislikes the most is treated at least as courteously as the winsome and charming student; (c) endless courage to go on honestly facing one's faults year after year, and yet live with them, hoping that in the end, mere tenacity will overcome faults; endless patience with the faults and the immaturities of one's colleagues, students, one's academic superiors; and (d) the intelligence to recognize that character formation, even in oneself, must be sought obliquely, indirectly. It is not by fighting laziness that one becomes industrious. It is by finding a work that one loves so much that laziness falls away without our even being aware of it.

The worst technique that can be employed in efforts at character formation in college is sermonizing. Simple statements of fact, with concrete illustrations, will usually suffice to score your point.

Character formation is best secured in college students by: (a) seeing to one's own character formation by each faculty member; (b) developing the intellectual life of the students by giving them the roughest four-year intellectual experience they will ever have in their lives, knowing that this birth of the intellectual life in them will have indirect characterological results of the kind desired; and (c) remembering that to give good example self-consciously, that is, for the sake of good example, is worse than bad example. One must do the right *either* because it is right (natural morality) *or* because of a most personal and intense love of the God of Holiness and Majesty, who demands unequivocally the right (supernatural morality). One's own moral character must be the work of spontaneity, and of simple, unaffected, unself-conscious love—love of the good, the right, and love of the God of Righteousness, as well as of Mercy, for God is austere, as well as loving.

The college must be engaged in continued self-study. We are in a meeting of minds and ideas. The college is not much better than its faculty.

Devoted teaching—directed prediction studies—sincere efforts at freshman guidance and careful direction of our gifted students toward graduate scholarships are some of the objectives most essential to any good college. If these find root at the college level, then it follows that the high school will know more and more about the college and thus be better able to direct its students.

The Catholic college alumnus is the end product but not the final or complete one. McGeorge Bundy, in "Blueprint for an Ideal College" points up the real worth of undergraduate learning. He said: "The real business of a college is learning. The test of a college is what happens to its undergraduates *that would not have happened otherwise.* Do they learn? *What* do they learn? Do they learn to keep on learning? And do they learn to care? These questions belong at the center of life, for students as for teachers.

"Quasi-professional athletics and crafty status-seeking are bad because they inevitably turn attention away from matters. Size and location and questions of co-education are irrelevant because in and of themselves they are neither good nor bad for learning. The country can lead to emptiness or to reflection; the city to enrichment or distraction. The large college may be anonymous and lonely; the small one may be smug and smothering. The other sex can be a frivolous preoccupation—or a reminder that the life of the mind is part of life as a whole."

The alumni directory is the who's who of the college. It is the record of the college and its ability to send men and women into all walks of life, equipped to face the ever present challenges to faith and morals.

PAPERS

A REPORTORIAL SUMMARY OF THE COLLEGE AND UNIVERSITY DEPARTMENT'S PROGRAM

ROBERT J. KIDERA, PROFESSOR OF JOURNALISM AND DIRECTOR OF PUBLIC RELATIONS, MARQUETTE UNIVERSITY, MILWAUKEE, WISCONSIN

As your program indicates, my assignment during this convention has been to attend all major sessions and to listen to as many of the discussions as possible—and then to summarize in the next few minutes the "gist" of the millions of words uttered during the past three days. In all, the program consisted of 24 formal and informal addresses and 18 discussion sessions.

On the surface, my task appears to be impossible, and I am a fool for attempting it. Fortunately for me, months of thoughtful planning went into the development of this program, giving it a strong central theme; what is even more surprising, most of the speakers spoke on their assigned topics, maintaining and strengthening this unity.

What I shall do, as a result, will be to describe for you what I found to be the major themes or lines of emphasis which wove through this convention program, with some indication of how they were developed by the various speakers. I hope to include some of the highlights of the major addresses and some interesting points developed by the discussion sessions. Then, if there is adequate time, I will indulge in a few personal comments on the over-all atmosphere or spirit of this convention.

The general theme of the College and University Department program was "The Objectives of Christian Higher Education for Contemporary Society." While this statement of the theme may seem to have two parts, as the program developed by far the major share of the attention of speakers and discussants was given to one part. Little discussion or concern was given to an elaboration or discussion of the specific objectives of Christian Higher Education. I could not help getting the impression that delegates to this convention presumed there was agreement about the objectives, that we understood them—or, at least, that we were tired of talking about them.

In his opening address, Bishop Wright expressed a caution, however, that we should not lose sight of the fact that the objectives of Christian education were fixed, that they could not change because the nature of man did not change.

"The objectives of all sane education in contemporary society," Bishop Wright stated, "will be essentially the same as they have been in any other society of humans. The objectives of Christian education will remain basically constant, but they will be adapted to contemporary society." Today the spiritual crisis of Western civilization helps to emphasize the relevance of Christian education and its objectives to our society.

In developing this notion of relevancy to our contemporary situation, Bishop Wright offered the timely advice that we seek to maintain our voluntary schools—especially during the present debate over federal aid—in a spirit of restraint and calm. He suggests that we adopt a 4-H code—a code of humor, humility, hope and horizons which would be good for our own public relations and for the nerves of our neighbors. He expressed his deep faith in the basic good judgment and sense of fair play of the American people, confident that some method would be worked out eventually which would protect the freedom of choice of parents in selecting a school for their children, without unduly penalizing them financially. He further cautioned against the tendency to turn the present controversy into a religious dispute, one in which Catholic is pitted against Protestant. The question, he stated, is not religious but political and should be solved in that area.

Father Hesburgh maintained that within Christian education there were two elements, two problems. He quoted St. Augustine's description of the Church herself, "Ancient Beauty, ever old and ever new."

"Catholic higher education pursues simultaneously two objectives," Father Hesburgh said. "To hold to the permanent, unchanging values that have made our higher education something special; and to adapt to the dynamic, changing realities of our times which need these unchanging values if rapid change and explosive new realities are to have any dimension of meaning and direction."

Major attention throughout the conference was devoted to this adaptation and to attempts to characterize our contemporary society. From a variety of approaches, this problem of making Christian higher education relevant to contemporary society occupied the remainder of the program.

Dr. Riesman recounted many of the results of his studies to describe, in the fashion of the social scientists, some of the features—or as he called them, *sub-cultures*—which contributed to the atmosphere or atmospheric pressure which surround our students and the American college scene.

Most high school students, he reported, have an out-of-date impression of the college they select. They rely on a system of brand name selection. He also reported finding a breach or strained feeling between students and faculty, a situation in which the students refer to the teachers as "They," much the same as the American enlisted man refers to the commissioned officers.

He reported finding a tendency on the part of young students to resist becoming too close to their teachers, of admiring them too highly lest they suddenly feel the desire to become like them—with a vocation suddenly descending upon them. He also lamented the tendency of young people today to decide too early in life "who they are" or taking a fixed position about their careers and lives, allowing no opportunity to the college teacher or the college itself to expand the student's self-definition and his horizons. He considered this a by-product of our "intellectual affluence" of the day.

In analyzing our contemporary society, Father Hesburgh suggested that Catholic educators and Catholic intellectuals had a key role to play—a role which he called *intellectual mediation.* Because Catholic higher education stands for something definite, definable and true and good, it can mediate in a world disjointed into a multi-faceted pluralism. This pluralism is found in the area of labor and management; in society, in religion and in the fields of science and technology. In a later sectional meeting, this role for Catholic scholars was further described as that of the "theoretician," who would give unity and synthesis to the massive data assembled by the secular social scientists and technologists.

Throughout the many sectional papers and discussions which followed the main keynote addresses of Bishop Wright, Father Hesburgh and Dr. Riesman, three particular major characteristics of our contemporary society were emphasized as of special consequence to Catholic higher education, calling for some effort at adaptation or change of emphasis.

The first of these was the growing "international character" of contemporary American society. The American citizen of today has become tremendously more aware of his "world" citizenship, and feels the need to know, understand and communicate with the many peoples of the world. In fact, you almost detect an air of "crisis"—that we have neglected this aspect of our responsibilities too long. Throughout the discussions we heard constant references to the Peace Corps, Third Year study abroad, Papal Volunteers. The suggestion was constantly made that faculty members be granted frequent leave to travel and study abroad; and that core programs be revised to break down sharp departmental control or isolation to contribute to a more integrated and broader outlook in our students. Appeals were made for emphasis and expansion of language study, with efforts being made to develop a personal, realistic knowledge of the peoples of other countries.

The second characteristic of our contemporary society which occupied the attention of the delegates was the "pluralism" of our nation—and of the world. Suggestions and appeals were made to improve the training of lay apostles and intellectual leaders who would venture forth from the strict Catholic domain into all aspects of national and international life. Appeals were made to meet the need to develop a stronger basis for dialogue between the various specialties—such as theology, science, social science and the humanities—and between Catholics and non-Catholics.

Suggestions were made to teach students to live in a pluralistic, democratic society, teaching them how they must keep themselves informed of events and situations of the day, and how to participate effectively and properly in the formation of public opinion within this type of society.

The third characteristic of our society most mentioned was the scientific or technological emphasis which is affecting all segments of our life. Automation, atomic energy, the stockpiling of H-bombs, have all drastically affected the way we live, the way we conduct international relations, and the way we work. The problem of human survival and disarmament, the need for international means of solving power conflicts without resorting to war, the importance of reason, not emotion, as the basis for reaction to proposals of our leaders were enumerated as factors which have a bearing on higher education today.

Recognizing these as the main factors of our society, Catholic educators, assembled at this convention, suggested many ways in which Catholic colleges and universities might adapt their efforts to meet these changing conditions.

In the area of curriculum revision, no major junking of the present course schedules was generally advocated; rather, adaptations or shifts of emphasis were suggested. To help all students—and not just an elite few—to develop a more intimate understanding of the peoples of the world—to have an international sense—courses in contemporary problems, international relations, world history and not just European history were suggested. The inauguration of new language courses in African and Asian languages was advocated in institutions which could provide the faculty. Considerable criticism of theology and philosophy as now taught in our schools was voiced. Teachers in these areas were accused of not making relevant to the very real, agonizing and monumental problems of our times, the basic truths and wisdom of these two disciplines. It was also suggested that the Catholic contemplative had a special role as "witness" to play as a counter-agent to the materialism of our age. The suggestion was made that every Catholic and major secular university community ought to have a house of contemplation of Trappists, Cistercians or Carmelites. The suggestion was also made that greater importance be given to the development of area studies, which could have the dual function of training lay apostles for foreign service or missionary work. Getting students to recognize their apostolate as students while in school and as Catholic intellectuals and professionals after graduation deserves continued, renewed emphasis, especially in our times.

Special importance was given to business education. The tremendous advances in technology have created a need for truly liberally educated business executives. Rather drastic revision of the curriculum in the separate college of business administration is under way, aimed not at destroying the integrity of business studies as such, but at broadening the background and understanding of man himself so that he can be a true leader, can take his place with the statesmen and international citizens. Here again the Christian liberal education would be especially relevant.

Such changes in curriculum, it was recognized, are possible only with some changes in faculty. It was even suggested that we use in class or in extracurricular activities and clubs the many foreign students on our campuses. There is a need for a new outlook on the part of the faculty, an up-dating. As one person expressed it, there is a need to have theology teachers who "no longer theologize about the morality of war as though the spear had not been superseded by the ICBM." The faculty needs to be dedicated to intellectual and moral excellence to teach today's young people, to inspire them to a deep sense of dedication, to motivate them to become Catholic intellectuals, Catholic contemplatives, Catholic political and business leaders.

In the separate sections devoted to the graduate schools, teacher training programs and college admissions policies, discussions tended to be somewhat more practical and specific in nature. A series of papers describing particular teacher training programs emphasized the need for stronger liberal education core programs with stronger emphasis on subject matter preparation.

The question of teacher training also dominated the graduate school program. As a solution to the college teacher shortage, the recommendation was made—and apparently accepted—that the M.A. degree should be accepted as adequate preparation for college teaching. Research—with some form of publication—was considered a natural, necessary part of the college teacher.

Admission directors, high school superiors and counselors agreed that their problem was to a great extent one of communications. Pleas were made for concentrated efforts to disseminate information about college requirements, specialized offerings and financial costs more freely and more regularly to high schools, students, and parents.

PERSONAL IMPRESSIONS

It is always an exhilarating experience to attend a meeting such as this convention. Not that so many new things are said or learned; but the restatement of objectives and the constant emphasis on them help us to see our work more clearly; sends us home feeling that our individual efforts—though rather minor in themselves—are part of a massive, wonderful effort to develop the minds and wills of thousands of American young people, young people who will some day lead our nation and the world, and lead it in such a way that Christ's teachings will flourish and be the leaven in all human activities.

CHRISTIAN HIGHER EDUCATION FACES THE FUTURE—A PROJECTIVE SUMMARY

RT. REV. MSGR. FRANCIS J. LALLY, EDITOR,
THE BOSTON PILOT, BOSTON, MASSACHUSETTS

From the point of view of an outsider looking in, the greatest problem in American education is that there are too many educators. I do not mean that there are too many professional educators; there probably are not quite enough of them. What I mean is that there are too many people who seem to feel they have a right to present their own formula for changing the educational pattern. Perhaps the professional educators are really to blame for this, because they invite people like myself to address them who have very small academic claims to be heard, but who are not all the same reluctant to speak.

I am consoled in this situation to note the quality of the people who feel it perfectly appropriate for them to give advice on the educational scene. A few days ago, for example, at the Massachusetts Institute of Technology, during the centenary celebrations, Professor Isador Rabi, Columbia's Nobel-Prize-winning scientist, suggested that the core of education in the days ahead should be science. He said that the study of science should in fact begin in the earliest post-primary grades and be continued through graduate school. This disastrous piece of advice is completely understandable in the context. Each one of us is inclined to believe that his own specialty, whatever it may be, is very close to the center of importance in the education of man. In our day, Professor Rabi's suggestion seems quite acceptable to many because science has so very nearly taken over the life and concern of modern man. A few moments' reflection, however, should convince any of us that there is only one thing that can be at the center of education and that is *man* himself. Whatever serves man, whether by way of science or art or whatever, must be relegated to the periphery of this basic pattern which leaves man as its vital centre.

There is a sense, then, in which education is changeless because human nature itself, as we are so often reminded, is unchanging. Some people take this obvious fact so seriously that they refuse to adapt the education process from one generation to another, since they feel that at some period in time an ideal educational pattern has been found and this one should be the lasting formula. The extreme rigidity of people who hold this view, on the one side, is balanced of course by the extraordinary fluidity of some others at the opposite end of the line. They believe that the most important thing in education is change and for them whatever is new is likely to be good.

Without choosing one pattern over another and without committing ourselves to the structures and techniques of any given time, it should be possible in the year 1961 to look ahead and to ask ourselves what higher education in America, and specifically for us higher education under Catholic auspices, will be expected to do in the decades ahead. We tell ourselves that education is a "preparation for living." So if we want to know if education will be doing its job for the next generation, we ought to try to discover what kind of a world these people will be living in and what will be its demands.

Undoubtedly, the years ahead will continue to see the present emphasis on science and the present preoccupation with technology. This means, as Father Hesburgh said earlier this week, that if our education bypasses this element in human life, it will have omitted one of the major concerns of the times. It does not seem likely, however, that education, under any auspices, will be apt to downgrade the natural sciences. They are too much with us and too much a part of our daily experience. It is more to be feared that we will have an *over*-concern with science and in our willingness to give it place we may set aside certain disciplines whose claims are not so obvious nor so loud. As I judge it, educators are ready for this challenge.

The world the student must face as he prepares for the business of living a generation from now may not, of course, be enormously different from the present one, but there are likely to be some new developments even from forces already at work among us. We should be able to discern some of them already. It is likely, for example, that "the affluent society," as it is called now, will be ever more affluent. This probably means that the educated man a few decades hence will be in serious trouble with his own environment; that he will need a new kind of vigor to resist degeneration and the corrupting influence of wealth and luxury. Do we have some resources available that we can call upon in this special human emergency? Is there some sort of moral "vitamin course" in the educational process which will make men strong against the enervating effects of ease? Perhaps a more intensive study of the effects of the present affluent society on the contemporary generation could give us some clues as to where lies our strength and where our weakness. We all know, through the bitter experience of times gone by, the dehumanizing effects of penury and want. Now we must study the dehumanizing effects of wealth and affluence. It will have been a small service to society and to the human race to have rescued man from the one only to catapult him unprepared into the horrors of the other.

Another certainty of the years ahead fraught with implications for us will be the increase of leisure time. A shortened working day and working week are likely to become even further abbreviated as time goes on. No one can feel badly that new hours will be given to relaxation and leisure which were formerly taken up with crushing labor. At the same time, we must ask ourselves whether in fact we can expect these new found hours to be filled with creative activities which realize the high potentialities of the human personality. We cannot be encouraged very much when we survey the frivolous nature of so much of our present socializing, the mediocrity of mass entertainment and the excessive seeking after excitement which characterizes so much of the recreational and leisure time activities of our own times. Is there not a kind of human madness that calls always for "louder music and for stronger wine" until man himself is destroyed by precisely those forces which should have brought about his liberation? Here again we escape the slavery of labor, only to find ourselves trapped in the numbing slavery of indolence. Should an education that is designed "for living" be one that prepares man merely for those hours of labor by which he earns his daily bread but neglects those hours of leisure in which man's creative instinct can realize the designs of Providence for his talents? We cannot neglect the man at his ease.

When we speak of education for living another matter comes to mind. Do we not mean by that phrase living *with people.* In times gone by it was widely common, and it is not yet truly uncommon, for our college and university people to live and work and play among people of similar backgrounds, commitments, and traditions. It is often charged against us that our educational system, from the grades to the university, separates our people from the general community dividing and isolating them from their neighbors. If there is any sense in which Catholic education is socially divisive, we must immediately acknowledge our responsibility to make compensation by encouraging a deeper involvement in the life of American society. The immigrant origin of so many of our people in times past promoted an isolation which may have served some interests at that earlier moment, but which no longer have meaning for us.

Surely the next generation must penetrate more deeply and influence more widely the total secular society of America. They must do this with confidence and without apology and this means that their education must prepare them for the encounter. I do not know what programs and techniques must be devised for this task, but I know that it must mean an end to any excessive parochialism or particular partisanship wherever it exists. The wide range of civic responsibility, in private as well as public life, calls out for Catholic participation and we must see to it that our educational institutions have prepared young Catholics for this important area of life.

If the civil society in which the next generation finds itself is going to be different from ours, if it is going to make new demands on the educator, it is also going to be true that the other great society to which we belong, the Church, will also have its new claims. There is considerable evidence at hand which suggests that what is called the secularization of our culture will probably continue, that the vestigial religious elements which have been carried along out of the past for some generations now without roots of their own, will become less and less effective in ordering men's lives. The young man and woman who enter such a world from our institutions of higher learning will probably not be met with any new kind of hostility. It is more likely that the students of the new generation will be met by looks of wonder, as if they and the values which they cherish were strange relics out of an age long passed. The present interest in religion, which in such large measure may be only religiosity, may not itself have a lasting effect but only manage to bring into further disdain what is even now scoffed at. What does the religiously-orientated university do in this difficult context where it must pit its resources not merely, as in all education, against ignorance but against the closed mind of the majority of men? Do our present courses in philosophy and theology give us the complete answer that is needed here, or can we look with hope toward those new suggestions which urge us to examine that whole historic process by which the Christian Church molded our Western civilization? Has not Professor Dawson given us a clue very much worth our pursuing? The understanding of this process of Christian history gives new meaning to all other existing institutions and makes it possible even for new forces like technology to assume their appropriate place in the total human view. The student must be made aware of something more than principles; he must be made aware of a process in which these principles operate. Such a process he can see working in the world which has in fact produced the present culture where he lives and as process is still available to rescue the future from the forces of disintegration.

We must mention one other aspect of the life of the Church which in every likelihood will challenge in a special way the young people of tomorrow. There is every indication that the role of the layman in the life of the Church will be different by being more important than in times past. We must not suppose that this is an inevitable development; it can in fact be retarded and postponed, especially if we are not prepared for its demands. At the present time, we hear a great deal about the expanding role of the layman, but, alas we see very little evidence of it. Now, there are *many* forces at work of course which will have to be redirected in order that this providential development so often mentioned by the pontiffs will be realized. But certainly one of the reasons for our present failures is our own lack of preparation.

From one end of America to the other there are Catholic college graduates by the hundreds who are willing and eager to place themselves and their talents at the service of the Church. They have been educated for the most part in our Catholic colleges and universities. They love the Church, and so it becomes a source of religious frustration to them to be unable to find ways to assist its apostolate. Somehow in the next few years we must design a new machinery of cooperation which will make it possible for these immense reservoirs of ability to be tapped and to permit the lay Catholic to feel himself in a more intimate fashion than ever before a part of the work of the Church and the kingdom of God among men.

One of the first requirements will be of course a climate of confidence where religious and clergy on every level are willing to accept the layman and respect his abilities to make decisions especially in those fields of his particular competence. The changing status of the American Catholic on the social scene has not yet been sufficiently recognized and many of the attitudes that characterize the clergy-laity relationship are the products of an earlier and very different social climate. The advances that have been made up to now are in fact only a beginning and in another generation they will be more accentuated. This means that it is going to be necessary for us to make a candid appraisal of the role of the layman both as it is and as it should be. The chasm that we discover here, and I fear it is likely to be a wide one, must be bridged by Catholic higher education in the years immediately ahead of us.

You may say at this point, and with good reason, that it is very easy to crystal-gaze into the future and find new tasks for Catholic higher education, but the essential task is to discover ways to meet the on-coming challenges. But this, as I judge it, is the work of professional educators who have already demonstrated their abilities in bringing Catholic higher education to its present preeminence. For my part I should only wish to add one word of caution.

Experience has shown us that there is a phenomenon present in many of our Catholic activities which in the field of politics and foreign policy is called "crisis diplomacy." It may be called in our context "crisis concern." What we mean to say is that we do not bring our full resources to meet a challenge until it has become one of such proportions as to very nearly inspire panic. It often seems to be a Catholic characteristic to be the last one to let go of a program or an institution even though it has outlived its usefulness, to be the last one to drop the hand of the *ancien regime* even though the revolution is already over. This lingering nostalgia is a comfortable kind of thing; it is settled and routine and undemanding. It is also apt to be unproductive.

For my part I see signs of new daring in your educational efforts, signs of a willingness to try new things and explore new directions. This is what must be encouraged. It will be a good day for all of us when they call us visionaries, people who are in a sense ahead of their times. The visionary is anxious about the day after tomorrow so that when it comes he is the genuine realist, with the technique that meets the facts. This should be the pose of the Catholic educator—his head high so as to see beyond this moment but not so high as to be in the clouds; his hands in the present responding to the pressing demands of the here and now; and his feet firmly set in the past, but not immovably set, for even the past changes as the present sinks inevitably into it.

To be visionaries, men and women ahead of their times, is, of course, a dangerous occupation. It requires a good bit of the sage, and sometimes we cannot help feeling a touch of the sorcerer. It means seeing history before it is written and in a way directing its course; it means *creating* situations, not merely *reacting* to them. For us, it means especially having confidence in the Divine element in human existence and a hope that includes the Providence of God. And in all of this for our comfort we have a patron saint, who was both a visionary and a prophet—and let us not lose the lesson, also a martyr. St. John the Baptist was ahead of his times, which is to say that he was right on time. And he lost his head for doing his job well. It may seem as if we have chosen a forbidding patron for our work and for our times. Except we remember this: The Lord Himself said of John, as of no other, "Of those born of woman, there is none greater than John the Baptist."

SCHOOL SUPERINTENDENTS' DEPARTMENT

PROCEEDINGS

PROGRAM

MONDAY, OCTOBER 24

2:30 P.M. MEETINGS OF STANDING COMMITTEES
Hotel Pere Marquette

8:00 P.M. EXECUTIVE COMMITTEE MEETING
Hotel Pere Marquette

TUESDAY, OCTOBER 25

10:00 A.M. BUSINESS MEETING

10:30 A.M. THE McDOWELL-McCLUSKEY CHALLENGE—A SECOND LOOK

Chairman: Very Rev. Msgr. Arthur T. Geoghegan, Superintendent of Schools, Diocese of Providence, Rhode Island

Panelists: Very Rev. Msgr. John B. McDowell, Superindent of Schools, Diocese of Pittsburgh, Pennsylvania

Rev. Neil G. McCluskey, S.J., Dean, School of Education, Gonzaga University, Spokane, Washington (on leave from *America* Magzine)

Rt. Rev. Msgr. John Paul Haverty, Superintendent of Schools, Archdiocese of New York, New York

Rev. James T. Curtin, Superintendent of Schools, Archdiocese of St. Louis, Missouri

12:30 P.M. LUNCHEON

2:15 P.M. RESUME COMMITTEE REPORTS

3:30 P.M. TESTING CONTROVERSY

Chairman: Rev. Thomas J. Frain, Assistant Superintendent of Schools, Diocese of Trenton, New Jersey

Panelists: Dr. John Dailey, American Institute for Research, Washington, D. C.

Dr. Robert Ebel, Vice President for General Programs, Educational Testing Service, Princeton, New Jersey

5:30 P.M. SOLEMN PONTIFICAL MASS

Sermon: Rt. Rev. Msgr. John Tracy Ellis, The Catholic University of America, Washington, D. C.

7:30 P.M. DINNER
Spalding Auditorium

WEDNESDAY, OCTOBER 26

9:30 A.M. THE NEW MEDIA

A. TELEVISION

Chairman: Rev. William M. Roche, Superintendent of Schools, Diocese of Rochester, New York

Panelists: The Most Reverend John King Mussio, Bishop of Steubenville, Ohio

Very Rev. Celestin J. Steiner, S.J., Chancellor, University of Detroit, Detroit, Michigan

Rev. John M. Culkin, S.J., Woodstock College, Woodstock, Maryland

Dr. Edward Stasheff, University of Michigan, Ann Arbor, Michigan

12:30 P.M. LUNCHEON

Mount Hawley Country Club

Speaker: Rt. Rev. Msgr. James P. Shannon, President, St. Thomas College, St. Paul, Minnesota

2:15 P.M. THE NEW MEDIA (Continued)

B. FILM SERIES

Chairman: Rev. Patrick J. Wright, Director of Schools, Diocese of Springfield, Illinois

Panelists: Dr. Joseph McMenamin, American Institute of Biological Sciences

Dr. Warren Everote, Encylopaedia Britannica Films, Inc.

Dr. Gilbert Finlay, University of Illinois, Urbana, Illinois

THURSDAY, OCTOBER 27

9:30 A.M. THE NEW MATHEMATICS

Chairman: Very Rev. Msgr. Henry Gardner, Superintendent of Schools, Archdiocese of Kansas City in Kansas

Speaker: Dr. Max Beberman, Director, UICSM Mathematics Project, University of Illinois, Urbana, Illinois

11:00 A.M. CENTRAL PURCHASING

Chairman: Rt. Rev. Msgr. John S. Spence, Director of Education, Archdiocese of Washington, D. C.

Panelists: Very Rev. Msgr. Bennett Applegate, Superintendent of Schools, Diocese of Columbus, Ohio

Rev. Joseph F. Sharpe, Superintendent for High Schools, Archdiocese of Los Angeles, California

12:30 P.M. LUNCHEON

Peoria Country Club

2:15 P.M. SCHOLASTIC PROGRAM

A. DISCUSSION OF SAN FRANCISCO—SCHOLASTIC PROGRAM IN LITERATURE

B. EXPLANATION OF SCHOLASTIC BOOK CLUBS

C. PROPOSED PARENT-TEACHER BOOK CLUB

Chairman: Very Rev. Msgr. Vincent Horkan, Superintendent of Schools, Archdiocese of Detroit, Michigan

Panelists: Rev. John T. Foudy, Superintendent of Schools, Archdiocese of San Francisco, California

Dr. William D. Boutwell, Director, Scholastic Book Services, New York, New York

4:00 P.M. COMMITTEE REPORTS

5:00 P.M. ADJOURNMENT

MINUTES OF MEETINGS

Place: Pere Marquette Hotel, Peoria, Illinois.

Date: Monday, October 24, 1960—8:00 P.M.

Presiding: Rt. Rev. Msgr. Henry C. Bezou, President.

Attendance: Monsignors Egging, M. F. McAuliffe, Fathers D'Amour, Foudy and Kleiber.

Guests: Standing Committee Chairmen, Monsignors Applegate and Ulrich; NCEA representatives, Father Mulroy, Sister Mary Nora, S.S.N.D., and Sister Mary Richardine, B.V.M.; and SRA representative, Mr. John J. O'Keefe.

1. *SRA High School Placement Lecture.*

Mr. O'Keefe discussed the reasoning behind the SRA Company's announcement that a new Catholic High School Placement Test would soon be available. He mentioned the problem of maintaining security for system tests and the necessity of including a section on religion. The NCEA office questioned the propriety of introducing the word "Catholic" into the title with its implications that different test standards were followed. In actuality, the test items apart from religion are identical with the ordinary SRA high school placement test.

After lengthy discussion it was moved, seconded, and approved that the SRA should be advised to drop the word "Catholic" from the title of the new test. However, the Executive Committee did not express objection to a separate religion test as a supplement. The Company was alerted, however, to the changes in religion instruction currently going on.

2. *Section for Supervisors.*

The Executive Committee voted unanimously to recommend to the superintendents that a section for supervisors be formed in the Superintendents' Department. The section would meet at the national convention. Sister Richardine was asked to determine the qualifications for membership in this section.

3. *Superintendents and the Seminary.*

Monsignor Egging described the October 3-4 meeting in Chicago wherein the subject of North Central Accreditation of seminaries was discussed. Apparently the North Central Accreditation is ready to cooperate with Catholic educational leaders in the development of a practical evaluative procedure for seminaries. Monsignor Egging believes that at least in this geographical area a committee of seminary administrators, superintendents and college leaders should be formed to discuss the development of such procedures, including that of course title equivalencies.

It was moved, seconded, and approved that Monsignor Egging should prepare a detailed report on the matter for the Atlantic City meeting.

4. *NCEA Research.*

The committee did not reach a definite conclusion concerning the direct involvement of the NCEA in research work. It was recognized that superintendents might well receive research abstracts regularly and quickly. Certain research topics for possible study were suggested: (1) seminary programs in teacher education; (2) lay teachers; (3) supervisory duties of teaching principles; (4) articulation between elementary and high schools as well as with colleges; (5) extent of state authority in education; (6) teacher in-service training; (7) parent assistance in and about school; and (8) equivalation of seminary content with general college courses.

5. *Office of Superintendent.*

It was moved, seconded, and passed that Monsignor Hochwalt be asked to approach Archbishop Alter to discuss the advisability of and *modus operandi* for introducing the office of superintendent into the Code of Canon Law.

6. *Father D'Amour.*

The Executive Committee commended Father D'Amour on the discharge of his duties on behalf of the Superintendents' Department, especially for his regular superintendents' bulletin and his arrangements for the various meetings of the Superintendents' Department.

7. *Catholic Philosophy of Education.*

Father D'Amour noted an apparent lack of an effective philosophy of education on the level of actual educational practice. It was suggested that this matter be incorporated into the spring NCEA meeting.

8. *Standing Committees.*

Father D'Amour gave a report on the current status of the various standing committees of the Superintendents' Department. Some reorganization may be indicated. It was also suggested that a new standing committee on "New Media" be formed. This matter was left for further study.

9. *Munich International Educational Conference—Summer 1960.*

Monsignor Bezou described the meeting this summer in Munich between American Catholic educators and German state school educators. He recommended that a somewhat similar meeting be held in this country. It would consider elementary and secondary education chiefly, and attendance would be limited to superintendents or their equivalent. This matter will be presented to the assembly later for comment and recommendation.

BUSINESS MEETINGS

Tuesday, October 25—10:00 A.M.

It was moved, seconded, and passed that minutes of the Chicago meeting be accepted without reading. Monsignor Bezou announced appointments to the Nominating and Program Committees. Monsignor Hoflich gave a report on the Committee of Lay Teachers. He mentioned the relative spheres of authority in this matter between NCEA and NCWC; the question concerning the form that a lay teacher organization should take; a questionnaire on lay teachers soon to be sent out.

Monsignor Goebel spoke for the Committee on Safety Education. He recommended a qualified safety supervisor on every school staff to coordinate public agencies and the school program. Volunteers are not enough. Duties would include program planning, accident reports, cooperation with state and private agencies, etc. Monsignor also announced that driver education will continue, but "behind the wheel" training seems to be on the way out (because of cost and class disruption). For further information, write to: National Safety Council, 425 N. Michigan Avenue, Chicago 11, Illinois.

Tuesday, October 25—2:15 P.M.

Monsignor Applegate and the Committee on Continuing Relationships between Catholic Schools and Public Authority are working on a project to give a national picture of Catholic education from diocesan to national level.

Monsignor Ulrich, chairman of the Committee on Statistical Reporting, reported on "Operation: Dollar Flow" which Brother Leo Ryan, C.S.V., is developing under Superintendent Department auspices. Brother Ryan hopes to have his revised manual and a uniform accounting system available for the Atlantic City meeting.

Monsignor Holbel, chairman of the Committee on Moral and Spirtual Values in Public Education, reported that there is no uniform solution for a diversity of dioceses and situations. He urged that the Superintendents' Department prepare a positive statement on this entire area comparable in purpose to the release of the National Council of Churches of Christ. Up to now we seem to have simply reacted. He urged financial support of this project. The superintendents voted unanimously in favor of this project.

Monsignor Pitt submitted a complete regional report of accreditation. Only in the South is there elementary school accreditation, although the South says it will spread to other areas.

Wednesday, October 26—9:30 A.M.

Monsignor Bezou gave a resume of the Munich meeting. It was moved, seconded, and approved that a committee be formed to explore the possibility of an international meeting here. Cooperation with other Catholic international bodies would be necessary.

Thursday, October 27

Monsignor Hoflich reported that the insurance plan for lay teachers, which is to be under the direction of the national office, is currently under study by the NCWC Legal Department.

Father Herman H. Kenning, chairman of the Committee on Moral Problems in Catholic Secondary Schools, brought to the attention of the delegates the article entitled: "Athletics and the Catholic High School" which was reprinted in the January 1960 issue of the *Catholic High School Quarterly Bulletin.* This was the Committee's official report. Father Kenning also announced that Mr. DiFilippo of Seton Hall University has developed a series of lesson plans for P.E. programs in high schools. These are recommended especially for schools without a full P.E. program.

Monsignor John Paul Haverty of the Committee on the Function and Status of the Diocesan Superintendent of Schools reported that the initial draft on the office of superintendent has been distributed to the superintendents through the national office. A questionnaire prepared by a University is currently under study.

The above reports completed the work of the Standing Committees up to date.

Monsignor John O. McAuliffe of Davenport read the list of nominations for officers. The slate of officers for the Superintendents' Department remains the same as during the 1959-60 academic year with but one change. Monsignor Robert W. Doyle of Hartford has been compelled to resign from the Executive Committee due to ill health. Father William Roche of Rochester has been nominated to replace him. The entire slate as submitted by Monsignor McAuliffe was unanimously approved.

It was unanimously decided to set aside New Orleans for the 1961 meeting, subject only to the Ordinary's Convention time condition. An invitation from Father Finn of London, Ontario, to hold the next meeting in his Diocese was entertained, and the superintendents expressed their appreciation for the kind offer. It has also been decided to hold the 1962 meeting in Washington, D. C. Henceforth at least one convention in every three will be held in the Capital. Father Wright of Springfield, Illinois, chairman of the Convention Planning Committee, stated the Committee's recommendation of New Orleans. The Committee also recommended that the next meeting be held between October 23 and 26. It also recommended that henceforth Standing Committees meet on Monday evening of the opening day instead of in the afternoon.

The formation of a Supervisors' Section in the Superintendents' Department was recommended by the Executive Board and the national office. The proposal caused considerable discussion and some controversy. It was suggested that further information be obtained before the Department should accept the new Section. However, the motion to accept was put forward and passed.

Monsignor Anthony Egging of Grand Island gave a report on seminary accreditation in the North Central area. He reports that the North Central Association seems inclined to accredit seminaries on a special liberal arts category. He recommends that a committee be formed consisting of seminary administrators, college people, and some superintendents to study this matter.

It was proposed by Monsignor McManus of Chicago that a resolution of prayers and deep regard be sent to Archbishop Rummel of New Orleans who is presently quite ill. This was unanimously approved by the superintendents.

The assembled superintendents unanimously expressed their approval of the words of appreciation to Bishop Franz, Father Sweeney, Father Purcell, the Sisters, and all who made the convention in Peoria so very worthwhile.

Monsignor Bezou closed the meeting with a prayer.

Respectfully submitted,
REV. JOHN T. FOUDY,
Secretary

Place: Room 11, Convention Hall, Atlantic City.

Date: Thursday, April 6, 1961.

Presiding: Rt. Rev. Msgr. Henry C. Bezou, President of the Superintendents' Dept.

Msgr. Bezou opened the meeting with a prayer at 2:10 P. M.

1. *Reading of the Minutes.*

It was moved by Msgr. Henry Hald and seconded by Msgr. Carl Ryan that the meeting dispense with the reading of the (Peoria Meeting, October 1960) minutes.

2. *School Lunch Program.*

A. Mr. Henry S. Rodriguez of the United States Department of Agriculture gave a brief description of the food service provided public and private schools through the National School Lunch Program financed by Congressional appropriation. The total appropriation for the year 1960 was $132,000,000. The lunch program is available to about two-thirds of the elementary and secondary school children.

The service is being viewed by more and more educators as a valuable educational experience. Mr. Rodriguez urged that the lunch program be related as closely as possible to the schools' health curriculum.

The Superintendents were informed that, in the 28 states and in one territory which do not permit the distribution to non-public institutions, private schools can arrange contracts directly with the United States Department of Agriculture. The New York, Atlanta, Chicago, Dallas and San Francisco food distribution offices will help arrange these contracts.

The Department of Agriculture encourages the dioceses to take advantage of this program on a system-wide basis. It was pointed out that the average homemaker can do a satisfactory job preparing the type of school lunch required by the Act. The program can represent a sizable financial saving for the non-public schools, even though considerable bookkeeping is involved.

B. In answer to a question from the floor, Mr. Rodriguez explained that there is no federal law regulating the manner in which the private schools may raise funds to pay for lunches under this program.

It was pointed out in the discussion that followed Mr. Rodriguez's talk that although he had stated that there were only three full-time lunch supervisors in Catholic schools systems throughout the country, a show of hands among the Superintendents attending the meeting revealed that there are actually many more such supervisors. Eight or ten Superintendents at the meeting announced that they had full-time supervisors.

3. *Josephite Essay Contest.*

Father Matthew J. O'Rourke of the Josephite Fathers at the invitation of the Executive Committee addressed the Superintendents on the subject of an essay contest proposed for September 1961. In order to develop proper attitudes in Catholic students toward racial problems, the Josephite Fathers are proposing a unit of study for Catholic high schools including an essay contest for high school seniors.

The request was made that those conducting the contest write first to the Superintendents to give full details and to learn from each Superintendent whether he felt that the high schools in his jurisdiction should participate. Father O'Rourke replied that a letter would be sent to the superintendents in August.

4. *Standing Committee Reports.*

A. *Committee on Continuing Relationships between Catholic Schools and Public Authority.* Monsignor Bennett Applegate announced that the committee's report is completed and will be given at the Superintendents' meeting in New Orleans in the fall.

B. *Committee on Statistical Reporting.* Monsignor Roman Ulrich announced that Brother Leo Ryan has been engaged to develop school financial accounting forms. The money received from Departments of Education of various dioceses has been enough to finance the project. The final draft has been completed and reviewed by an advisory committee. The forms are developed to comply with the U.S. Office of Education State Educational Records and Reports: Handbook II. The draft includes definitions and classifications. However, the Accounting Committee has asked Brother Ryan to develop one further step, a precise procedural manual. This will be completed by July. The forms will be tried in pilot schools in various dioceses. Monsignor Ulrich asked for volunteer schools or school systems to take part in the pilot studies.

The Committee on Accounting has decided that it is not its function to conduct a study of the performance of high school graduates in college.

C. *Committee on Spiritual and Moral Values.* Monsignor McManus announced that the committee has voted to propose to the Superintendents that a sixty to eighty-page document be prepared by Father Neil McCluskey, S.J., to guide superintendents. This document would consider the problems raised by baccalaureate service, grace at meals in public school cafeterias, released time programs, etc.

D. *Secondary School Problems Committee.* A report of this committee will be completed in May, 1961.

E. *Lay Teachers' Committee.* Monsignor James Hoflich gave the following report:

i. NCEA is undertaking sponsorship of a program for lay teachers.

ii. Individual memberships in NCEA will be made available for lay teachers. This will make it possible for them to share in medical benefits and will help impress upon Catholic educators that the lay teacher has the same professional status as the religious teacher. There are some 49,000 lay teachers in Catholic schools in the United States. A pamphlet is being prepared by the committee. Superintendents will be asked by mail to contribute items for this pamphlet.

F. *Accreditation Committee.* Monsignor Felix Pitt announced that resolutions were drawn up by the committee in respect to the participation of Catholic secondary and elementary schools in voluntary regional accreditation programs and in state-sponsored accreditation programs. These resolutions will be sent by mail to the membership of the Superintendents' Department.

5. *Supervisors' Section.*

Monsignor Bezou announced that the Executive Committee had voted to delete the clause "purely as an administrative device" from the following statement of the NCEA Executive Board: "Therefore, *purely as an administrative device*, it seems desirable that the Section be attached to the Superintendents' Department, if such meets with the approval of that Department."

6. *NCEA Research.*

It was reported that the Executive Committee made the following recommendations:

A. It was recommended that Departments of Education in Catholic universities and colleges conduct research on the comparative academic performance of Catholic high school and public high school graduates in college.

B. Catholic College Education or Business Departments are urged to analyze per pupil cost factors in the Catholic elementary and secondary schools.

7. *The Foreign Policy Association.*

A. Monsignor Bezou briefly reviewed a presentation made to the Executive Committee by Mr. Lionel Landry, a representative of the Foreign Policy Association, on the historical background of the Association.

B. Monsignor Pitt stated from the floor that he has worked with the Foreign Policy Association in Louisville and has found the Great Decisions program exceptionally worthwhile. Monsignor Bezou stated that local units of the Association are autonomous in their operation.

8. *Central Purchasing.*

A. Monsignor Bezou announced that several bookmen appeared before the Executive Committee as individuals, not as representatives of publishing firms, to discuss complaints which have been received from book publishing companies and from some Catholic school superintendents regarding arrangements between book companies and central purchasing offices.

B. Monsignor McManus rose to state that he believes the depository is a perfectly legitimate arrangement and that some book companies have actually approached him, asking him to establish a book depository.

Monsignor D'Amour made the plea in behalf of the small dioceses, claiming that the smaller dioceses might be hurt financially by the emergence of large dioceses' depositories.

In rebuttal, Monsignor McManus declared that he saw no basis for the fear that central purchasing divisions of necessity raise the price of books. The dioceses which operate central purchasing divisions ask only of book companies what public school depositories are getting. It was suggested that, if we are concerned about the rise of textbook prices, we should look at the entire publishing firm problem including a long hard look at Catholic school institutes. Concern has been expressed about the rise in exhibitors' fees at teachers' institutes and conventions.

Monsignor Anthony Egging reported that it was evident that even the representatives of the various book companies are not in agreement on the advisability or inadvisability of central purchasing organizations.

The Superintendents opposed a recommendation that the publishing companies write to pastors and principals of schools explaining their position regarding central purchasing organizations. Monsignor D'Amour asked that Superintendents write to him giving their views on this subject so that a procedure might be recommended that would not work a hardship on publishing firms or on any diocese, large or small.

9. *Standing Committees' Proposals.*

It was suggested that the work of the Standing Committees could not effectively be accomplished unless these committees met for two or three days each year at times set apart from the National Convention and the Superintendents' Fall Meeting. It was recommended that each committee work out its own schedule for such meetings. The Associate Secretary said that he would see to it that individual members of the Superintendents' Department would not be asked to serve on more than one committee.

10. *Spiritual and Moral Values Document.*

It was moved by Monsignor Hoflich and seconded by Father Daniel Kirwin that the Moral and Spiritual Values Committee engage Father Neil McClusky for $1,800 to prepare a booklet as described in the Standing Committee report earlier in the meeting. The motion was passed unanimously.

It was moved by Monsignor Egging and seconded by Monsignor Arthur

Geoghegan that each diocese be billed $15 to underwrite the cost of this booklet. This motion was also passed unanimously.

11. *International Seminar.*

It was moved, seconded and passed unanimously that Monsignor Bezou be empowered to name an *ad hoc* committee to make preparations for the International Seminar as described in the following report submitted by Monsignor Hochwalt:

Proposed International Seminar

> An international seminar to be held in the United States between representatives of the Latin American Republics, the Federal Republic of Germany, and the United States has received the approbation of the Administrative Board of the National Catholic Welfare Conference. The Latin American participation in this seminar has been proposed by Dr. Carlos Siri and Dr. Julian Mendoza. The German participation is the result of discussions between Americans and Germans during the Munich meeting, July 1960. Dr. Siri and Dr. Mendoza have proposed an April 1961 meeting to determine dimensions of the seminar. Msgr. Hochwalt suggests that this planning meeting be postponed until the fall of 1961. We shall need the intervening months to determine the dimensions of the project. Msgr. Hochwalt requests that an *ad hoc* planning committee of superintendents be established for this purpose. He suggests that a series of seminars be held in such major cities as New York, Washington, Chicago, St. Louis, Milwaukee, and Cincinnati. The *ad hoc* committee of superintendents should act in concert with a committee of college deans. The two committees should not only determine the sites of the seminars but should also give consideration to vital matters such as the covering of the costs for each local meeting and the transportation from city to city. Msgr. Hochwalt hopes that the NCEA-NCWC would establish an over-all committee on finances which would provide for expenditures exceeding the capacities of local committees.

12. *Announcements by the Associate Secretary.*

A. Monsignor D'Amour stated that literature on American Education Week would be sent to the Superintendents at an earlier date in the future so that the Superintendents could urge increased participation by their schools.

B. The attention of the Superintendents was called to the pamphlet on Federal Aid, "Freedom of Choice in Education," made available by Monsignor John Spence, Superintendent of Schools, Archdiocese of Washington, D.C.

C. A pamphlet prepared by the Home and School Association of the NCWC was distributed.

D. The Superintendents were reminded to complete the questionnaires on programs sponsored by the Church for migratory laborers.

E. Monsignor D'Amour announced that the NCEA was interested in publishing in pamphlet form educational material which the Superintendents might wish to write.

13. *Superintendents' Meeting for 1961.*

Monsignor Bezou announced the dates of the next Superintendents' Meeting: October 23-26, 1961, in New Orleans.

14. *Congratulations.*

On behalf of the Superintendents the President extended congratulations to Monsignor D'Amour on his elevation to the rank of Domestic Prelate as well as to all members similarly honored since the last regular meeting of the Superintendents.

Monsignor Bezou adjourned the meeting at 5:00 P.M. with a prayer for the repose for the souls of former Superintendents: Rt. Rev. Thomas J. Quigley, Diocese of Pittsburgh, Pennsylvania; Rt. Rev. Charles J. Mahoney, Diocese of Providence, Rhode Island; Rt. Rev. Cornelius Leo Maloney, Diocese of Atlanta, Georgia; and Rt. Rev. L. R. Aycock, Alexandria, Louisiana.

Respectfully submitted,
REV. FRANCIS A. QUINN,
Acting Secretary

PAPER

PRIESTS, PUBLIC RELATIONS AND POLITICS

DR. THEODORE POWELL, PUBLIC INFORMATION CONSULTANT, CONNECTICUT STATE DEPARTMENT OF EDUCATION

My assignment was most admirably stated in the gracious letter of invitation sent me by Monsignor O'Neil C. D'Amour. He wrote:

> We as Catholic school superintendents would welcome criticism. We would expect that you would be outspoken. We realize that we cannot learn anything if we only listen to the favorable. We are deeply concerned with the children under our care. We are concerned with the Faith in America, and we are truly concerned with our country. We want to work as educators in a way that will best benefit both Church and country through the children. I know that you will help us better to accomplish our task.

Such an invitation, obviously, is both a high compliment and a formidable responsibility. I accepted eagerly.

I can best advise you, I believe, out of my own experience in and knowledge of public relations and politics. Moving from the general to the specific, I will speak to you as clergymen, as Catholic priests and finally as Catholic school administrators.

Clergymen and Public Relations

The growth of church membership in our country in recent years has given rise to some feeling that we have become more conscientious about our religious obligations. But certainly clergymen know that church attendance is not necessarily directly equivalent to religious devotion. However, the general impression one is given by public service advertising on behalf of religion is that church attendance is the primary message—if not the only message—that the churches have for the public.

We are urged to "Go to Church on Sunday" by car cards in buses and subway trains, by billboards, by spot announcements and by Happy the Clown on the kiddies' TV program. Doubtless, clergymen are grateful to the Advertising Council for this assistance to the religious mission. But anyone who has really studied this publicity might question whether there was cause for gratitude.

"Get the strength for your life." "The Family That Prays Together Stays Together." And so forth. Noble goals, indeed, but presented to convince you that worship of God, at least on Sunday, is worthwhile, rewarding—or to put it more bluntly, a good deal.

Does it take a great amount of reflection to wonder whether man's relation to God extends beyond the Sabbath Day? And to ask if worship is something other than a contractual arrangement, a *quid pro quo*, "I'll be good to God because God is good to me." The inadequacy of such a view of religion we would expect to be obvious even to advertising copywriters. Certainly clergymen should be conscious of that inadequacy. Yet clergymen seem to have cooperated with advertising men in such promotions.

We have seen the diminution of the message of the churches in so many other ways when clergymen have concluded that the gospel should be told as efficiently as the news about the latest filter cigarette.

There was the car card displayed on the Madison Avenue Bus by one of the Protestant churches. The card, flanked by advertisements for women's hosiery and a spray deodorant, told the reader he could visit church for worship, meditation or rest, at Fifth Avenue and 53rd St., at Park Avenue and 64th St., at Madison Avenue and 76th St.—and twelve other convenient locations in Manhattan. Somehow this call to church has lost, has it not, something of its religious character?

Consider the more direct religious appeal presented through mass media—the television clergymen. It does not take a high degree of sensitivity to be repelled by the fervent appeal to come forward and confess for Christ in the center of Madison Square Garden—(packed to the rafters—the advance men did their work well)—with three or four TV cameras strategically located so that the millions of viewers at home will not miss one moment of this stirring scene as scores of wanderers are brought back to the fold while the golden head is bowed in solemn prayer. ("Cut to camera two for a profile closeup of Billy—then back to camera three for a pan shot of the crowd in front of the pulpit. Now zoom in on the gray haired lady crying on the left.")

Is there anything more wonderful than the power of religion and modern electronics—especially with first-class talent and a good camera crew?

Let us turn our gaze to the other side of the great divide and reflect upon the amazing success of Bishop Sheen in proving that religion could be almost as entertaining as Milton Berle. At least it could seriously cut into Berle's Nielson rating. But I must qualify—these were not religious programs, anyway not religious ceremony. They were sermons or lectures, philosophical talks. And only someone who takes religion much too seriously would ask whether the red robe and the full costume gave any added quality to the Bishop's message or were employed because of the producer's great sense of theater.

But we cannot question his judgment because the programs were successful enough to be sponsored. Imagine that—a sponsored religious program! We provide regular weekly spiritual comfort to millions of viewers—(now they do not even have to go out of the house to get the strength for their life—all that is required is a willingness to sacrifice by missing a half hour of the Berle show)—we sell thousands of Admiral TV sets, we make thousands and thousands of dollars for charity—and the advertising agency handling the whole deal gets fifteen per cent.

Who, other than a religious fanatic, could find anything wrong with an arrangement like that?

Am I too sardonic? Perhaps it is because I take my profession, public relations, a little too seriously. I think that religion might be aided by advertising and public relations counsel—but the agency men and the clergymen should not forget that they are dealing with sacred matters. A religious experience is something very different from a candid testimonial for the magic whitening capabilities of new Blue Cheer, and a church service, even when held in Madison Square Garden, is not equivalent to a political convention or a championship boxing match.

In short, I suggest what every good public relations man knows almost instinctively—that the means must be appropriate to the purpose. I suggest that the promotion of religion be done in a reverent manner. Need I add that reverence is something more than demeanor, more than a solemn face and a hushed voice. Reverence grows out of the spirit. I do not believe that true reverence would result in the productions I have described. Either reverence has been lacking or there have been some profound errors of judgment.

Perhaps mass media have been effective in promoting church attendance but clergymen should ask themselves if such promotional methods truly serve the cause of religion.

PRIESTS AND PUBLIC RELATIONS

You are conscious that you are not only clergymen in general, but priests in particular. Your calling is more demanding and your status is separate in many ways from the rest of the population and from ministers and rabbis. It is a status that you wish and yet it is also a status about which you may sometimes wonder—and even worry. There is, I believe, some cause for you to worry.

Did we need the recent presidential campaign to illustrate that there is still substantial suspicion of priests and the Catholic Church in American society? Because of the conduct of the candidates, we came through the campaign without lasting bitterness, I believe. One of the closest elections in history was accepted without question and with a striking rise in popularity of the victor and honor and respect for the graciousness and generosity of the defeated candidate. Of course, many American Protestants may feel uneasy for a long while recalling the confrontation of John F. Kennedy with the ministers in Houston. But Protestant Democrats can comfort themselves with the knowledge that the grace and skill displayed by their candidate under those sometimes ungracious challenges did have very practical campaign advantages.

This and other campaign incidents add substance to a warning by a Catholic given several years ago:

> . . . Whoever is responsible, the image of the Catholic Church which has been created in the American mind, is not an image of the Church of Christ. It is largely the image of a power structure. Bricks are not made without straw and a part of this responsibility, a heavy part, rests with Catholics themselves. There is a need for a reassessment of attitude. The great uneasiness which one feels—that there is no Catholic theology of toleration apart from people like Father Murray—much more must be done in that direction.[1]

The Catholic, Norman St. John Stevas, drew his indictment with some emphasis. Perhaps it could be modified by an evaluation of Protestant activity which inspired the Catholic behavior contributing to this image. But it is true, I believe, that many Americans view the Catholic Church largely as a power structure. It is also true, I believe, that there is in process among Catholics, and among priests in particular, a reassessment of attitude.

You desire, I am sure, that your Church be regarded as the Church of Christ and not as a power structure or pressure group. Then we must ask: What has drawn that image? How can it be changed?

This is a problem in public relations. You can try to change that image with words or deeds or both. But if your deeds contradict your words you cannot expect that your audience will hold much confidence in what you have to say.

HARPER'S, NODL AND THE KNIGHTS

In *Harper's Magazine*, October, 1956, editor John Fischer wrote a criticism of the National Organization for Decent Literature. He stated that the group's main purpose was "to make it impossible for anybody to buy books and other publications which it does not like." This was being done by "pressure on newsdealers, drugstores, and booksellers to force them to remove from their stocks every item on the NODL blacklist." The methods used amounted to "boycott and literary lynching."

The Rev. John Courtney Murray, S.J., responded with an article in *America*, explaining NODL's operation on the basis of its own statements. The organization, he said, looked for "voluntary reform, through cooperation between parent-citizens and merchants, in an area where a special problem of public morality exists. That problem arises out of the ready accessibility to boys and girls of a rather immense amount of cheap literature that is objectionable on common sense grounds of morality and taste."

---

[1] See Theodore Powell, *The School Bus Law* (Middletown, Connecticut: Wesleyan University Press, 1960), p. 257.

The problem is more complicated than I have here stated it, to be sure. But one of the central issues turns on the question of "literary lynching" or "voluntary reform."

Last year *Harper's Magazine* published a letter from the Supreme Knight of the Knights of Columbus who stated he was "disappointed and disgusted" because the author of a *Harper's* article was described in a footnote as having written a book about Senator Joseph McCarthy. The Supreme Knight regarded that book as "the most disgraceful publication" in recent years. "A person who could write such a book," he said, "should not be allowed to write anything else for decent people to read and the fact that you allow him to write the lead article in your magazine raises a serious question in my mind. . . ." He then declared his intention to consider cancelling advertising for the Knights of Columbus in *Harper's Magazine* and subsequently the advertising was cancelled.

We can analyze this coolly and note that the Supreme Knight does not speak for American Catholics. We can accept Father Murray's explanation that responsible representatives of NODL will behave in accordance with the stated purposes of the organization. But can you expect a magazine editor who has been through this experience to be as dispassionate about it? What do you suppose will be the estimate made by the *Harper's* reader?

Several questions of policy must be answered if such problems are to be solved satisfactorily.

Does Father Murray's description of the program of NODL, "voluntary reform," reflect the policy of the Catholic Church in America?

What is the responsibility of the priest for the moral climate of our culture? Does he make a distinction between his responsibility to his parishioners and other citizens?

Will the Church or Church organizations seek to influence the material presented in books, periodicals, radio, TV and the theater? How will such influence be exercised?

Obviously, if priests or other Catholic leaders do in fact employ pressure, boycotts or intimidation to curtail distribution or presentation of material they regard as offensive, if they adopt the assumptions of the Supreme Knight, if they provide substance for the charges made by the editor of *Harper's*, they cannot expect that their assertions that they are only exercising their constitutional right of peaceful protest will be very persuasive with those who disagree. They may easily be able to show that they are on sound constitutional ground—but what will be the consequence? Will they have demonstrated the power of Christian love—or the effectiveness of organized pressure? Are they representing the Church of Christ—or a power structure? These are some of the questions to be considered when reflecting on the image of the Catholic Church and the Catholic priest in America.

CATHOLIC SCHOOL ADMINISTRATORS AND PUBLIC RELATIONS

As Catholic school administrators, you face the added handicap of carrying responsibility for an institution that is not truly accepted as part of the American picture by many of your fellow citizens. There are many historical reasons for this attitude, of course. There are also some contemporary reasons. One of the leading reasons, I believe, for the somewhat uncertain status of the Catholic school in many places is that it has not been made a part of the community. I speak from limited experience but it seems to me that parents of the pupils have very little participation in the life of the school. And the non-Catholics of the community rarely have reason or opportunity to go inside the Catholic school.

I know of one instance where a priest is bringing some of the non-Catholic youngsters into his school after school hours through a very successful social activity program. My nephew told his mother of the very enjoyable times he had there. My nephew is Lutheran so his mother was disturbed later to learn that the priest required youngsters who were not members of his church to attend the religious study classes that preceded the social hour. When his mother, somewhat worried, asked my nephew if he was attending the study classes, my nephew replied: "Oh, no. We're there so often the priest thinks we're Catholic." I wish I could suggest to that priest that he ask himself what goal he has set for his program—and if his means is appropriate for achieving that goal.

The isolation of the Catholic school from the rest of the community is not entirely voluntary, of course. The attitude of public school administrators frequently has been less than hospitable.

A brother-in-law of mine is the physical education director at a new Jesuit High School. Previously he had held similar posts at several public high schools in the same area. At the Jesuit school, since it was new, he faced the problem of arranging inter-scholastic schedules for his school teams. He applied for but was denied admission to the public school athletic leagues.

He knew the reason. Another Catholic high school in that city for many years had specialized in developing extraordinary football teams. Through athletic scholarships and other special efforts, highly skilled players were recruited. Other highly skilled teams were brought in from distant parts for competition. The large stadium was packed almost every Saturday during the season—when the team was not traveling to play elsewhere. The publicity and financial returns were rewarding. Obviously, that school was not observing League rules set up to maintain proper competition and academic standards.

Because of his contacts with public school coaches, my brother-in-law was able to arrange games with public school teams when they were not playing League games. He was also able to schedule games with other Catholic schools in the area.

He spent the first year or two developing an interscholastic and intramural program abiding by League standards and providing a good physical education program for all the pupils in his school. Armed with evidence of this program, he went back to the League's executive committee. Again his application was rejected. This rejection, he felt, was unfair. There was no good reason for the denial of his application. But he did not permit himself to be bitter. He did not indulge in harsh statements to the newspapers nor did he make public complaint. He is continuing to conduct a good physical education program, to field proper teams in interscholastic competition (and they are winning most of their games), and he is maintaining close professional relations with public school coaches. In time, he is sure, he will win acceptance. But it will demand patience, understanding, friendliness despite unreasonable opposition. In short, Christian forbearance.

If a lay Catholic school administrator is capable of this, can we not expect the same from the clergy? I know that we can. In Diamond City the school board decided to end the informal and apparently illegal practice of transporting Catholic school pupils. The service had been provided for years through custom. The announcement of its curtailment came as a shock. The following week a statement was read in the Catholic churches. One priest supplemented this statement with a vigorous sermon. Calling the action of the school board "persecution," he told his congregation that the clergy would be their leaders in this fight and Catholics would be expected to follow unflinchingly. For greater impact he had the sermon published in full in the newspaper.

In contrast, a monsignor appeared at the next school board meeting. He offered not threats or denunciation but persuasive argument in reasonable fashion. The school board voted to reverse its stand until a clear decision on the law could be made in the legislature.

Both priests, of course, were exercising their political and constitutional rights. But is not the method related to the result?

In High Hills the priest at St. Mary's sought bus service for pupils at his new school and released time for Catholic pupils in the public schools. Learning of this action from the newspaper, the Protestant ministers hurried to the school board meeting to voice their protest.

The school board members, mostly Protestant, voted against the priest's requests—but were very offended by the action of the ministers. The priest, they felt, had a legitimate right to seek action by the school board. But why did the ministers have to make a big religious issue of it? Why did they have to appear in a body before the board?

Clergymen—and anyone else—undertaking political activity should ask themselves their purpose. Do they intend to persuade or crusade? Are they intent on legislative action or conquest?

Finally, let us consider our current controversy—the President's proposal for federal aid to education. The Bishops promptly declared their emphatic opposition unless the bill included the aid they sought for Catholic schools. There was little delay before Protestant and Jewish leaders announced their protest against the stand of the Bishops. Consequently, we had a national conflict on religious lines. The forces were quickly lined up—Catholics against Protestants and Jews. There was no communication, apparently, between opposing sides before they began their battle. Clergymen certainly have the same political rights as anyone else. The Bishops, feeling that they represent the views of a substantial minority of the American population, understandably want to see those views given forceful expression. In our democracy the minority as well as the majority is entitled and obligated to participate in making public policy.

The Gallup Poll last week reported that about two-thirds of American Catholics supported the Bishops' stand. The large majority of American Protestants were opposed. It seems that these religious leaders are expressing the views of the majority of their respective groups. But what of minority opinion within these groups?

Protestant journals and Protestant spokesmen do not indicate that some Protestants favor aid to Catholic schools. Catholic spokesmen and Catholic journals give no expression to the viewpoint of Catholics who oppose such aid. (However, one American of some distinction who happens to be Catholic has given emphatic expression of his opposition to the Bishops on this issue.)

Last week I presented the following analysis and recommendation for dealing with these problems to the convention of American Association of School Administrators in Philadelphia. I also ask that you consider my suggestions.

Solution of this conflict seems remote, I believe, not only because of the delicate nature of the problem, but also because of the method of contention of the opposing parties.

1. The leading roles on either side are played by clergymen. Priests and ministers somehow find it extraordinarily difficult to get together to talk over these issues. Although they are fellow professionals in a sacred calling and they devote their lives to the doctrine of a universal brotherhood of man, they rarely find it possible to sit down together and discuss their differences. They regard each other as competitors, if not as antagonists. (This may also be said of administrators of public and independent schools.)
2. An additional obstacle to the achievement of a workable solution is the non-responsible method of church leaders in dealing with public policy questions. Their methods are non-responsible because they appear to enunciate policy for a group when the members have not participated in determining the policy. Bishops announce what legislation Catholics want although it is clear that Catholics, like other Americans, are divided about the issue. Ministers proclaim Protestant opposition to Catholic proposals when there has been no determination of Protestant opinion about the question.

All Catholics do not think alike. All Protestants do not think alike.

3. Still another obstacle to rational discussion and hope of solution is the tendency for clergymen to make their public policy pronouncements from the pulpit. The church is obviously not a suitable forum for debate. A member of the congregation who disagrees with the political views of his clergyman is not likely to ask for "equal time." The circumstances of the pronouncement and the lack of any opposing expressions give the clergyman's declaration the appearance of official church policy.

The inflammatory character of these problems has been heightened because we have tended to treat them as religious conflicts rather than issues of public policy. The prominence of the clergy in the argument, the dressing of a special legislative interest with the clothing of church doctrine, and the lack of presentation of opposing viewpoints within church groups have all tended to inhibit the usual processes for making public policy.

A SOLUTION IS POSSIBLE

We will take an important step toward the solution of these conflicts if we will recognize that financial aid for independent schools and religion in public education are constitutional and political issues, matters of public policy, not questions of religious dogma. They should be handled by familiar political processes. We need full presentation of different views, rational discussion, recognition of our agreements and our disagreements, and a conscientious effort to reconcile our differences wherever possible by reasonable compromise.

There is no national forum where religious-political questions can be heard, where those with opposing viewpoints can hear the other side. Battles are fought locally, frequently in subterranean fashion. Or nationally-prominent church leaders hurl challenges via television, radio and newspaper. There is almost no face-to-face civil discourse.

Perhaps no one is more aware of the need for reducing these causes of religious group antagonisms than President John F. Kennedy. During the primaries, in the election campaign, and again in recent weeks he has been harried by questions. Surely he must have the sympathy of school administrators. They, too, are endlessly harried by these problems.

Can anything be done?

The American Association of School Administrators and the National Catholic Welfare Conference should join in asking the President to name a White House Committee on Religious Freedom.

Obviously, this Committee should include representatives of a wide variety of viewpoints. There should be both clergymen and laymen on it. Certainly they will not be men without convictions, yet they should be capable of rational discourse about these issues which provoke such strong emotions.

The agenda for the Committee should be extensive yet its goal would be specific: to dissipate the smoldering antagonisms created by the mishandling of religious-political differences. (The differences have been mishandled largely because there has been too much willingness to have them decided locally. Standards agreed upon by national leaders could be invoked in local disputes and might promote fair procedure and just treatment regardless which religious group was dominant in the community.)

The Committee would not do its work in a vacuum nor in an ivory tower in Washington. Investigators might be employed to study significant local conflicts. The Committee should hear testimony from those who have taken part in those conflicts. Doubtless, for full disclosure and more candid discussion some of the proceedings would be held in closed sessions. The investigative phase of the Committee's work would include religion and the public schools, financial aid for sectarian schools and public services to their pupils, "Sunday" laws, boycotts, censorship, and laws about birth control, lotteries and liquor.

If other significant causes of denominational divisions on public policy are reported, they, too, should be studied.

After the Committee has gathered this information, it can then determine where the real differences lie and where there is a possibility of general agreement by some compromise—always, of course, giving full regard to minority rights. The Committee would also report on those techniques which have proved most successful in resolving religious-political conflict with due regard for the personal liberty of all.

Perhaps the best contribution that such a committee would make toward relieving religious-political tensions would be the different climate that would be created. All of us would feel better if we knew that distinguished responsible leaders, including ministers, priests and rabbis, were working together in a spirit of amity to set some national standards and procedures to deal justly with inter-religious differences on questions of public policy.

The issues which foster these differences have been largely local in nature but the consequences are clearly a matter of national concern. The growing role of the federal government in education emphasizes that this is not simply a state or local problem. National leadership, such as the Presidential appointment of a White House Committee on Religious Freedom, seems essential if these problems are to be dealt with effectively.

Americans of all faiths would support a move to find through the careful, intelligent efforts of men of good will more equitable solutions for these painful problems that divide us.

SUPERVISORS' SECTION

PROCEEDINGS

Officers for the Supervisors' Section for the year 1961-62 are:

Chairman: Sister Mary Leonella, C.S.C., Salt Lake City, Utah
Vice Chairman: Sister Mary Philip, R.S.M., Baltimore, Md.
Secretary: Sister Mary Celine, O.S.F., Rockford, Ill.

Advisory Board:

- Community Supervisors: Sister Hilda Marie, O.P., Chicago, Ill.
  - Brother Bernard Gregory, F.M.S., Bronx, N. Y.
- Diocesan Supervisors: Sister M. Bernard, O.L.M., Charleston, S. C.
  - Sister M. Eleanor, S.S.M., Irving, Tex.
- Special Subject Supervisor: Sister M. Antonine, C.S.J., Brighton, Mass.
- Director of Education for Religious Community: Rev. Lorenzo Reed, S.J., New York, N.Y.
- Director of Teacher Education: Sister M. Philomene, S.L., Webster, Groves, Mo.
- President of Department of School Superintendents: Rt. Rev. Msgr. Henry C. Bezou, New Orleans, La.

PAPER

LIFTING THE SIGHTS OF THE SUPERVISORS

BROTHER ADELBERT JAMES, F.S.C., HEAD, EDUCATION
DEPARTMENT, MANHATTAN COLLEGE,
NEW YORK, NEW YORK

Let me say that I feel a little uneasy about the assigned title of my talk, "Lifting the Sights of the Supervisor." I know what Brother Bernard Peter meant in the context of today's historic meeting. A new section of the N.C.E.A. is coming into being and it is well for its originators to take a fresh look at their duties and responsibilities. Naturally, that look will be upward. What frightens me is any connotation that I am "Mr. Answer Man" with neatly packaged solutions to the problems I know you face.

I would prefer the title, "Challenges Facing the Supervisor." In my few minutes I would like to reflect on some of these challenges and perhaps stimulate you to discussion or rebuttal on my remarks or to oral reflections on challenges that may be more pressing or more real to you.

As I understand it, the title and the role of supervisor, even in a homogeneous group such as this, means many different things. It could mean diocesan responsibility, religious community responsibility, even subject area responsibility for effective teaching and learning in one's domain of authority. It may be a full-time responsibility; it may be merely a title covering only part of one's many duties. Regardless of these differences in weight, spread, and authority, it is my conviction that the supervisor is in the most fortuitous position to initiate, encourage, and experiment with solutions to educational problems that perennially bother educators at the local level and which usually find vocal expression at our national conference of the N.C.E.A.

The supervisor, usually unfettered by the daily responsibility of classroom instruction or single school administration, has mobility that enables him or her to visit a number of classes, indeed a number of schools both public and private, to observe excellence and mediocrity, to draw comparisons, to sense common difficulties, to design tentative programs, and yet not stray so far from the hard realities of the classroom as to propound solutions and programs divorced from reality. Also the supervisor ordinarily is not trapped by the intertwining responsibilities of the religious superior or the school superintendent whose very concern with the tradition and stability of things often prevents these persons from being innovators or initiators of experimental designs.

Since, theoretically at least, the supervisor seems to be in such an effective position, it would seem that religious and diocesan authorities should give supervisors the necessary freedom to play with ideas and experiment; and that teachers in turn should extend the confident cooperation to supervisors' plans that may sometimes lift a teacher out of a comfortable rut only that he and his students may experience the thrill of creative teaching and learning.

As for the supervisors themselves, they must prove worthy of this dual trust. They must be thoroughly professional both in training and continued growth; they must be courageous—willing to say what no one else can say—willing to fight the pressures of human respect when something momentarily unpopular must be done. They must be selfless and most humble—willing to press an idea because it is right, not because it is theirs; willing to realize that the best ideas must usually be implemented by teachers who are the most significant force in the school; willing to anticipate that the full credit of success probably will go to others in higher authority; willing also to accept rejection of their plans in the hope that with thought and revision alternate proposals may find approval.

It is because I believe that our typical supervisor possesses these qualities; is this kind of person; that I am delighted to be with you today. My ideas cannot be new to you, but they can be encouraging. I am convinced that, if supervisors raise their sights above the level of routine and then do something about it, the resulting total of good will be immeasureable.

Strangely enough, the first problem to which I would like to draw attention is the problem of finance. Fortunately for most supervisors it is a tangential problem, but it is a very real one and one with which supervisors must cope at least in its tangential effects.

Americans are gradually learning that, if they truly value education, they will have to pay for it in proportion to their expenditures on other things they value like automobiles, cosmetics, tobacco, entertainment, and beverages. This will be true for both public and private education. Of course, the gulf continues to widen between financial support for public education and funds available to private and Catholic schools. While the supervisor's role does not bear directly on the thorny problems related to fund raising, your awareness of the need for economy while not sacrificing quality will assist you to avoid frills in education and concentrate on essentials. It will also lead you to alert your schools and teachers to a greater use of all existing financial sources available in fund, foundation and governmentally-supported projects aimed to improve teacher development, testing programs, curriculum enrichment, and guidance.

Awareness of the deep financial problems that beset Catholic education should not blind the supervisor to educationally unsound policies that sometimes flourish under the banner of poverty or penury. I refer to understaffing; overcrowded classes; inadequate equipment, library and books; insufficient salary for religious that forces excessive domestic work or other survival projects that detract from professional preparation of classes or private study; the hiring of a corps of lay teachers at a pittance under the excuse that this low salary is after all the second being brought home, or that beginners will somehow learn to teach in our schools and then move on to more lucrative positions in public education. The effects of these and similar economies are bound to have educational repercussions obvious to the supervisor. His or her small voice must be constantly raised in protest on the basis of the educational inadequacies that are caused.

No one here will question the sacrifices that have been made by the priests, religious and laity who have founded, financed, staffed, and administered the Catholic school system in America. It is a phenomenon without parallel in Church history. And yet the hard reality is that the happy growth of Catholic population indicates that the sacrifices of the future must be greater than the past if the Catholic schools are going to continue to enroll our present proportion of Catholic children. The supervisor who is close to the educational operation in a number of schools may be the one in the best position to suggest solutions that are both financially and educationally sound. One such may be to abandon the autonomous financial control of the parish school and to feed all funds into a central office so that a portion of the funds from St. Leo's on the hill can be used to upgrade St. Clement's by the tracks. Such a central office could probably handle more equitably the pressing problems of the lay teacher such as salary scales, tenure, health benefits and pensions.

My last intention is to add to the multitudinous tasks of the supervisor but since many of the supervisor's problems have their roots in finance, I merely plead that he or she make this the object of some serious thought, and, if the chance comes to be heard, to speak with courage and conviction founded on close observation of and reflection on the educational scene.

Naturally, the supervisor's front line task is the supervision of teachers with a view toward developing, promoting and maintaining excellent teacher-pupil exchange and a good climate for learning. In giving this function top priority the supervisor lends practical support to Pope Pius XI's wise contention that good schools are the result of good teachers.

Improved teacher preparation has decreased the former necessity of teaching the beginning teacher how to teach, and yet, despite professional courses and even practice teaching, the beginner needs supervisory help. When the weight of a full teaching load together with the fringe tasks and secretarial work descend on a beginner, he or she is apt to fall back upon the most recent experience with college teaching and resort to lecturing and other teacher-centered methods which could easily become habits unless checked. Thus, the object of early supervision is to assist the beginner with: (1) classroom management; (2) lesson planning; (3) pace of the lesson; (4) appropriateness of content; (5) level of expectation of pupil achievement; (6) techniques in questioning; (7) encouragement of pupil discussion and participation; (8) clarity of assignments; (9) sensible procedures in rating papers; and (10) the wise use of resource materials available in the school and local community.

Success in these areas does not comprise success in teaching. These are only mechanical trappings, but supervision and help in these areas enable the neophyte to grasp more quickly these mechanics and be prepared to move on to that individual creativeness and ingenuity that mark great teaching.

If there would be room for predilection, it should be the beginning lay teacher. The young Sister or Brother will be receiving informal assistance from older members of the religious community, but the lay teacher stands in danger of being abandoned to her own sources. Simple justice and charity, plus the evident increase in the numbers of lay teachers in our schools, demand that they be given friendly partnership, real status, and assistance to grow professionally to enable them to give in full measure their unique contribution to the Catholic school system.

Creativeness and inspirational teaching are the goals of supervision of veteran teachers who have achieved basic efficiency. This is accomplished more by indirect methods than by the direct observation and critique employed with beginners. In fact, the wise supervisor will see in a corps of veteran teachers the very co-workers needed to carry out a number of exciting projects that would be impossible to do alone. For the veteran such work may be the very stimulus needed to keep from falling into deadly routine.

Such projects would include school, community, or diocesan-wide committee analysis of curriculum design, curriculum enrichment, elementary school guidance, or experimental programs. Theory can often be the most practical thing with which to be concerned, especially when it is the real or imagined basis of school practice. Let then, panels of teachers re-examine the purpose of the school as a school, study its hierarchy of objectives, evaluate the curriculum offerings in the light of these goals and objectives, measure the emphasis that the school actually places on these goals and objectives, and then, if necessary, make recommendations for change or improvement. More than likely, teachers involved in such projects would be anxious to carry out these recommendations in their own schools and classrooms.

The Catholic school has a number of features that could facilitate experimentation and research. There is a reasonably stable faculty; a certain informality and ease of communication; a rather thorough knowledge of pupil background and ability; good parent-school relationship; and a closer link between teacher preparation and teacher assignment than that enjoyed by most other schools. Such assets have already encouraged some Catholic superintendents and supervisors to engage competent veteran teachers in experimental projects that ought to be multiplied and varied in all parts of the country. I am referring to such interesting developments as the ungraded primary; the departmentalized seventh and eighth grades; curriculum enrichment in science, math and foreign language; the use of TV and electronic teaching aids; and special reading programs. Other areas that need investigation and experimentation are: programs for gifted children and underachievers (we could well study the Higher Horizons project in the City of New York); assistance for Spanish-speaking children from Mexico and Puerto Rico and for children of itinerant workers; improved articulation between the Catholic elementary school and the public secondary school; and, as far as possible, elementary school guidance.

All of these projects can lend themselves to at least informal experimentation and research. If initial success justifies continuation, more rigid controls and experimental patterns can be applied. It is entirely possible that projects with promise could win foundation financial support.

Chronologically, the first benefit to be derived from the committee discussions or experiments that have been mentioned is the professional growth of the teachers involved. The experience will project them into professional thought and reading, to visitations of other Catholic and public schools, to attendance at institutes and workshops. If, as is hoped, the discussion and research prove fruitful, then the benefits will accrue to education generally. Certainly these are objectives toward which supervisors can raise their sights.

Another area of concern to the Catholic school supervisor is the "Catholic spirit" that should pervade every aspect of the school program. At first glance, the Catholic spirit of our schools would seem to be an area of least anxiety, a matter which would seem to be almost automatically achieved—something we can take for granted. And yet, the Catholic spirit of our schools needs much thought, analysis, and discussion; much supervisory scrutiny.

In the ideal, the Catholic spirit of a school means that the entire fabric of the school presents one, true, Christian image to the child. The ultimate aim of schooling, as with all other realities of life, is union with God. Subordinate and perhaps more immediate ends contribute to the ultimate goals by means appropriate to each. Thus, the dedicated Christian lives of the teachers, the religious symbols and prayer life in the school, the opportunities made available for the sacraments, sound religious instruction, occasional timely exhortations, all create a Christian environment that is clearly pointing to our true end and destiny. Without distortion and in their own natural order the secular subjects, taught by teachers who grasp the whole of reality, can lead the child to see God in His creation. Long ago God chided the pagan world in the *Book of Wisdom*, "For all men were by nature foolish who were in ignorance of God, and who from the good things seen did not succeed in knowing Him who is, and from studying the works did not discern the artisan." (Wisdom 13:1)

Seen in this full sense, a sound "Catholic spirit" in a school is not an automatic achievement. Good willed teachers and administrators have interpreted this "spirit" differently. Some of these interpretations are open to further discussion; some of these interpretations are educationally unsound. Without entering the fray, may I indicate some problems in this area that must be the concern of the supervisor.

There are those whose enthusiasm for the "Catholic spirit" prompts them to attempt a supernaturalization of all the secular subjects. Thus the English, history and science lessons become extensions of the religion lesson and much moralizing replaces sound work and study in these essential disciplines. Or again, without sound justification, spiritual exercises in church or chapel replace the school program. I have heard educators say, "I want the children to have formation, not information," as though true formation were possible without information, and as though the word "information" summed up all that is meant by the intellectual ends of schooling. Perhaps it is an exaggeration to say this, but there seem to be some zealots who would turn the school year into a 190-day retreat. To the extent that this is attempted or achieved, to that extent does the school cease to be a school.

On the other side, there are some teachers who seem to achieve a split personality—Christian educator for the religion lesson; educational naturalist for the rest of the day—as though the fabric of truth both natural and revealed could somehow be torn in two and still retain unity. This is rarely a failure of malice. It is more a failure to see the full implications of the natural truths contained in the secular studies, or an inability to lead the students beyond the sterile words of a given textbook or syllabus.

Supporters of the intellectual ends of education have some unwanted followers whose antics discredit the whole cause of intellectual development. For them, intellectual objectives are served by bone dry hours spent in outlining and memorizing facts; weeks of deadly preparation geared to beat some standardized test; months of repetition of dates, definitions, and tables under the guise that this "trains the student to think." Indeed, such deadening performances give solace and support to the man who says, "I want the children to have formation, not information." By contrast, formation seems more meaningful and alive.

There is no reason why training of the mind and the will cannot go hand in hand in Catholic elementary education. There is no reason why we must establish a conflict between intellectual objectives and moral objectives on this level of the educational ladder. Instead our best resources must be employed to understand what intellectual objectives truly are and how they can be achieved according to the age, ability, and grade level of our pupils. We must reach beyond the mere acquisition of information to the gradual growth in each child of an understanding of this information and to the ability to apply this new found knowledge. It is in application that mind and will are wed. The mind of the child is led to see and understand the good; the will is motivated to do it.

It should be clear that this challenging work can move apace with, and indeed, as part of, the "Catholic spirit" in the school. Far from being dull and lifeless, such schooling can be alive with study and reading, projects and simple student research, discussion and problem solving, field trips and reports. Similarly, this work will form no barrier to experimentation with language laboratories, teaching with tapes, team teaching, or other modern devices. Catholic schooling can be and is the exciting experience of pursuing the natural and revealed truths which are reflections of Truth Itself, Who is God.

The Catholic supervisor has the glorious role of helping administrators and teachers to see this full vision, even in the midst of daily routine, and to assist them to analyze, discuss, and carry into practice an educational pattern that is true and complete, in a word—thoroughly professional, thoroughly Christian. To this enterprise you are dedicating yourselves. May God's grace assist you in it!

SECONDARY SCHOOL DEPARTMENT

PROCEEDINGS

Officers of the Secondary School Department for 1961-1962, elected at the 1961 convention in Atlantic City, are:

President: Brother Bartholomew, C.F.X., Newton Highlands, Mass.

Vice President: Brother E. Anthony, F.S.C., Philadelphia, Pa.

Secretary: Very Rev. Msgr. Henry Gardner, Kansas City, Kan.

General Executive Board:
- Rev. Thomas F. Reidy, O.S.F.S., Lockport, N.Y.
- Rt. Rev. Msgr. T. Leo Keaveny, St. Cloud, Minn.

Department Executive Committee:

Ex-Officio Members:
- The President, Vice President and Secretary.
- Rt. Rev. Msgr. Edmund J. Goebel, Milwaukee, Wis.
- Rev. Thomas F. Reidy, O.S.F.S., Lockport, N.Y.
- Rt. Rev. Msgr. T. Leo Keaveny, St. Cloud, Minn.
- Rev. C. Albert Koob, O. Praem., Washington, D.C., Associate Secretary

General Members:
- Very Rev. Msgr. Roman C. Ulrich, Omaha, Nebr.
- Rev. Joseph T. O'Keefe, Yonkers, N. Y.
- Rev. Lorenzo K. Reed, S.J., New York, N. Y.
- Rev. Joseph Lynn, O.S.F.S., Wilmington, Del.
- Rev. John E. O'Connell, O.P., Oak Park, Ill.
- Rev. John Doogan, Seattle, Wash.
- Rev. John Sullivan, S.J., Chicago, Ill.
- Rev. Francis A. Quinn, San Francisco, Calif.
- Brother Julius J. Kreshel, S.M., Clayton, Mo.
- Brother Gerald, S.C., New Orleans, La.
- Brother Thomas More, C.F.X., Louisville, Ky.
- Brother Henry Ringkamp, S.M., San Antonio, Tex.
- Brother Edwin Goerdt, S.M., St. Louis, Mo.
- Brother Alfonso Comeau, C.S.C., Gates Mills, Ohio
- Brother John Darby, S.M., Dayton, Ohio
- Brother Joseph McKenna, F.S.C.H., West Roxbury, Mass.
- Brother Jude Aloysius, F.S.C., Memphis, Tenn.
- Sister M. Elaine, S.S.N.D., Houston, Tex.
- Sister M. Elizabeth, S.L., Denver, Colo.
- Sister Francis Inez, S.S.J., Philadelphia, Pa.
- Sister M. Hildegardis, C.S.C., Ogden, Utah
- Sister M. Hyacinth, O.S.F., Milwaukee, Wis.
- Sister M. Patrice, O.S.F., Milwaukee, Wis.
- Sister M. Xaxier, O.P., River Forest, Ill.

Regional Unit Members:

Rev. Edward J. Kroyak, Springfield, Mass.	New England
Sister Eleanor Joseph, S.N.D., Waltham, Mass.	
Sister M. Christopher, R.S.M., Baltimore, Md.	Eastern
Rev. Joseph C. Hilbert, Lebanon, Pa.	
Brother Kerric Dever, C.S.C., Miami, Fla.	Southern
Brother J. Stephen, F.S.C., Memphis, Tenn.	
Rev. David Murphy, O.Carm., Chicago, Ill.	Midwestern
Rev. Joseph A. Coyne, O.S.A., Tulsa, Okla.	
Rev. James Mallahan, Seattle, Wash.	Northwestern
Rev. Philip Duffy, Seattle, Wash.	
Rev. James F. Maher, Oakland, Calif.	Southwestern
Sister M. Jeanette, C.S.J., Downey, Calif.	
Brother John Perko, S.M., Honolulu, Hawaii	Hawaiian
Brother John O'Donnell, S.M., Honolulu, Hawaii	

REPORTS

REPORT OF THE COMMITTEE ON REGIONAL UNITS

Atlantic City, New Jersey
April 4, 1961

The Committee on Regional Units of the Secondary School Department of the N.C.E.A. reports that all seven Regional Units functioned during the past scholastic year. Existing Units are: the New England, the Eastern, the Southern, the Midwestern, the Northwestern, the Southwestern and the Hawaiian Units.

NEW ENGLAND UNIT

Two meetings, one in spring, the other in fall, are held annually by the New England Unit. The spring meeting took place at St. Mary's Academy in Bay View, R.I., on April 2, 1960.

After a word of welcome by Sister Mary Edward, R.S.M., principal of the Academy, Rev. Edward J. Kroyak, chairman of the Unit, presented and developed the theme of the day: "Modern Education Trends in the Catholic Secondary School." There followed three panels, the first with Sister M. Marcella, R.S.M., in the chair, and Mr. Raymond Thomas of Assumption College, Worcester, Mass., as principal speaker. The second panel on mathematics was moderated by Brother Edward Daniel, C.F.X., of St. John's Prep School, Danvers, Mass. The third panel on science was chaired by Rev. Richard Carelli, Academy of the Sacred Heart, Worcester, Mass., and had Sister Loretta Thomas, S.S.J., of Cathedral High School, Springfield, Mass., as principal speaker.

In the afternoon session the group was addressed by Most Rev. Russell J. McVinney, D.D., Bishop of Providence, R.I., who urged the educators to beware of mediocrity and not to let science supersede the liberal arts in the curriculum, in the development of the total personality of the Catholic student.

The annual fall meeting of the New England Unit was held at Bishop Fenwick High School in Peabody, Mass., on December 3, 1960, with Rev. Edward J. Kroyak, chairman of the Unit, opening the morning session. After an invocation by Rt. Rev. Msgr. Timothy F. O'Leary, Superintendent of Schools of the Archdiocese of Boston, delegates were welcomed by Sister Rita Perpetua, S.N.D., superior of the host school.

In the forenoon there were two panel discussions, the first on "Group Guidance in Secondary Schools," with Brother Ricardo, C.F.X., of Xaverian High School, Brooklyn, N.Y., as panel chairman. Panelists discussed group guidance through citizenship education, through special techniques, through student activities, and through the home room. Panelists were: Dr. Thomas Curtin of the Department of Education, Boston, Mass.; Siser M. Amadeus, R.S.M., of Cathedral High School, Portland, Me.; Sister M. Stephanie, R.S.M., Mt. St. Mary's College, Hookset, N.H.; and Mrs. Halstead Murray of Notre Dame High School, Bridgeton, Conn.

The second panel discussion on "Student Government in Operation" had for its chairman Sister James Martin, S.S.J., Cathedral High School, Springfield, Mass. Moderators with representatives of their student councils discussed student government as a practical preparation for life, as conducive to unity in day and resident schools and in co-institutional schools, and as an efficient means of school administration. Panel moderators were: Miss Eileen McSorley of St. Mary's Academy, Bay View, Riverside, R.I.; Brother Robertus, C.F.X., St. John's Preparatory School, Danvers, Mass.; Rev. Thomas Conmy, C.S.C., and Sister Helen St. William, S.N.D., of Notre Dame High School, Bridgeport, Conn.; and Sister Marie de Lourdes, S.S.J., Cathedral High School, Springfield, Mass.

Rev. David Power, Assistant National Director of Newman Clubs, spoke at the noon luncheon meeting.

At the afternoon session, delegates were addressed by Dr. George C. Decker of the U.S. Department of Health, Education and Welfare, on the subject, "The National Defense Education Act and the Private School."

Officers of the New England Unit for the coming year are: Chairman, Rev. Edward J. Kroyak, Cathedral High School, Springfield, Mass.; Vice-Chairman, Brother Marcellus, C.F.X., Mission High School for Boys, Roxbury, Mass.; Secretary, Sister Mary Edward, R.S.M., St. Mary's Academy, Riverside, R.I.; Delegate, Sister Eleanor Joseph, S.N.D., Notre Dame Provincialate, Waltham, Mass.

EASTERN UNIT

The Eastern Unit met in the Vernon Room of Haddon Hall, Atlantic City, on November 26, 1960, with Sister Mary Christopher, R.S.M., Mt. St. Agnes High School, Baltimore, Md., chairman of the Unit, presiding.

The subjects of a panel discussion were: "The Specialist—Bane or Boon?" and "Integration of Subject Matter in the High School Curriculum." Panelists were: Brother Celestine Luke, F.S.C., Manhattan College, New York City; Brother Bartel, C.F.X., Mt. St. Joseph College, Baltimore, Md.; Mother Mary Leo, S.H.C.J., Rosemont College, Rosemont, Pa.; and Sister M. John Gertrude, S.S.J., Cecilian Academy, Philadelphia, Pa.

Officers re-elected were: Chairman, Sister Mary Christopher, R.S.M., Mt. St. Agnes High School, Baltimore, Md.; Vice-Chairman, Brother Benjamin Benedict, F.S.C., Manhattan College High School, Riverside, N.Y.; Secretary, Mother M. Raymond, S.H.C.J., Convent of the Holy Child Jesus, Rosemont, Pa.; and Delegate, Rev. Joseph C. Hilbert, Lebanon Catholic High School, Lebanon, Pa.

SOUTHERN UNIT

Christian Brothers High School in Memphis, Tenn., was the meeting place of the Southern Unit on November 28, 1960. Presiding was Brother J. Stephen, F.S.C., principal of the host school and chairman of the Unit.

The session opened with an invocation by Rev. John A. Elliott, principal of Catholic High School, Memphis, Tenn. There followed a discussion of the provisions of "The National Defense Educational Act" by Dr. George C. Decker, of the U.S. Department of Health, Education and Welfare, Washington, D.C.

Rev. Richard D. Mulroy, O.Praem., Associate Secretary for Secondary Schools of the NCEA, commented on the prevailing educational scene and prospects for Catholic education in the future.

Brother H. Richard, F.S.C., principal of St. George's High School, Evanston, Ill., developed the subject "Teaching Values and Attitudes in the High School."

Officers of the Southern Unit are: Chairman, Brother Kerric Dever, C.S.C., Archbishop Curley High School, Miami, Fla.; Vice-Chairman, Sister M. Hildegarde, O.P., St. Patrick's High School, Miami Beach, Fla.; Secretary, Sister M. Florine, O.P., Central Catholic High School, Fort Lauderdale, Fla.; Delegate, Brother J. Stephen, F.S.C., Christian Brothers High School, Memphis, Tenn.

MIDWESTERN UNIT

It was at the Morrison Hotel in Chicago that the Midwestern Unit met on March 21, 1961, under the direction of its chairman, Rev. J. E. O'Connell, O.P., of Fenwick High School, Oak Park, Ill.

At the opening general meeting, Father O'Connell welcomed delegates and presented Rev. Richard D. Mulroy, O.Praem., Associate Secretary for the Secondary School Department, NCEA, Washington, D.C. Father Mulroy commented on the present status and future problems of Catholic education as viewed from the nation's capital, and enlarged on the services offered by the national office of the NCEA.

Dr. Urban Fleege, Chairman of the Department of Education, De Paul University, Chicago, spoke on "Air-borne Instruction—A Great Educational Experiment." Rt. Rev. John P. Kenelly, Archdiocesan Director of Vocations, Chicago, spoke on "The Teacher's Opportunities and Obligations in Fostering Vocations."

At the same time of the general meeting there was a session for administrators presided over by Rev. David J. Murphy, O.Carm., Mt. Carmel High School, Chicago. Speakers were: Dr. George C. Decker, Chief, Loans to Schools Section, NDEA, Washington, D.C., speaking on "Loans to Private Schools, National Defense Act"; and Mr. Hollace G. Roberts, Midwest Regional Director, CEEB, Chicago, speaking on "Recent Trends in College Admission Policies."

The luncheon speaker, Rt. Rev. Msgr. William E. McManus, Archdiocesan Superintendent of Schools, Chicago, took for his subject, "Private Education Looks to Washington."

At a general meeting in the afternoon, which was under the chairmanship of Sister M. Patrice, O.S.F., Catholic School Board, Milwaukee, a team of active duty naval officers from the Great Lakes Training Center, Great Lakes, Ill., conducted "An Anti-Communist Seminar."

Officers of the Midwestern Unit for the coming year are: Chairman, Rev. David Murphy, O.Carm., Mt. Carmel High School, Chicago, Ill.; Vice-Chairman, Sister Francis Mary, O.P., Trinity High School, River Forest, Ill.; Secretary, Brother Francis Haug, S.M., Cathedral High School, Belleville, Ill.; Delegate, Rev. Joseph A. Coyne, O.S.A., Cascia Hall, Tulsa, Oklahoma.

NORTHWESTERN UNIT

Loyola High School in Missoula, Montana, was chosen as the site for the ninth annual meeting of the Northwestern Unit on November 27, 1960. Most Rev. Joseph Gilmore, Bishop of Helena, Montana, greeted the delegates, and Sister Lawrence of Jesus, F.C.S.P., provincial directress of Studies, Spokane, Washington, welcomed them.

Chairman of the joint session of the College and the High School Departments was Rev. Bernard A. Harris, S.J., principal of the host school. He introduced Rev. John O'Connor, vice-president of Carroll College, Helena, Montana, who gave an address on "Education for Leadership in the Sixties," the theme of the day. Participants in the discussion that followed were: Very Reverend Edmund Morton, S.J., president of Gonzaga University, Spokane, Wash.; Rev. William Morris, S.S., St. Thomas Seminary, Kenmore, Ore.; Sister M. Catherine Ann, O.S.F., North Catholic High School, Portland, Ore.; and Brother P. J. Sullivan, F.S.C.H., Christian Brothers High School, Butte, Mont.

Officers of the Northwestern Unit are: Chairman, Rev. James Mallahan, Blanchet High School, Seattle, Wash.; Vice-Chairman, Sister Ann Dolores, F.C.S.P., Sacred Heart Academy, Missoula, Mont.; Secretary, Sister M. Lawrence, O.P., Holy Angels Academy, Seattle, Wash.; Delegate, Rev. Philip Duffy, Superintendent of Catholic Schools, Seattle, Washington.

SOUTHWESTERN UNIT

The Southwestern Unit held its annual meeting at Loyola University of Los Angeles on December 19 and 20, 1960. Most Rev. Timothy Manning, D.D., Auxiliary Bishop-Vicar General of the Archdiocese of Los Angeles, was celebrant of the Pontifical Mass. At the opening general session in Loyola Gymnasium, His Eminence, James Francis Cardinal McIntyre, Archbishop of Los Angeles, presided. Delegates were welcomed by Rev. John Reilly, president of the Southwestern Unit of the NCEA, by Rev. Joseph Sharpe, Superintendent of Schools, Archdiocese of Los Angeles, and Rev. Charles S. Cassassa, S.J., president of Loyola University, Los Angeles. Speaker on the topic, "Catholicity in Secondary Education," was Most Rev. Joseph T. McGucken, S.T.D., Bishop of the Diocese of Sacramento.

Then followed a panel discussion of the topic, "Meeting the Spiritual and Educational Needs of All," with Rev. John Foudy, Superintendent of Schools of the Archdiocese of San Francisco, presiding.

In the afternoon there were 11 sectional meetings on Religion (4 groups), Guidance, Administration, Lay Teachers, Library, Speech and Drama, and Journalism and Music.

At the closing general session of the first day, Very Rev. Msgr. James D. Poole, Superintendent of Schools, Diocese of Sacramento, presided while Sister M. Noreen, S.S.N.D., Consultor, Archdiocesan Office of Education of St. Louis, discussed "Formulating a 3-4 Track Curriculum."

Presiding at the general session on the morning of the second day was Very Rev. Msgr. Patrick Hannon, Assistant Superintendent of Schools of the Diocese of Monterey-Fresno. The address on "Gearing the Religion Text to All I-Q Levels" was given by Mr. William Reedy, Consultant.

The general session was followed by 13 sectional meetings on the curriculum offerings of today's Catholic high school. These sectional groups continued their meetings in the afternoon. At the closing general session, Rev. William B. McCartin, Superintendent of Schools, Diocese of Tucson, Arizona, presided, and Rev. Leonard Mazurk, O.S.M., Servite High School, Anaheim, Calif., spoke on "Adequate Testing—Key to Proper Placement." Benediction of the Blessed Sacrament closed the two-day convention.

Officers of the Southwestern Unit for the next scholastic year are: Chairman, Rev. James F. Maher, Principal, Bishop O'Dowd High School, Oakland, Calif.; Vice-Chairman, Brother Eugene, F.S.C., Co-Principal, Bishop Armstrong High School, Sacramento, Calif.; Secretary, Sister M. Ronald, S.C., Salpointe High School, Tucson, Arizona; Delegate, Sister M. Jeanette, C.S.J., Pius X High School, Downey, Calif.

HAWAIIAN UNIT

The annual meeting of the Hawaiian Unit took place at Sacred Hearts Academy in Honolulu on January 30, 1961, under the auspices of the Most Rev. James J. Sweeney, D.D., Bishop of Honolulu.

At the morning session Brother John Perko, S.M., of St. Louis High School, chairman of the Hawaiian Unit, presided. Leaders of the sectional discussion groups were: Miss Elizabeth Pickard, "English Round Table," with panelists Mrs. Dorothy Brown, Brother Joseph Becker, S.M., and Miss Maureen Cassidy; Mr. Thomas Horigan, "Curriculum for High School Physics"; Brother Justin Loughran, S.M., "Language Instruction"; Mrs. Laura Horigan, "Curriculum for High School Chemistry"; Mr. Maurice Kidjel, "Solutions of Impossible Geometry Problems." There were demonstrations of the use of visual aids in the classroom by Mr. Ralph Pruski and Brother Robert Esper, S.M., and of book discussions in high school by Sister M. Jeanne, O.S.F.

In the afternoon at a general session, Rev. Daniel J. Dever, Superintendent of Catholic Schools, took for the subject of his address, "Trends in Education." Benedicition of the Most Blessed Sacrament in Sacred Hearts Academy Chapel closed the convention day.

Officers of the Hawaiian Unit for the coming school year are: Chairman, Brother John Perko, S.M., St. Louis High School, Honolulu; Vice-Chairman, Mr. George Chang, St. Louis High School, Honolulu; Secretary, Sister John Thomas, C.S.J., St. Anthony School, Kailua, Hawaii; Delegate, Brother John O'Donnell, S.M., St. Louis High School, Honolulu.

Respectfully submitted,

THE COMMITTEE ON REGIONAL UNITS
BROTHER JULIUS J. KRESHEL, S.M., *Chairman*
SISTER ELEANOR JOSEPH, S.N.D., *New England Unit*
REV. JOSEPH C. HILBERT, *Eastern Unit*
BROTHER J. STEPHEN, F.S.C., *Southern Unit*
REV. JOSEPH A. COYNE, O.S.A., *Midwestern Unit*
REV. PHILIP DUFFY, *Northwestern Unit*
SISTER M. JEANETTE, C.S.J., *Southwestern Unit*
BROTHER JOHN O'DONNELL, S.M., *Hawaiian Unit*

REPORT ON THE CATHOLIC HIGH SCHOOL QUARTERLY BULLETIN

The Catholic High School Quarterly Bulletin is published in January, April, July, and October of each year by the National Catholic Educational Association in the interest of the Regional Units of the Secondary School Department.

It is sent gratis to institutional members of the Secondary School Department, to members of the Executive Committee of this Department, to members of the General Executive Board of the Association, to all sustaining members of the Association, to members of the Executive Committee of the College and University Department, and to all superintendents of diocesan school systems.

Since the national convention of the NCEA in Chicago last year, regular issues have appeared in July, October, January, and April.

Respectfully submitted,

THE EDITORIAL BOARD

RT. REV. MSGR. E. J. GOEBEL, Milwaukee, Wis.
SISTER M. XAVIER, O.P., Chicago, Ill.
BROTHER JULIUS J. KRESHEL, S.M., St. Louis, Mo.
REV. RICHARD D. MULROY, O.PRAEM., *Adviser*, Washington, D. C.
BETTY RANDALL, *Editor*, Washington, D. C.

PAPERS

ADAPTATION OF THE CATHOLIC SECONDARY SCHOOL CURRICULUM TO CONTEMPORARY SOCIETY

MOST REVEREND JAMES W. MALONE, D.D.,
AUXILIARY BISHOP OF YOUNGSTOWN, OHIO

INTRODUCTION

I am to talk to you today on the topic: "Adaptation of the Catholic Secondary School Curriculum to Contemporary Society." Now, curriculum is a broad topic and includes many factors, such as the subjects, the student activities, the textbooks, the other materials used, the sequence of courses, and many other factors. However, of all the factors affecting the high school curriculum the most important by far is the teacher. No matter what the "curriculum on paper" looks like, the students learn well or not so well because of the teacher. Therefore, today I shall emphasize the role that you, the teachers in our Catholic high schools, play in, well, to put it exactly, how well our students learn the things they should learn while in our schools.

I shall use the word "curriculum" to mean the total school experience of the child. Thus, the Latin class is part of the curriculum; so is the student council meeting. The lunch period is part of the curriculum, as well as the play-off game for the football championship. Viewed in this broad sense, the curriculum of the Catholic high school warrants our serious consideration. And I am privileged to speak to you, the key people in making the curriculum work.

Now, all of you teachers have very definite ideas about the curriculum of your own schools. Do you feel it is too easy? Or maybe too hard? Too many subjects and activities, or too few? We know that the curriculum is selective; it has always been selective. From the vast field of human knowledge, we choose the content we feel would be best for our students. Then, we select still further by choosing textbooks and courses of study. And again we exercise our prerogative of selection by deciding that our students will take part in these learning experiences. And, most importantly, each teacher selects, by emphasis, the content and experiences which she values most highly for her students. You see why you the teachers are the most important influence on what your students learn, and how well they learn. So I have selected you, the teachers, as my point of emphasis in curricular improvement.

There are three things which I should like to discuss with you, three things which you, the high school teacher, can do to help your students achieve the goals of Catholic education more effectively:

1. Gear your teaching to the needs of all your students.
2. Stimulate your students to continued self-improvement.
3. Develop in your students a deep, personal commitment to America and to the Church.

1. GEAR YOUR TEACHING TO THE NEEDS OF ALL YOUR STUDENTS

You principals and teachers here today come from various types of schools—some strictly college preparatory, some technical, some parish high schools, some central high schools. The students in your schools differ, perhaps widely. The good teacher knows the needs of her pupils and their abilities and adapts her teaching accordingly. We may call this attention to individual differences, or good guidance, or good curriculum, or better still, good teaching.

Now, good teachers through the years have done this very thing. Years ago teachers tried to fit the subject matter and school experiences to the child. But times have changed a great deal, even in the last fifty years, and of course the good curriculum must therefore change. Let me illustrate by noting the type of student provided for in the high schools of the country fifty years ago.[1] In 1911, there were fewer than a million students in all the high schools of the country, public and non-public, and of the total high school age population, only 10 per cent were in high school. But of these 10 per cent, 75 per cent went on to college. Since this was the case, the high schools of those days were strictly college preparatory. There was a strong feeling that this was as it should be, as expressed in the words of the Committee of Ten: "The benefits of a high school education should be reserved for the small proportion of children able to profit by an education prolonged to the eighteenth year and whose parents are able to support them while they are in school."[2] The high schools fifty years ago rightly emphasized languages, mathematics and science; these were the subjects upon which the college curriculum was based. The vast majority of our boys and girls of high school age were not in high school at all in those days, but instead the boys went to work early and the girls either attended academies to learn sewing and the amenities or merely stayed at home to help out. Thus, the high schools of earlier days were college preparatory, and the teachers rightly taught in such a way as to insure success in the college subjects which would follow. Those good teachers were gearing their teaching to the needs and abilities of their students for the most part; relatively few discontinued their schooling after high school graduation.

Now, however, the situation is changed. Today our American high schools, public and non-public, enroll almost 90 per cent of all youth of high school age. This steadily rising percentage of youth attending high school has been brought about by many factors: the increase in national wealth, the rising standard of American living, the prestige and "cash" value of a high school diploma, and the difficulty of getting a job for those in their teens. Because we now have so many more students enrolled in our schools, we have a wider range in intelligence and school aptitude, have we not? We have a wider range of needs, consequently, for we have students who will go on to college and to graduate school, students who will get a job right after high school graduation, and students who, in spite of our efforts, still drop out even before high school graduation. So, we have today in our high schools, except those that are strictly college preparatory, a wide range in the needs and abilities of the students enrolled. And, they tell me that even in the college preparatory high schools, there is a wider range of IQ than there used to be. College prep schools too are feeling a wider range of ability and preparation in the students seeking admission to their hallowed halls.

Another point for teachers to keep in mind is that 75 per cent of their students no longer go on to college, as they did years ago. Today, just about 30 per cent of all high school students will go on to college. In numbers of students, these changes are quite interesting.[3] Fifty years ago, there were about 350,000 students in college in this country. These 350,000 students represented only 5 per cent of the age group 18-21, or those who might be eligible for college. In contrast, today there are almost 3,000,000 college students in America, or about 30 per cent of the age group 18-21. Increase in population in the United States does not account for this increase in college enrollment. Fifty years ago, the population of the United States was 94 million; today it is 180 million, an increase of roughly 100 per cent. However, college enrollments have gone up 600 per cent, or three times as fast as the population. The *number* of college students in America today is steadily rising, and will no doubt continue to do so. But even in spite of scholarships and grants, the majority of our students will not be going on to college.

---

[1] U.S. Department of Commerce, *Historical Statistics of the United States, Colonial Times to 1957*, prepared by the Bureau of the Census with the Cooperation of the Social Science Research Council (Washington, D.C.: U.S. Government Printing Office, 1960), p. 207.

[2] Adolphe E. Meyer, *An Educational History of the American People* (New York: McGraw-Hill Book Company, 1957), p. 410.

[3] U.S. Department of Commerce, *op. cit.*, p. 211.

These figures show two things for the teachers here today: first, there is a definite place for a strong college preparatory program and for the college preparatory school; and second, there is just as definite a place for the terminal type of course for students who will not go to college. In fact, teachers should look at these statistics in this way: one-third of our students will go on to college, but two-thirds will not. So good teachers should devote one-third of their attention, effort, and guidance to the college bound, and two-thirds to the non-college bound, or the terminal student. I am speaking now of the general rule. This applies to your own schools to the degree that your students are typical of the high school students throughout the country.

Now, good teachers know that they cannot cut off the highest third of their IQ range and call these the academically gifted, and cut off the lowest third and call them the dull, and treat the middle third as God's great common class. We know that there is no sharp cut-off point in intelligence, academic ability, or need. There is a continuum of ability, gradual steps or degrees from highest to lowest. Socio-economic status of students will affect the kind of course their parents want for them; higher socio-economic parents usually want college preparatory work for their children. Besides position, other factors enter into the students' high school program. But it is important to underline the fact that the good teacher is aware of this continuum from highest to lowest in aptitude and achievement and gears her instruction accordingly.

1—A. A special mention ought to be made of teaching the *very bright*, the gifted student. By all means, the potential of gifted students, college-bound students, must be developed to the full. The urgency of our national need for highly skilled and creative leaders in all fields—science, engineering, fine arts, management, education, diplomacy, religion—necessitates our encouraging and directing able students to fulfill their promise. Teachers should challenge the bright student, not attempt to treat him like the average student. The bright student can be made to "stretch" continually, so that he will be, as he can well be, head and shoulders above the academic achievement of the lower-ability student.

Fortunately, today there is a growing appreciation of academic achievement. It was only a few years ago that the intellectual "egghead" was held in some contempt. The serious student of high ability was looked upon in some suspicion; he was not one of the group, he differed, and somehow that was not exactly American. This attitude is changing, and probably the change was speeded up by the Russians launching Sputnik while many in America were comfortably settling down in the "good life." Schools today need not apologize for emphasis on the gifted student.

As educators, we realize the need to develop to the full the God-given potential of our students, especially of our gifted students. Together with the home, we share the responsibility to educate the child completely, so that all of his faculties develop evenly and harmoniously. Whenever possible, teachers should organize special Honors Courses for the very bright student, and special homogeneous grouping in certain subjects. Teachers need to study the nature and needs of the gifted student; teaching the gifted can be a rewarding experience, but only when the teacher has prepared well for the experience and is willing to adapt constantly to the changing and developing needs of the gifted student. Advanced Placement Courses have also been effective in some schools. Too, teachers are proud of the accomplishments of their National Merit scholars. After all, who makes a National Merit scholar? We do not deny the contribution of the home, but good teaching is chiefly responsible for the increasing number of National Merit scholars from our Catholic high schools.

Because our country needs highly trained talented workers, and because the Church needs them, you teachers have a great responsibility to the gifted students in your schools.

1—B. What about terminal students, those who will not go on to college? Do they just go through our schools, or have we a special obligation to them? The case for the terminal student is well expressed by John W. Gardner, President of the Carnegie Foundation:

> The heavy emphasis on college is, of course, very pleasant for those whose abilities will lead them on to complete four years of higher education.... But for all other young people, the emphasis on higher education is apt to be a source of considerable strain. All too many are led to believe that in failing to go to college they may have missed the high road of American life.
>
> This is unfortunate and unnecessary. Properly understood, college is merely the instrument of one kind of further education for those whose interests and capacities fit them for that kind of further education. It should not be regarded as the sole means of establishing one's human worth. It should not be seen as the unique key to happiness, self-respect and inner confidence.
>
> . . . Human dignity and worth should be assessed only in terms of those qualities of mind and spirit that are within the reach of every human being.
>
> We assume, quite mistakenly, that the young person either goes to college and continues to learn, or goes to work and stops learning. Those who do not go on to college should not be made to feel that they have landed on the scrap heap and that learning or further growth is impossible to them.[4]

Teachers in high schools enrolling students of widely varying characters will find this statement more or less applicable to their own situation.

Now it is quite true that high school teachers may in practice be ignoring the needs of the non-academic student, while at the same time the teacher may be unaware of this "discrimination." On the part of some teachers there is a noticeable tendency to favor the bright child, the careful worker, the academically inclined. Some teachers feel that the dull child, and the average child who is not school-minded somehow fall outside the scope of their responsibility. Such an attitude is not in keeping with our philosophy of education. Christ preached that the talents of all should be developed, even the dull, the unimaginative, the boring, the recalcitrant, and the non-conforming. As Christ's representatives, religious educators have a special duty with regard to pupils whose needs are more difficult to care for. The good high school curriculum provides a variety of subjects to fit the needs of the non-college-bound student, if such students are enrolled. The good teacher provides expert teaching for the terminal student, and experiences designed to help him fulfill his own unique destiny. The same enthusiasm should characterize the teaching of bright, average, and dull students. All students have a right to the satisfying fulfillment of their own needs. The good teacher fills this need for the average and dull as well as for the bright!

---

[4] John W. Gardner, *From High School to Job*, reprinted from the 1960 Annual Report of the Carnegie Foundation (New York: Carnegie Corporation, 1960). pp. 4—5.

2. STIMULATE YOUR STUDENTS TO CONTINUED SELF-IMPROVEMENT

Good teachers should stimulate their students to continued self-improvement, even after graduation and for those who do not go on to college. I use the word "stimulation" not because I favor a "soft" pedagogy which asks the students what they would like to study, and how much work they think necessary. I use the word "stimulation" to mean prodding, motivating, directing, and controlling the learning situation so that all students work closer and closer to their true potential. What is their true potential? We cannot know absolutely, of course, which boy in our physics class will have the intelligence and the drive to collaborate in improving our present nuclear reactors. But we can use our test results, the studies of our guidance personnel, and the observations of our teachers and parents to estimate true potential. We must always keep in mind that a size 16 shirt will not fit every boy in our schools, any more than a heavy concentration in mathematics and science will develop the potential of every student, even of every bright student. But we must decide, as mature and responsible educators, that a certain program or certain subjects will best meet the minimal needs of our students upon graduation. And then we must use all the resources at our command to see that students learn this content, engage in activities that allow full scope to their talents, realize the satisfaction of self-development, and then show them how this self-realization can and must continue throughout all of their adult life.

2—A. But there are many obstacles in the way, as teachers so well know. There is, first of all, what seems to be a natural resistance on the part of students to learn what is good for them. Particularly now that spring is here, high school teachers know how difficult it is to require concentration on the subject matter. There is, moreover, a certain passiveness creeping even into recreation in our country. "Spectatoritis," it has been called, because Americans tend more and more to be spectators rather than active participants, even in their recreation. Spectatoritis has definitely become part of our culture; 50,000 cheering fans pack the stadium to watch 22 footballers battle for a Bowl championship; but few of these fans have ever played football themselves. Sand-lot baseball of a Sunday afternoon takes far more effort than going to see a good game. Thirty-five million TV viewers admire in the comfort of their living room the grace and skill and talent of the world's leading opera stars, but the TV viewers show less and less inclination to stage an amateur show themselves. Church choirs, too, feel this passivity; paying choir members is routine in many places. Further, the so-called "fringe benefits" seem to have induced a certain lethargy among our citizens. Social Security benefits are good in themselves; so are hospitalization and unemployment pay and pensions. But sometimes the attitude grows that the worker need not have foresight; he just has to be "covered."

The student has assimilated this attitude, and he feels that he really does not have to exert himself greatly; after all, his employer will owe him a living. Many students have so much of material things that school work ceases to be a reward in itself. There is no glamor in a Virgil assignment well done, or an English term paper laboriously set in form. Things come so easily, that is, material goods, that the will to succeed in study has been weakened.

These are only a few of the factors that make it increasingly difficult to stimulate students to want to learn here and now and to see the need of continuing to improve after their high school days. But good teachers cannot let their efforts evaporate because of these negative forces. By all the ingenuity at their command, good teachers endeavor systematically and energetically to combat these forces. There are cogent reasons why students must be stimulated to continued self-improvement.

2—B(a). There is more to learn all the time. The field of human knowledge is rapidly increasing. In the past a man could aspire to a "universal knowledge" as a possible goal. It was thought that one could, by diligent study over a period of years, actually become familiar with the whole range of things known. A high school principal of the past was expected to be able to teach every subject in the curriculum. There were, too, one-and-two-teacher high schools, where good teaching went on. But this is not possible today. The sum of human knowledge has increased phenomenally; it is said that the number of things to be known doubles every fifteen years. It has been estimated that in the next 40 years there will be greater development in engineering and scientific achievement than there has been in the past 4,000 years. We know ourselves that we cannot read *Newsweek* or *Time* without referring to a map. Places we never heard of before leap into headlines overnight. Space exploration has opened new horizons and new knowledge. Nuclear weapons, emerging new nations, government programs, educational television—and the list is endless. No one anymore can hope to learn in high school all he needs to know for his future life. Scientific facts he learns now even though true and exact, will have to be modified many times during his lifetime. There is so much to know that one cannot afford to stop learning at any point in his career.

2—B(b). Jobs are changing because of automation. A fixed person for a fixed job used to be a godsend; now he is a "problem." Students now in high school will not go into the jobs held by their fathers; in a few years, these jobs will have dropped out of existence and new jobs will have been created. All jobs require a higher degree of literacy. Peter Drucker says of this need for better prepared workers:

> Even in routine jobs, automation will require ability to think, a trained imagination, and good judgment, plus some skill in logical methods, some mathematical understanding, and some ability well above the elementary level to read and write—in a word, the normal equipment of educated people. Under automation, a school could do a student no greater disservice than to prepare him, as so many do today, for his first job. If there is one thing certain under automation it is that the job—even the bottom job—will change radically and often.[5]

This is an added reason why teachers must make every effort to stimulate even unwilling students to learn and to continue to learn. Some students may shrug their shoulders and say, "I'm not aiming for the top jobs, just enough money to get along." Such a student is thinking about some of the semi-skilled jobs in industry, jobs which do pay the workers rather good salaries today. To counteract this lack of ambition, perhaps the teacher might use such a warning as the following from the editor of *Factory Management:*

> The jobs that are "duck soup" for elimination by automatic production are mainly the semi-skilled ones, such as machine operating and materials handling. Some observers believe that the factory of the future will go so far as to wipe out this great "middle class" of industry.[6]

Automation is not a thing which is *coming;* it is already here. Millions of dollars worth of automated equipment is now in use. Teachers themselves will want to read some of the literature on automation and its effects upon American business and industry. In general, writers say that youth needs to get a mind-set toward learning continually. Youth needs to know more and more about more things, and he needs to learn subjects which he may think unrelated to jobs; for example, the National Manpower Council makes this point about the breadth and depth of knowledge needed by what we used to think of as routine jobs:

---

[5] Peter F. Drucker, *America's Next Twenty Years* (New York: Harper and Brothers, 1957), p. 30.

[6] Robert Bendiner, "The Age of the Thinking Robot, and What It Will Mean to Us," reprinted in *Machines and the Man,* edited by Robert P. Weeks (New York: Appleton-Century-Crofts, Inc., 1961), p. 16

> Many of today's electricians will have to learn electronics if they are to retain their skilled status. Pipe fitters may have to learn hydraulics. A skilled worker who formerly measured with calipers and now uses a micrometer will soon have to learn to work with tolerances measured with light waves . . . there may be almost no place left for the *unskilled* industrial worker.[7]

Thus, the position and status of the worker, even the white-collared worker, is endangered by the effects of automation. And it is of importance to teachers that this does not mean that high school students should therefore concentrate on technical training. Not at all. The National Association of Manufacturers calls for greater emphasis on the sciences. There is a growing awareness among employers that, as our society becomes more complex, technical knowledge is not enough. Top-notch workers must understand human relations, economics, psychology, and therefore philosophy and theology, and must go on deepening their knowledge in all of these areas.

Our high school students must, therefore, be more thoroughly grounded in what are called the liberal arts courses—the humanities and the sciences. Our teachers must educate youth to be "re-educable"; that is, teachers must present their content in the context of the whole sum of knowledge in the field. The broader our students' background, the more easily they can adapt to job changes.

2—B(c). Leisure is increasing, also because of automation. We tend to think of the future, even ten years from now, as having a 40-hour work week. Therefore, in teaching our students, we tend to think that they will have just about as much leisure time as adults now have. Actually, a shorter work week is just around the corner. Not only George Meany, President of the AFL-CIO predicts a four-day work week in the very near future, but even the United States Chamber of Commerce declares that the 30-hour week will be here by 1970. It is interesting, though parenthetical, that Sir Thomas More, in his *Utopia,* told of an ideal society in which the working day was 6 hours long; perhaps this Utopian ideal is just in the offing.

Shorter work weeks will come in because machines can now do much of the work formerly done by men. A single machine may replace a hundred workers. In order to cut down on unemployment, employers will inevitably, it seems, have to resort to the shorter work week.

Added to the shorter work week, there is the matter of bulk free time for vacations. At least forty million workers now have contracts for several weeks vacation with pay each year. And there is the matter of leisure time which results from having an abundance of labor-saving devices. The average home has a great variety of these—vacuum cleaners, washing and drying machines, dishwashers, toasters—to mention only a few. It is said that the automatic gadgets in the average home provide the equivalent of the energy of 90 male servants. Still additional leisure time comes from having frozen foods, package cakes, spray-on starch, paint, window cleaner, and so forth. All of these devices give Americans the opportunity to save time, pass time, spend time, kill time, or use time they never would have had in the past.

Because an enormous amount of leisure time will be available to our students a few years hence, teachers may well consider as one of their major objectives to stimulate students to value time and to spend it well. Someone has said "To waste time is to waste ourselves." This is indeed true. It is a challenge, and part of our job as Christian educators, to educate for a wise use of leisure time.

---

[7] *Ibid.,* pp. 15-16.

2—C. I have presented to you several reasons why teachers must stimulate their students to learn while they are in school and to continue to learn after graduation: the ever widening field of knowledge, the changing job situation, and the increasing amount of leisure time.

In view of the negative forces operating, how can teachers stimulate their students to continue to learn, both now and in their adult life? There are five brief suggestions which I should like to offer for your consideration:

2—C(a). Teachers should endeavor to present a solid, well-rounded body of subject matter in their own classes. This can be done by taking a long view of the content, its value to the student now and later on, and by making each class a significant step toward achieving the objectives of the course. For brighter pupils, this means enrichment and greater individual concentration of specialized assignments. For slower pupils, this means deciding on the minimal content and selecting activities which will enable these slower students to master the minimum essentials. Dull pupils, too, need to enjoy their classes; too much content, or too difficult content, makes their school day frustrating indeed. In trying to give all students a solid, basic program, teachers will need to examine carefully the course of study for their own school, good curriculum guides from other schools, the research in their own field, and test results from their own schools and other schools. It is no easy matter to select the most worthwhile content and experiences, but no teacher can teach the whole range of information, so selection is basic to good teaching.

Particularly is this true of religion classes. Our religion classes should, as we know, be exceptionally well taught. They should give our students a meaningful survey of the truths of our holy Faith, and an ease in making practical applications of this knowledge. Religion teachers, especially, need to ask themselves whether their classes emphasize sufficiently the basic content needed for living a good Catholic adult life.

2—C(b). Teacher-pupil relations can be used to improve learning. In American high schools in general, and probably in our own Catholic high schools, teachers are regarded as capable persons by most students, and as "nice" people who are interested in their subject and in their students. However, the teacher-pupil relationship can be used to stimulate students to more and deeper study. Dr. Ralph W. Tyler says of this situation:

> One deficiency of our high schools is the failure to extend the informal social contacts existing between students and teachers in cordial relations that will help vitalize classroom learning. Rarely do we find a recognition by either teacher or students that all are companions engaged in an intellectual quest, seeking to understand and to apply what they are learning. The warmth of social relationships makes the high school a pleasant place in which to work, but the great value of this comradeship is not utilized effectively in the important educational work of the school.[8]

By making learning serious, challenging, and rewarding, teachers can help to stimulate students to regard learning as an important and continuing activity, one which goes on in out-of-school hours and after graduation. Dr. Conant of Harvard University recommends at least 15 to 20 hours of significant homework each week. Individualized assignments, methods of checking on homework, rewarding particularly careful work—continued emphasis on these and many other devices can produce an atmosphere of more serious work in the school. Without demanding achievement beyond the ability of students, the good teacher endeavors to stimulate each student to produce the best work of which he is capable. Where, except in the teacher, can the student find a model of dedication to serious, sustained scholarship?

---

[8] Ralph W. Tyler, "New Criteria for Curriculum Content and Method," *The High School in a New Era*, edited by Francis S. Chase and Harold A. Anderson (Chicago: The University of Chicago Press, 1958), p. 172.

2—C(c). The teacher should develop with her students an awareness of the dignity of work. Pope Pius XII has aptly said of the dignity of work and the role of leisure:

> A man who has thoroughly grasped the religious, moral, and professional meaning of labor, will likewise understand the meaning of free time and will be able to use it to advantage. He will also be saved from the false notion that a man works in order to enjoy leisure. In reality a man has leisure in order to make him physically and mentally more competent in his work.[9]

A thorough presentation of the Christian ideal of work will do much to set right our students' attitudes toward work as filling a human need and at the same time filling a Divine command. In all subject matter areas, there are potent examples of people who achieved great things for humanity through sheer hard work. In the lives of the saints, without exception, there is a true concept of work as essential to salvation and to the good of one's fellow man.

2—C(d). The teacher will also need to develop a proper attitude toward the use of leisure time. This will be difficult to do because of attitudes prevalent today. Leisure is often depicted as time for doing nothing but sunning on the beach. There is a noticeable tendency in the press to emphasize a fatuous pleasure-seeking as the proper, and in fact, as the only kind of leisure.

In this regard, Howard Mumford Jones, of Harvard University, presents some interesting data.[10] In his analysis of advertisements in *The Saturday Evening Post,* Dr. Jones found that there was a stress on happiness rather than satisfaction in leisure time activities; for example, of the 167 faces in the ads, he found 114 were smiling or laughing; 8 blissfully asleep and obviously happy; 6 men were blowing smoke rings—a sure indication of happiness. Howard Mumford Jones felt strongly that the whole system of advertising induces readers to look for mere surface comfort and happiness and nothing more in their leisure time.

Since advertising, to be successful, must reflect the value of the readers, quite probably the *Post* readers find this surface happiness quite congenial. TV advertising has even greater opportunities to emphasize a passive, pretty, comfortable, and empty happiness as the goal of leisure time activities.

The teacher will need to work assiduously to combat the idea that leisure means only self-indulgence. The idea of constructive leisure time activities, and activities of a creative nature, needs to be developed.

The teacher can bring to the students' attention the many worthwhile leisure time activities of a civic, social, educational, and religious nature. Adult education classes in the vicinity can be discussed; descriptive literature can be brought in, and visits made to the class by instructors in adult education classes. There is a great deal of volunteer work that young adults can do, as for example in connection with Red Cross and United Fund Drives, clothing for the poor, baby-sitting during church services, errands for old and sick neighbors. These activities usually do not come to our students without some positive attention on the part of principal and teachers.

Particularly important are the leisure time activities which are connected with spreading the Faith. Youth is a time of big ideas, and the Church has many programs based on big ideas. The Confraternity of Christian Doctrine is what the students would call a "natural"; several hours each week can profitably be devoted to learning in the CCD classes, to work as fishers and helpers, and to teaching CCD classes. The Legion of Mary is another fine organization for which our youth can volunteer. The Cana Movement and the Christian Family Movement warrant their investigation. St. Vincent de Paul Societies welcome the help of interested young volunteers. More and more, our youth are interested in the various lay missionary societies, and in service abroad among the poor. Dr. Thomas Dooley opened the eyes of our youth to a life of dedication to both a profession and a religion. The President's Peace Corps deserves the study and attention of our youth.

---

[9] Pope Pius XII, "Automation: Its Problems and Its Prospects," an address to a National Convention of the Christian Associations of Italian Workers, June 7, 1957, reprinted in *The Pope Speaks,* IV, No. 2, Autumn, 1957, p. 154.

[10] Reuel Denney and David Riesman, "Leisure and Human Values in Industrial Civilization," reprinted in *Machines and the Man,* edited by Robert P. Weeks (New York: Appleton-Century-Crofts, Inc., 1961), pp. 250-251.

In the days when a man had to spend 60 hours a week to feed his family, and the mother of the family had to spend just as much time cooking, and washing, and cleaning, there was little time for volunteer service. With automation and increasing leisure, our youth need to be introduced to the vast apostolate waiting for them. Good teaching can help our youth to become more familiar with these excellent means of winning souls for Christ through active works of charity.

2—C (e). The habit of good reading is essential to continuing self-education. Teachers know how difficult it is to get students to make a book report, yet it is necessary to cultivate the habit of good reading if one is to continue to grow intellectually. There are some studies which report that more books are being read than ever before, but a reliable survey showed recently that only 17 per cent of our *college* graduates had read a book in the year just past. One of the best things a teacher can do for the students is to help them develop a taste for reading. Habits of reading as self-development are best established early, but must be continually re-stimulated. Again, a teacher who reads widely is a potent example to the students. Students tend to identify themselves with effective teachers, perhaps in the area of reading even more than elsewhere.

Through all of these means, and others of their own devising, good teachers help students to prepare for a worthy use of their leisure time. Thus, as Kaplan says:

> Leisure becomes more than time spent. It becomes at its best a way of progressive rebirth, regrowth, reacquaintance with oneself, renewing and refulfilling.[11]

Leisure need not be a problem; it can be an unprecedented opportunity for good.

Not every teacher in every class has the opportunity to develop each of the above ideas with the class. However, it is important that all teachers see these values as necessary to a full and effective life for the students now and in the future.

In the preceding discussion, it has been suggested that good teachers will stimulate their students to continued self-improvement. Reasons have been advanced for the need for continued self-improvement: the field of knowledge is growing, jobs are changing, and leisure is increasing. Some suggestions were offered as to the ways in which teachers may stimulate students to study harder now and to plan for continuing to study after their school days are over.

3. GOOD TEACHERS SHOULD DEVELOP IN STUDENTS A DEEP, PERSONAL COMMITMENT TO AMERICA AND TO THE CHURCH

There is one more quality of good teaching which I should like to bring to your attention. Good teachers impart to their students a deep, personal commitment to America and to the Church. No matter how much content students learn, and no matter how teachers stress the good use of leisure time, our education is effective only to the extent that our students identify the goals of America as their goals, the good of the Church as their own good. Our students should be committed to a higher way of living because of their contact with us. This commitment may be called dedication, or zeal, or enthusiasm. Much of the current literature on the topic "What's wrong with our world?" emphasizes the need of youth for a renewed commitment to a great cause.

---

[11] Max Kaplan, *Leisure in America* (New York: John Wiley and Sons, Inc., 1960).

Vice Admiral H. G. Rickover, U. S. Navy, Asst. Chief, Bureau Nuclear Propulsion Division, says:

> Nations are not truly great solely because the individuals composing them are humorous, free, and active; but they are great when these numbers, this freedom, and this activity are employed in the service of an ideal higher than that of an ordinary man. Not only the greatness of nations, but their very unity, depends on this.[12]

Peter Drucker, of New York University, has much the same to say of the needs of youth in the emerging new nations:

> Skills are not enough; they are not even the main thing. For the real challenge is to capture the vision and the energies of the young trained people in each country—the young people who are eager to lead and to serve, who want to do something great with their lives, and who aspire to no mean end. These will have to learn skills, of course; for without skills dedication and zeal are futile. But they will not be satisfied with skills alone.[13]

This very need to be dedicated to a cause has been capitalized upon by communism. As Douglas Hyde, an ex-communist, puts it:

> . . . The majority come to communism because they are looking for a cause that will fill the void left by unbelief. . . . One has to be potentially good or intelligent to feel the need of an ideal. That is why communism so often claims the best.[14]

Communism, with a false philosophy, an atheistic and barbaric totalitarianism, is highly effective in developing this spirit of dedication among intelligent people. We of the true Faith may well ask ourselves what further we must do to guarantee to our youth a complete dedication to truth and goodness.

The teachers in our Catholic schools now, more than ever before, need to bring to our youth the glorious traditions of America. America provides our youth with greater security, justice, protection, and opportunity than he would find anywhere else in the world. Let us ask ourselves: are we clouding his vision of America's greatness by what we term our "objectivity"? Are adults too carpingly critical of everything—the government, the schools, labor relations, race relations, and even the heroic figures in our own historical development? Have we debunked too thoroughly men who were truly great? Though there is much still to be desired in America, are we doing a disservice to our youth to emphasize America's defects rather than to highlight her unparalleled achievements? And, even if we have not actually belittled America in students' eyes, have we done everything in our power to create for our youth a broad picture of what America has become and what greater things still America can do given the dedication of her youth?

The Church, above all, fulfills a unique need of youth. Youth yearns to belong to a world-wide organization transcending national boundaries, creating a bond of world brotherhood. Youth wants to set right injustices, economic, racial and social. Youth longs for inner certainty with regard to dogma—to know that his Church is something not man-made, that it is invincible on earth as it is in heaven, that it is Divinely commissioned to teach. Youth wants to serve, to sacrifice, to commune with God.

---

[12] H. G. Rickover, *Education and Freedom* (New York: E. P. Dutton and Co., Inc., 1959), p. 37.

[13] Peter F. Drucker, *America's Next Twenty Years* (New York: Harper and Brothers, 1957), p. 82.

[14] Douglas Hyde, *I Believed*, quoted in Frank S. Meyer, *The Moulding of Communists* (New York: Harcourt, Brace and Company, 1961), p. 197.

But have we brought to youth the full impact of the Church's heritage through these 20 centuries? Does our youth have a practical understanding of the Faith that is his? Does he know familiarly the story of the Church's struggles, achievements, and policies? The recent public discussion of federal aid to education may have been the first time that our students heard or read a presentation of the role of non-public schools in our democratic society. Prior to this proposed legislation, would our students have been sufficiently informed on this topic to make a logical presentation of the differing points of view? Or, could our students do so now, even after all the publicity which this topic has evoked?

Specific topics are important, it is true, but federal aid is used only as an example. How well have our students internalized the other statements of American Bishops? To serve loyally and intelligently, our students need to be informed. Our teachers have a significant role to play in making such information available.

Another aspect of dedication to the Church lies in what the Catholic can *do* for his fellow man. Our century has been called "the age of the lay apostolate." The Popes have urged greater participation of the laity in the works of the Church. Members of the hierarchy have assigned increasing responsibility to the laity in both speading the Faith and in representing the Church to the public. Suggestions have been given earlier concerning activities in which the laity can participate effectively.

Particularly should we emphasize for our students an awareness of the need for personal sanctity, without which no lasting good can be accomplished. Let us bring to our students the spirit expressed by Pope Pius XI, when he said:

> Every true and lasting reform has ultimately sprung from the sanctity of men who were driven by the love of God and men. Generous, ready to stand at attention to any call from God . . . they grew to be lighted beacons and reformers. . . . Our first duty is sanctity.[15]

This sanctity, coupled with the competence which our schools are endeavoring to develop, will fire our youth with a patriotism and religious zeal that will be irresistible. Of our students we wish the statement of Pope Pius XII to be true:

> For what is a scholar, a writer, a schoolmaster, a speaker, an educated man of whatever sort, if he be not, in greater or less degree, in some way a man sent from God to bear witness of the light?[16]

---

[15] Pope Pius XI, Encyclical, reprinted in Joseph Husslein, *Social Wellsprings* (Milwaukee: The Bruce Publishing Company, 1940), p. 327.

[16] Pope Pius XII, "To French University Professors," October 26, 1941.

THE ASSOCIATE SECRETARY REPORTS ON CATHOLIC SECONDARY EDUCATION

REV. RICHARD D. MULROY, O.PRAEM., ASSOCIATE SECRETARY,
SECONDARY SCHOOL DEPARTMENT, NCEA, WASHINGTON, D.C.

Early this year an article appeared in the Magazine Section of *The New York Times* on the meaning of the word "prestige." I determined at the time to use a statement from the article in the introduction of my talk to you today. "History's first lesson," the author pointed out, "is that true prestige has always been the product not so much of genuine power as of genuine excellence.

"The idea of prestige is closely bound up with that of leadership, of being respected and followed. . . because of achievement.

"In its golden age," the article continues, "Athens was a city a good deal smaller than Columbus, Ohio. But what other city in the human record has produced in a few decades philosophers to equal Socrates and Plato, dramatists of the power of Sophocles and Euripides, sculptors to equal Praxiteles, statesmen of Pericles' stature?

"To excellence one should add innovation. There are times in history when the gramophone needle of human effort seems stuck fast in the record. Round and round the nations go, sticking in the same dilemma, breaking off in defeat at the same irremediable crack. The stuck needle of autocracy, the stuck needle of subsistence agriculture, the closed doors of science and technology, the barriers to communication have bound man for millennia to the cycle of birth and death and sowing and harvest and victory and defeat."[1]

I have been asked by the planning committee for this convention to give a kind of panoramic view of Catholic secondary education in this year, 1961. The task is a large one and it is with considerable hesitation that I attempt to pass judgment on what is presently being done and at the same time to suggest what should be done in the field of Catholic secondary education.

In my many years of administration in a Catholic high school, I used to dislike very much hearing "ivory-tower" professors and speakers tell what was wrong with our schools and suggest means of correction when they had no experience themselves with the problems high school administrators face as part of a daily diet. Be assured, therefore, at the outset, that I do not intend to pontificate from an ivory tower. I left actual high school administration only a year ago. I do not feel that my separation from it has so soon made me impractical or oblivious to the problems which you face and which you know better than anyone else.

We left only recently a decade which was known as the "roaring 50's" and stepped into a new era now tabbed the "soaring 60's." Whether we are in a period that is roaring or soaring, we are fully aware of the pressures which surround us: the bulging enrollments, the high cost of operation, the increase in lay staff, the expanding curriculum with demanding adjustments in English, science, mathematics, language and social studies; advanced placement, language labs, honors programs, teaching teams, educational TV, teacher-aides and many others which you may add, according to your own local situations.

---

[1] Barbara Ward, "The Highest Resolve—True Prestige," *The New York Times*, January 1, 1961.

In the face of all these new demands, it is quite easy to be discouraged. But if we look to the record, it is at once evident that our schools are doing a commendable job, and this in many instances under trying circumstances. We have stayed on our course. We have dedicated our efforts to teaching fundamentals; we have avoided the frills that have come and gone in the past quarter century until now the pendulum slowly begins to swing toward the lasting values of education, which we have not neglected. We have no reason to fear facing the world with our product.

When, some months ago, a curriculum survey committee in the community of San Francisco issued its rather detailed report on the educational picture of that area, we passed it on to you almost verbatim in the *Catholic High School Quarterly Bulletin.* We reprinted the article, not to cite the shortcomings of what is considered an excellent system within the public schools, but because many of this survey committee's recommendations, while severely criticized by some educators, supported what we have always felt were basic needs in the high school training program. The elimination of "goals" courses, the denial of academic credit for menial and non-academic tasks, the building of a competent, well-trained staff, the strengthening of curriculum offerings in English, mathematics, science and the other disciplines, the development of a sequence of history courses to the exclusion of vague and meaningless social studies courses—all of these—and we have only mentioned a few—are exactly what our Catholic schools have believed in.

Through the recent difficult years, when in ever increasing numbers our Catholic young people have sought admission to our schools, we have attempted to meet the needs of the times with a definite limitation of funds and personnel. We must take a certain pride and renewed hope from the fact that, in the Providence of Our Lord, we have not noticeably faltered. I like to think that we have established a certain "prestige" which in the words of the author of *The New York Times* article, "is an idea closely bound up with that of leadership, of being respected and followed. . . because of achievement."

But you will hasten to agree with me that we in the Catholic secondary school system have not arrived at our destination, nor have we reached a point where we may rest on our laurels. Our fast-moving, on-going 20th century living would leave us soon behind if we became complacent or self-satisfied. To refer again to the opening statement of this paper: "To excellence, one should add innovation. There are times in history when the gramophone needle of human effort seems stuck fast in the record."

As in every human society, we stand to fail if our "effort seems stuck fast in the record." Is it wrong then for me to suggest that we become enterprising? "To excellence one must add innovation."

Therefore, I submit that a large task beckons us now and in the years which lie ahead. I am not about to tell you to cast aside the fundamentals and the traditions which have contributed to our excellence. But at the same time, we must not fear the new approach, the revolutionary angle, the special twist that will add to our doing a more effective and thorough job. We should not be so firmly tied to traditional practices that we become inflexible to good suggestions.

Before I indicate what I consider to be worthwhile areas for our investigation—areas which are already somewhat developed—I would propose that you encourage experimentation within your own school or your own school system. *We should not wait for others to take the lead.* While we may be limited in time and in funds to support our investigations, we are not limited in talent. We have much to give. You are no doubt aware of the original work done by Sister Mary Theresa Brentano of the Sisters of St. Benedict, in tape teaching. A magazine section, in featuring Sister's work, called it one of the most revolutionary and startlingly successful experiments in U. S. schools today.

The article claims that this tape teaching attacks directly some of the most pressing problems of American education.

While we have here neither the time nor the occasion for a full treatment of his work, it is interesting to read Christian Brother Joseph Stephen's *Revolution in the High School,*[2] published last year. Brother proposes a re-setting of the traditional approach in the over-all high school program. He attempts to show in his plan that "a good education can be provided without increasing the faculty and facilities proportionately, and at the same time give the teachers fewer classes to teach." If Brother's plan is workable, present facilities with a few modifications could handle an increase of sixty per cent in students with an increase in faculty of only thirty-three per cent. We have been advised that the actual experimentation with *Revolution in the High School* will be undertaken during the next school year in one or possibly two schools. Whatever the outcome, the fact that an experiment has been undertaken for the purpose of meeting a need is highly commendable. It indicates an alertness that should be underscored. We need more searching for answers to our problems. They will be found only if members of our own household who know our specific needs become enterprising.

We have seen in recent months a considerable change taking place in the program of studies in secondary schools throughout the country. There is a noticeable effort to improve the quality of instruction in the major areas of English, social studies, mathematics, science and language. I urge you to follow these developments very closely.

Over a period of the past three years, "position papers" on the disciplines of English, mathematics-science and modern languages have been published in the *Bulletin* of the National Association of Secondary School Principals. Those of you who attended the NASSP meeting in Detroit in mid-February heard some excellent small group discussions on the areas of the curriculum. While languages, English, mathematics and science were being talked over, another group was studying the social science offerings. And in the near future it is expected that a position paper for the social studies will be published in the *Bulletin.* Much of the content of these position papers is very valuable for us. Considerable research and extensive committee work have produced them for curriculum adjustments and, in some cases, almost complete revision.

Parenthetically but regrettably, our Catholic system has not been organized in a way that makes such valuable study possible for us. I feel strongly, however, that since so many of our members belong to the NASSP, we must enter into its activities with much greater interest. Presently our Catholic secondary school administrators are not represented on many programs or committees of the NASSP. At the Detroit meeting, of the 7,000 present, I will estimate that we of the Catholic schools composed no more than 50 of that number. I think this is unfortunate, since we do have much to give and similarly much to take away from this excellent organization. I doubt, however, that we will ever have a greater representation until we take an active part in the work of the Association.

In 1958 the first of these position papers was issued on the place of science and mathematics in the comprehensive secondary school program. In 1959 the approach to modern foreign language teaching was explained. And last year the position of English language arts was described. As I indicated, social studies programs are presently being examined; in the near future these findings will be made known.

It seems to me that the most significant developments are occurring in mathematics. They have been referred to as a "revolution in mathematics." We have become a part of a new technical era in which automation is a major concern. This has necessitated a great change in mathematical research. The improvement of the mathematics curriculum from grades 7 through 12 is the present subject of a Yale University study of 45,000 students, by the School Mathematics Study Group.

---

[2] Brother Joseph Stephen, F.S.C., *Revolution in the High School* (Winona, Minnesota: St. Mary's College Press, 1960).

Another study is being made by the Commission on Mathematics of the College Entrance Examination Board and a third investigation into the same subject area is being undertaken by the University of Illinois Committee on School Mathematics (UICSM) under the direction of Max Beberman.

Experimental studies are likewise under way for grades 4, 5 and 6. It is presently estimated that some 200,000 students are being instructed under the new mathematics program.

This is just the beginning, but the implications for the high school curriculum, for teacher training in the mathematics field, for scholarships and fellowships are tremendous. They demand our attention and careful study.

Science curriculum studies are under way in the areas of physics, biology and chemistry. Designed for the upper 25 per cent is the well-known Physical Science Study Committee (PSSC) working at MIT. The Biological Science Curriculum Study (BSCS) is being conducted at the University of Colorado. The Chemical Bond Approach study is under way at Earlham College in Indiana and the Chemical Education Material Study (CHEMS) is the work of the University of California. Integration in science teaching is now being carefully viewed not only to include junior and senior high school studies but also the very elementary grades.

It is estimated that about one-fifth of the students in grades 9 through 12 across the country are now taking a modern foreign language. There are 2,000 language laboratories and 500 high schools have now introduced the teaching of Russian. Over 3,000 high school teachers are in the government-sponsored language institutes. Thirty-eight state departments of education have one or more foreign language supervisors of instruction in the field.

Present effort has produced a continuity of instruction in grades 7 through 12 wherein there has been a sequential series developed.

In the language programs it seems to be most imperative that a program of articulation be developed not only between the colleges and the secondary schools but between the grade schools and the high schools. It is well to suggest here that such conferences in articulation be encouraged for the development of proper articulation in your own areas. Colleges should welcome opportunities to conduct such conferences. The articulation need not be limited to languages only; English is badly in need of better college-high school understanding. At the present time there are conferences of articulation going on in one-third of the states between colleges and secondary schools in the field of English, wherein content of courses is being discussed.

You are aware of the promotion of the Commission on English of the College Entrance Examination Board which is attempting to upgrade the teaching of English on a national scale. A series of summer institutes, beginning with one at the University of Michigan this summer and expanding to 20 in the summer of 1962, will hope to reach 900 high school English teachers and eventually, by various meetings, publications and kinescopes, to reach the approximately 90,000 high school teachers of English in the country.

I contacted the Commission on English some months ago for an accurate description of the program. I am advised by the director of the Commission that those attending the training institute at Ann Arbor this summer are the university appointees who will teach in 1962. Those who attend in 1962 will be selected by the host universities. With a small organization and a modest budget, the letter continues, the Commission is operating in these growing years on a limited scale; hence provision has not been made for national organizations to nominate participants directly. (Incidentally, I asked if I might nominate some candidates.) The letter did give assurance, however, that a roster of qualified teachers is being drawn up to distribute to the participating universities and that the Commission would be glad to receive such names. Of the 20 universities sponsoring the program in 1962, St. Louis University is the only Catholic institution named. But the distribution of the state and private colleges among the 20 should give our Catholic high school teachers an opportunity to share in these institutes across the country. I would like to submit the names of our qualified English teachers to the Commission. I will welcome your suggestions and will do what I can if in the next few weeks I receive the names of teachers with their qualifications.

There are many other matters which perhaps should be brought into this treatment of developments that concern the various areas of high school instruction, but I do not feel that I should go into further detail here. It is well to remember, however, that we have much to gain from the excellent institutes conducted throughout the country.

Apropos of these curriculum developments is the suggestion that we engage experts to conduct sessions at regional meetings or at state meetings of our Catholic administrators. There are excellent resource people available at the U. S. Office of Education, at the American Association for the Advancement of Science, the National Science Foundation, the Mathematics Teachers', Science Teachers' and Social Studies Teachers' Associations—all of which have their headquarters in Washington, D.C. While it may be necessary to pay for travel expenses, there is no further requirement of an honorarium for their services. I know that these agencies are eager to assist us.

If you have been reading current literature, you are aware of the increasing interest in educational television and the opportunities it can offer for the improvement of instruction within our schools. To this time instructional television has not been used extensively in our Catholic high schools. The appearance of the Air-borne TV project in the mid-West should capture our attention and our interest. It has great possibilities.

De La Salle High School in New Orleans and Ursuline Academy in Dallas, Texas, are using closed-circuit television. Brother Francis, the principal of De La Salle, has written articles in the Catholic publications about the installation there and its effectiveness. I have visited with him and we have corresponded about the program. He advises me that the installation at De La Salle can be reproduced for six thousand dollars which, in Brother's way of thinking, amounts to about the salary of a good teacher for one year. The closed-circuit television is tied in with team-teaching. Brother claims that it is an ideal method for solving some staff problems. De La Salle uses a two-member team. One teacher instructs in the subject matter which he likes best or is most adept in. The other teacher is down the hall in a large viewing room with three or four classes. He simply supervises while the instruction is going on on the TV screen. Each teacher generally stays about two weeks on circuit or before the cameras. For testing and other discussion work, the classes can be broken up into different groups. One teacher may take a smaller group and the other the large what-is-left group.

Brother claims that, with the present team-teaching approach, he is saving two teachers a period. During the present term, De La Salle is teaching American history and biology by television. Previously, senior English and mathematics have been taught in the same way.

In capsule form this is an indication of what can be done with closed-circuit instruction by television. You will hear more about it in the months to come.

The University of Detroit, which has done much good work in instructional television, is conducting a workshop this summer from June 26 to July 14. I previously suggested in *Pointers for Principals* that this workshop will treat in a step-by-step demonstration the "team concept" of television instruction, the coordination of activities of the television teachers, the television director, his production staff and the classroom teacher. This deserves your investigation.

I have great hopes that team-teaching and closed-circuit television may eventually be the answer to our many problems in the teaching of religion. A problem which plagues our schools in nearly all sections of the country, whether they are large schools, medium-sized or small, is this one of religious instruction. That our administrators are concerned about it is a good sign. To give the best possible instruction about our Holy Faith must ever be our concern. We cannot be satisfied with mediocre effort here. Why cannot closed-circuit television be the answer? I think it is. I hope you will investigate its great possibilities in the many subject areas, but especially for the improvement of religious instruction.

Since the perennial problem of teacher-overloading has burdened us through the years and continues to do so with even greater severity as our enrollments increase, we must look for some help in the area of teacher-aides. As yet, I have received no word about an organized program of this type within our schools. I have heard unofficially that there is some experimenting going on. I suggest that each of you assign the most enterprising member of your staff to an investigation of the possibilities that the teacher-aides program holds out to our schools.

St. Xavier's in Chicago has done pioneering work on this for the elementary level. The pattern which has been established at St. Xavier's can be used on the secondary level with some adjustments. A booklet by Arthur D. Morse, entitled *Schools of Tomorrow—Today,*[3] gives a report on experiments pertaining to team-teaching, teacher-aides and closed-circuit television. You will, I think, be interested in reading it.

I am quite sure that there is one question in most of your minds as I enumerate some of the new approaches to curriculum development and improvement of instruction: "How are we to re-train the older members of the staff to accept the new ideas?" It would be no less than cruel to expect them to go back to school. At the same time, real progress should not be hindered by apathy on the part of some staff members.

One community has found an answer to this problem by having the "already indoctrinated" members conduct special summer session institutes for its older, more experienced teachers. In this way the strains and stresses are lifted so as to permit an acceptance of the new approach. This has met with favor and success.

Indeed, there is much to be hoped for in the field of Catholic secondary education as we look ahead. We need not be discouraged about our past performance; we need not be fearful of the challenge of the future. With the exalted objective of our work always before us, and with the blessings of Our Lord accompanying us at every turn, we cannot fail, even if the hurdles along the way often seem nearly unconquerable.

I must hasten to say as a conclusion to this talk today that, the more united we become in our common effort of producing not just Catholics but intelligent Catholics, the greater will be our contribution to the glory of the Church *in* America and *beyond* America.

My final appeal, therefore, is that we share our ideas with others through the medium of the Secondary School Department in the national office. Already the sharing of only a few such ideas has meant much to our schools. I like to envision the day when we will have projects of research going on across the land, projects which will involve the best of our talent—and we have it in abundance—from our universities and colleges, our secondary schools, our elementary schools, the sole purpose of which will be to increase our excellence, to intensify our Catholic training and to enhance the noble objective which has caused our existence; that is, to bring great glory to God and to Our Holy Mother Church.

---

[3] Arthur D. Morse, *Schools of Tomorrow—Today* (New York: Doubleday, 1960).

THE RESPONSIBILITY OF THE CATHOLIC SECONDARY SCHOOL TO DEVELOP ALERT LEADERS AND CONSCIENTIOUS CITIZENS

(Summary)

REV. THOMAS J. COSTELLO, SUPERINTENDENT OF SCHOOLS,
DIOCESE OF SYRACUSE, NEW YORK

In education's persistent forward march, one area has been out of step, the area of leadership training. As the Monsignor Ellises have indicated, Catholic education is not immune from this failing.

The supreme error in this matter is to determine who are "nature's darlings" and to school them in the leader's role at the expense of others less favored. In every student the leader lies dormant, and the parable of the talents commissions us to challenge every child, gifted and slow learner alike, in proportion to his endowments.

Many are the explanations, not to say excuses, alleged for the failure of Catholic secondary schools in the formation of leaders. Religious prejudice has in the past curtailed the advancement of potential Catholic leaders; currently a philosophy of "what's-in-it-for-meism" negates the spirit of service and sacrifice synonymous with leadership. Somewhat more dangerous in Catholic circles is a conflict, invalid but nonetheless real, between spiritual and intellectual values, disguising itself as false humility, confusing self-abnegations with complacency. Failure to teach youngsters how to think, a Catholic "ghetto mentality," and limited financial resources are other contributive factors to the present dearth of Catholic leaders.

While there is no universal blueprint that will adequately equip our graduates for their roles as leaders, certain procedures have proven somewhat successful, and "mutatis mutandis" are suggested for universal application. The classical curriculum to which we are wedded is the best known way for inculcating recognized leadership skills; in religion classes, in social studies, indeed in every area of the curriculum, leadership opportunities abound. Significant success in molding leaders is proportionate to some formal training. Co-curricular and extra-curricular activities afford further opportunities for developing leaders, and rather than being an imposition upon the faculty, can, if rightly used, assume some of the burdens often relegated to the teacher. Guidance, formal or informal, is the vital link between theory and practice, for here it is that dormant leaders are motivated to "let their light shine before men."

Although the topic assigned embraces the formation of alert leaders and conscientious citizens, the emphasis must be placed on leadership, for while every leader is a follower, the converse is not universally true. If the student's latent leadership potential is fully developed, he will be prepared for whatever role Providence deigns to assign him.

THE IMPLICATIONS OF CURRENT TRENDS IN CONTEMPORARY SOCIETY FOR CATHOLIC SECONDARY SCHOOLS

DR. JOHN McADAMS, DIRECTOR, OFFICE OF PUBLIC INFORMATION,
PAN AMERICAN UNION, WASHINGTON, D.C.

A shortage of teachers, inadequate salaries, lack of classrooms, and an ever growing number of students are problems which face school authorities throughout the world. But like all other human problems, these too present varying degrees of complexity and difficulty of solution. Where United States educators would find a certain problem unbearable, an educator in Asia, Africa or Latin America would find the same problem, under similar circumstances, as presenting few, if any, difficulties. The poorest school district in the United States compares favorably with the wealthiest—perhaps wealthy is not the correct word; should we say better off?—school districts in less developed and more populated areas of the world.

This is a point that I wish to stress most emphatically—the comparative wealth, even luxury of life in the United States, in all its phases. Those who are not familiar with other areas of the world fail to realize either the great poverty and limitations under which others live, or the tremendous wealth and luxury under which the people in the United States live. This difference or gap in living standards has been widening, despite some efforts, both at the national and international levels to narrow it. The continuation of this economic and social difference in world living conditions, even if it does not get any worse, will not be conducive to world peace and understanding. Unless we are able to eliminate these great differences in the standards of living, not only Christian ethical and moral values will be threatened, but the very existence of human life itself might be jeopardized.

Latin America, that area south of the Rio Grande and the Gulf of Mexico, is one of the world regions facing these grave economic and social issues. (Two other regions also facing difficult economic problems are Asia and Africa. However, I shall limit my remarks to Latin America.) It is an area long identified with the United States. Geography, history, common cultural and religious heritage, and economics have long decreed this affinity of interests. The discovery and colonization by the Luso-Hispanic explorers of large territories from the Gulf States and the southwestern part of the United States to the Tierra del Fuego have contributed to this affinity. The presence of Jesuit missionaries in Virginia and Maryland before the founding of Jamestown, the commerce that flourished between British and Spanish colonial America, the assistance rendered by France and Spain in the Revolutionary War, the prompt recognition of the new Latin American Nations, the proclamation of the Monroe Doctrine, the Panama Congress of 1826, and the establishment of the Pan American Union in 1890 are but a few of the more significant historical developments that have contributed to this solidarity and identity of interests.

We must recognize, however, that the relations among the nations of the Western Hemisphere have not always been cordial. The unilateral application of the Monroe Doctrine and the intervention of the United States in national affairs were generally resented and generated much ill feeling prior to 1933. Herbert Hoover's pre-inaugural trip to many Latin American Republics, and his initial withdrawal of Marines from Haiti and Nicaragua launched a much needed policy of reparation.

This was continued by Franklin D. Roosevelt's historic Good Neighbor Policy, which culminated in the abrogation of the Platt amendment, the final withdrawal of U. S. Marines, and the historic renunciation of forceful intervention in the internal affairs of another country as an instrument of national policy at the Montevideo Conference. Inter-American relations were further advanced during World War II by the excellent performance of Nelson Rockefeller and his work as Coordinator of Inter-American affairs.

Since the end of World War II, despite President Truman's humanitarian suggestion for offering technical assistance to less developed areas in the Point IV of his inaugural address, inter-American relations have not maintained their ascending progress toward greater cordiality and understanding. During the Eisenhower administration, the celebration of several inter-American conferences, some of them exclusively concerned with economic and social problems, and the establishment of the Inter-American Development Bank failed to provide the inspirational incentive required. Many are now hopeful that the leadership of the New Frontiers will bring about a new era of progress and accomplishment among the nations of the New World.

World War II generated new social forces which had serious effects among the American Republics. These nations, essentially dependent upon agriculture and with a non-industrial economy, were unable to purchase during the early 1940's the industrial requisites for their economies, although they were able to sell their agricultural and mineral products at prices stabilized at the pre-war level. The post-war period, with great demands and increasing price levels made it difficult for these nations to obtain industrial and manufactured products. Thus, the financial reserves built up during the war were soon depleted without a corresponding improvement in living standards. The continuing decrease and insecurity in the world market for the agricultural and mineral products sold by these nations, plus their unsatisfied demand for price guarantees and stability, primarily from the United States and other free world industrial countries, have created a psychology of pessimism and gloom, a psychology of dissatisfaction and inconformity.

The Communists have taken advantage of any possible weakness of the free world—whether imaginary, real or distorted—to create further inconformity and advance the class struggle. This struggle or cold war between the slave world and the free world has transcended all other issues. To win this struggle and the survival of the free world, we must dedicate all our energies—physical as well as intellectual.

Modern means of communication and transportation have informed the peoples of the world that there are better things, that there are better living standards. Public opinion has pressed, and is pressing governments to attain these higher goals for their citizens.

These citizens constitute an ever-increasing population. Some have referred to this increase in population as a problem representing a serious time bomb. Perhaps it is not so much a problem as a challenge to the intelligence, morality, and integrity of man. It is a challenge requiring a solution acceptable to the intellect and to the ethics of man, satisfying his economy as well as his morals.

The population of Latin America at present slightly exceeds the population of the United States and Canada combined. By the end of the century it is estimated that the population in Latin America will double that of the United States. From the viewpoint of population, it is considered the world's fastest growing region. In some countries in Latin America, the population is now growing at over 3 per cent a year. This compares with a rate of approximately 2 per cent in China and India, 1.7 per cent for the world and the United States, and less than 1 per cent for Europe.

To have an idea of the limited living standards of this growing population, we only have to examine the per capita income of the twenty republics south of the Rio Grande. The statistics for 1956 are as follows:

Venezuela	$750
Argentina	439
Uruguay	359
Chile	356
Cuba	342
Colombia	338
Costa Rica	328
Panama	270
Dominican Republic	228
Mexico	227
Brazil	225
El Salvador	220
Honduras	170
Ecuador	167
Guatemala	162
Nicaragua	138
Peru	124
Paraguay	102
Bolivia	70
Haiti	70

These figures compare with a per capita income in the United States of $2,079 in 1956. Even if we grant all compensating factors, such as greater purchasing power at the national economic level, less complicated life and consequently less essential requirements for everyday living, less emphasis on the frills of life such as vacations, automobiles, toys, etc., the difference in living standards is significant. And it is significant between Venezuela, the Latin American Republic having the highest per capita income, and the United States. We need not establish a comparison with the less fortunate countries to show the great disparity in living standards and the need for urgent remedial action.

A high population growth with low per capita income, desirous of improvement naturally creates many other problems. Large population shifts from rural areas to urban concentrations create tremendous slums, chronic unemployment in sections traditionally afflicted with underemployment since they have never been able to provide full employment for their inhabitants, lack of adequate housing, lawlessness, juvenile delinquency, family instability and consequent destruction of the home, religious and educational illiteracy, and worst of all, an apparent inability to generate the necessary capital and the leadership to correct these social ills or reverse the trend of affairs.

In an essentially agricultural economy, it is tragic that food crops in Latin America have been short of domestic demands in recent years. Only Argentina is self-sufficient in food production; the United States exports of wheat, flour, rice, fats, oils and other comestibles went up 8 per cent in 1960 to a value of $495 million. The failure of agricultural production to keep pace with the population increase has meant that agricultural exports are 10 per cent below those prior to World War II, and on a per capita basis they have decreased about 40 per cent. Since agricultural products represent 60 per cent of Latin America's total exports (it is over 90 per cent for some countries), this situation further hampers adequate capacity for imports and consequent economic development.

It is estimated that the new capital formed, or invested from the outside, in Latin America is roughly equivalent to the rate of population growth. Under such circumstances it is evident that, at most, only the present standards of living can be maintained. And this is not acceptable to those who suffer, the vast majority of the population.

Of the population 15 years and older, it is estimated that an average of 50 per cent cannot read and write.* Of those who are literate, a small percentage reach secondary schools, and an even smaller number receive a university education. Thus, economic development is further complicated by the lack of trained manpower. But at the present stage of development the problem is one of providing a basic livelihood—adequate food, shelter and clothing—to a growing population.

The need for planning a solution to these problems has long been overdue. For a long time, we in the United States insisted that it was the duty of private capital, in conjunction with the national authorities of the respective countries, to advance a solution to these matters. President Kennedy in his book, *The Strategy of Peace,* has written that the "Latin Americans do want to use American capital within their own political and economic framework. They resent our insisting upon a larger role for their private enterprise, which cannot cope with many of their problems, or a larger role for our private investors, who have limited their interests almost entirely to extractive industries and to only five countries (Brazil, Cuba, Mexico, Venezuela, and Chile).

"Nevertheless, we know—or surely ought to know—that Latin America is certainly as essential to our security as Southeast Asia—that Latin America is also plagued by poverty, instability, and Communist political and economic warfare—and that neutralism and anti-Americanism are as strong there as in other parts of the world. Yet our twenty Latin American neighbors have consistently received less than 3 to 5 per cent of our foreign aid budget.

"And far too much of this has been in military assistance—desirable perhaps if it assists in our continental defense, with radar and missile bases and troop patrols to guard our sea lanes in case of war—but undesirable when it tightens the grip of dictatorial governments, makes friends with those in power today at the expense of those who may be in power tomorrow, and emphasizes the role of the military in states that want to be peace-loving. The objective of our aid program in Latin America should not be to purchase allies—but to consolidate a free and democratic Western Hemisphere, alleviating those conditions which might foster opportunities for Communist infiltration, and uniting our peoples on the basis of mutual confidence, stability, and constantly increasing living standards."

President Lleras of Colombia at the inaugural session of the Committee of Twenty-One in Bogotá last September referred to the fact that we are "confronting a crisis unprecedented in the history of Latin America that cannot fail to undermine all its institutions and democratic systems." In the urgency to meet this crisis, we cannot wait for private capital to solve the issues. Large amounts of public funds will be required, which if invested pursuant to wise planning, will eventually generate a climate of political and social stability and thus create and attract private capital for continued development.

Some steps in this direction have already been taken. The establishment of the Inter-American Development Bank with a capital of one billion dollars, and the creation of the International Development Association for the purpose of facilitating loans, at low interest rates and payable over long periods of time, that will bear less heavily on the balance of payments, are two institutions which will be able to help solve the problem.

In the past, the United States has done much to improve conditions in Latin America. We agree with much of President Kennedy's viewpoint when he wrote:

"I do not think we should be unmindful of the good already accomplished by the United States, of the burdens already borne by our taxpayers and of the problems which certain Latin American attitudes pose for us. For the development of harmonious relations is, like trade, a two-way street. The deterioration of relations in this hemisphere cannot be blamed entirely upon the United States or cured entirely by the United States. Latin American nations have complained about our tariff barriers when embarked upon protectionist policies of their own. They have blamed our Government for not making more loans available—and resented us as creditors when they came. They have complained about the selfish nationalism of our agricultural and mineral policies—but have exhibited the same tendencies in their own official programs. They dislike too much foreign capital. They oppose American intervention in their internal affairs—but think we should have intervened more to help their economies or to oppose certain dictators. They want to be regarded as members of the American family—but they also want to be dealt with as a separate force that cannot be taken for granted.

---

* Percentage of literates 15 years and older: Argentina 85-90; Bolivia 30-35; Brazil 45-50; Chile 80-85; Colombia 50-55; Costa Rica 75-80; Cuba 75-80; Dom. Rep. 40-45; Ecuador 55-60; El Salvador 35-50; Guatemala 25-30; Haiti 10-15; Honduras 35-40; Mexico 55-60; Nicaragua 35-40; Panama 65-70; Paraguay 65-70; Peru 45-50; Uruguay 80-85; Venezuela 50-55.

"In short, this problem of attitudes is a mutual problem. It requires mutual understanding, mutual patience, and better communication between both sides."

But I fear that much of what the United States has undertaken has been done without regard to a coordinated plan for definite action, with specific proposals and well-defined goals. Without such national plans, regionally integrated and coordinated at the hemispheric level by the Organization of American States, I doubt very much that living standards on a permanent and self-sustaining basis can be improved.

It was apparently with the idea of adopting specific plans with definite goals that President Juscelino Kubitschek of Brazil launched the concept of "Operation Pan America." Unfortunately, however, as a distinguished official of the Inter-American Development Bank has said: "Operation Pan America has been accepted by Latin American governments and the United States. But the concept has lived only in conferences, in . . . speeches, and in a relatively few isolated high level messages and acts, of which the most outstanding was the 'Act of Bogotá' and its concept of aided social evolution. At this fateful moment in Latin American relationships, 'Operation Pan America' is only a smouldering ember, which has never turned to flame."

It is possible that "Operation Pan America" has failed to take hold because in its inception it was tied with the establishment of goals in terms of per capita income and rates of economic growth, which the United States government may have considered difficult to initiate and maintain. The Act of Bogotá was agreed on as something practical that could be implemented. It stresses the achievement of social justice in a multi-national cooperative spirit. It makes special emphasis in the fields of agriculture, housing, transportation, education, and public health. Well inspired as the Act of Bogotá undoubtedly is, however, the time has come for positive action. And further delays with high-level conferences producing high-sounding declarations will merely provide for atheistic Communism its most precious commodity; inaction and procrastination.

It will allow the establishment of systems, like the one prevailing in Cuba, which under the guise of some form of social justice has brought about great injustices. Mr. T. Graydon Upton, Executive Vice-President of the Inter-American Development Bank, has said:

"The voice of 'fidelismo' and what it represents in social reforms and instigation to social revolution presents to the people an attractive alternative to that which they do not have. And this attraction rests not only on their unfulfilled needs, but on the vista of a single element not found in other less developed areas—the heritage of Hispanic culture reflected in large land holdings, maintenance of the practice of nineteenth century capitalism in a mid-twentieth century social environment, a dependence on central goverment for tasks which communities elsewhere would undertake themselves, a frequent lack of ethical responsibility in official position, an antipathy to manual labor, and reoccurring abuse of the concept of strong individual leadership."

There is no doubt that cultural development, or any development, cannot be undertaken without first attaining physical well-being. And in many areas south of our border a well-conceived and executed plan to attain physical well-being is urgently needed. But merely to launch a plan for feeding, clothing and housing the people is not enough. To do so would merely confirm the materialistic conception of history which the Marxists advance. Attending the physical needs of man, without considering his spiritual needs, would represent only a partial solution of the problem.

To attempt a solution of the whole problem we must undertake some assistance in the spiritual field. We all are familiar with Father Considine's famous book on the requirements of religious—priests, brothers, and sisters—to serve in Latin America. The task and the requirements are undoubtedly great. But we should not despair. The fact that should evoke our admiration is not that the spiritual aspects of life have not developed as expected in Latin America, but that the Catholic Church has been able to bring its spiritual teachers to so many millions, in so many lands, for so many centuries, despite so many adversities. There are many awaiting an opportunity to develop their spiritual capabilities in the service of God.

To undertake the solution of this aspect of the problem by a pluralistic society, such as the United States government represents, requires great ability and tact. And while in economic and social development vast amounts of *public* funds will be required, in the advancement of moral and spiritual values, great amounts of *private* effort and funds will be required. Our much misunderstood and highly confused doctrine of separation of church and state will make obtaining of public funds for spiritual and religious development extremely difficult, if not impossible.

An initial step has been taken along these lines by His Eminence, Richard Cardinal Cushing, Archbishop of Boston, and the Pontifical Commission for Latin America with the call for lay missionaries to serve in this area. The work of these lay missionaries in the field will undoubtedly be very helpful. They will be a most effective complement to the religious missionaries already at work.

But this work in the foreign field must be supplemented by equally effective work at home. It is estimated that 20,000 Latin American students are now studying in foreign countries. Of this number, approximately half or 10,000 study in the United States. Of this 10,000 about 1,700 study in Catholic colleges, about 1,300 attend Protestant colleges, and the rest, or 7,000 are in state institutions. It is these sudents who require the attention of the homefront in the United States. It is safe to assume that over 90 per cent of the 7,000 studying in secular institutions are Catholics. It is also safe to assume that when they graduate from college they will have an incomplete knowledge of ethical and spiritual matters. Scholastic philosophy will be a subject mostly alien to them. Without knowledge of scholastic philsophy sound Christian ethical and moral leadership will be the exception rather than the rule.

Our society would be truly a "city of God" if we had parish schools and colleges to accommodate all who ask for admission. In the United States, a high percentage of students can receive this kind of education. In Latin America only a very small percentage will receive such an education. It is only recently that Catholic universities have been reestablished (many had been closed in the early part of the XIX century when the wars of independence came to an end) in some Latin American countries. It is beyond the most optimistic hope that an adequate Catholic educational system will exist in all levels in Latin America in our lifetime. But we *can* hope to educate the leaders—some of the present university students—who may establish such an educational system in the future.

It should be our aim that all Catholic students attending secular institutions should receive training in scholastic philosophy. How to achieve this is a difficult problem. Perhaps in this respect the solution lies in having Catholic colleges, adjacent to secular institutions, work out an agreement with these institutions, whereby Catholic students may take scholastic philosophy for credit. This is an objective that could be pursued in the United States as well as in Latin America. The study of scholastic philosophy would complete an otherwise imperfect education. It would also provide training for Christian leaders urgently needed everywhere.

Latin America embraces about one-third of all Catholics on earth. Given training in every field they could undoubtedly become a decisive force in the struggle for survival of the free world. To achieve this, we must concentrate all our prayers and all our efforts.

We must make a supreme effort to send more missionaries—lay as well as religious—to Latin America. To make this feasible, laymen should undertake all assignments open to them which may release personnel for this task. In all parishes, all possible tasks which do not need to be performed by a priest should be entrusted to laymen. Financial matters, school construction, housekeeping functions—which so often occupy the time of our religious in our parishes, churches and schools—should be performed by qualified laity, thus allowing greater concentration in overseas missionary effort.

This missionary and teaching effort abroad, I repeat, must be supported by our homefront. And as teachers and administrators in our schools, you have a unique opportunity to assist in this effort. Your responsibility is commensurate with your opportunity.

You come in contact with our youth at a most important age in their lives. By your example, advice, and instruction you will mold and develop their character and intellect. This guidance and development must not only make them good citizens of the United States, but conscientious citizens of our hemisphere and the world. To achieve this objective, I would like to offer a few specific suggestions:

1. *We must continue to emphasize that honesty and integrity constitute the highest achievement of man.* This suggestion is self-evident. No material richness, no office in the land, no honor is worth achieving unless honesty and integrity are maintained.
2. Once this excellence of character has been emphasized, *we should concentrate on the development of the intellect* and the acquisition of knowledge. To assist in making our future citizens conscious of Latin America regular reading of newspapers with a good coverage of Latin American news, such as *The New York Times*, may be recommended. This could be supplemented by proper book selections and other publications. In this respect, the Pan American Union could supply bibliographies and publications. The United Nations, UNESCO, the Inter-American Specialized Organizations (such as the Pan American Institute of Geography and History, the Inter-American Indian Institute, the Pan American Institute of Agricultural Sciences, etc.), and some private transportation companies also have publications which may be of interest.
3. Films may also be obtained from several private firms. Specialized lectures, participation in discussions and study groups, and travels to Latin America, would also be helpful. (In this connection, mention should be made of the Teacher Awards Program sponsored by the Ralston-Purina Company in cooperation with the NEA Travel Division to encourage teachers' interest in travel as a vital element in their teaching.) Students and teachers who cannot afford traveling may initiate communications by writing (or ham radio operation) to students in Latin America.

4. *Language training must be initiated* or continued—if ideally, it has already been started in grammar school—at the secondary level. Spanish, Portuguese and French must be taught by insisting upon their practice and usage, rather than in their theoretical application. Language training is one of the aspects of our education requiring all our effort to improve it. When adequate language development has been achieved, regular reading in a foreign language newspaper can be assigned, thus allowing the student to concentrate on subjects of his particular interest—sports, current events, etc.
5. *Encourage students* who may indicate a desire *to pursue* college training in *Latin American area studies.* There are scholarships and loan funds, such as the Leo S. Rowe Pan American Fund, available for this purpose, and prospective students may be guided in applying for them.
6. It is also of great importance that *teacher training be maintained at the highest level of proficiency.* In this connection, in addition to keeping abreast of developments in the field through publications, visual aids, professional meetings, language training, etc., periodic university training would be useful. Some scholarships are available for study in this area: the Fulbright Scholarships, the OAS Scholarships, as well as those offered by private institutions and universities may be mentioned. The publication *Opportunities for Study in Latin America* issued by the Pan American Union contains useful information on the subject.
7. The *NCEA,* possibly working in cooperation with the NCWC and the CELAM in Bogotá, *might be able to recommend an exchange of teachers* among the schools of the American Republics. This program might be similar to the exchange of students undertaken in the past, and the exchange of professorships which is being initiated by the Pan American Union.
8. The *services* of the *Pan American Union* are available to *furnish* you *technical information* and *publications.* We would be glad to render such assistance as is possible with your studies and programs on Latin America.

The NCEA, and similar organizations, can render important assistance in the struggle which faces the free world. By launching carefully planned programs, it can render valuable assistance in areas of the world where the struggle between the slave and the free is decisive.

The struggle against godlessness requires not only the greatest dedication, but the most efficient utilization of our resources and employment of our manpower. Divine Scripture assures us that the Lord is with us "all days, even unto the consummation of the world." We should do everything in our power to assure that most, if not all of us, from many lands, will see this prophesy come true.

To achieve this we must undertake all our tasks in the Spirit of St. Francis of Assisi and St. Vincent de Paul: with true love and humility. We in the United States have been blessed in many ways. From our great bounty, we can give wealth and we can give of our efforts. But above all we must give love, and give with love and humility.

SECTIONAL MEETINGS

RELIGION

(Chairmen: Brother E. Anthony, F.S.C., Philadelphia, Pa., and Rev. Joseph C. Hilbert, Lebanon, Pa.)

DOES CATHOLIC HIGH SCHOOL EDUCATION MAKE CATHOLICS?

REV. JULIAN L. MALINE, S.J., REGIONAL DIRECTOR OF EDUCATION, DETROIT PROVINCE, SOCIETY OF JESUS, DETROIT, MICHIGAN

The question is on the face of things rather silly, since the answer is obviously yes. If it were not so, we should long ago have given up our Catholic high schools as futile enterprises, and the Secondary School Department of the National Catholic Educational Association would have ceased to exist. If it were not so, European Catholics would not envy us our farflung system of Catholic secondary schools maintained at our own expense to provide education for the mass of Catholics of high school age. Our personal experience as teachers in Catholic high schools has convinced each one of us that Catholic high school education does make Catholics. If we asked those who graduated from our high schools to evaluate the education that we tried to give them, we can be pretty sure that the chorus in reply would be that we had done well in making Catholic of them.

On the other hand, the answer is not an unqualified yes. There is no one among us, I am sure, who is satisfied that we are doing an adequate job, that our high school education is developing Catholics of the full stature that we envisage as the product of our hard work: young men and women dedicated to the intensification of their own spiritual life and at the same time dedicated no less to the apostolate of bringing Christ to reign in the hearts of others and over human society in all its manifold groupings.

However, there are so many factors that contribute to our making or failing to make superb Catholics of our high school students—such factors as the home environment, the neighborhood environment, the mass media of press, radio, and television, not to mention the generally materialistic character of the culture in which we live—that it would be unfair for the Catholic high school to claim the whole credit or to bear the whole blame for whatever success or failure characterizes our efforts to develop the kind of Catholics that the Church, the nation, and the world at large so badly need. Since, however, this is a meeting of the Secondary School Department of the National Catholic Educational Association and of a section devoted to the discussion of religion, we are inevitably brought back once again to take a look at our teaching of religion, with a view to seeing whether we can improve it and thus improve the Catholicism of the students that graduate from our secondary schools. Once more we may properly ask: How can we improve the product of the Catholic high school by improving the religious formation which we are trying with heroic effort and devotion to give to our high school students?

There is, surely, no pat answer. In the circumstance, even if I had a pat answer I should hardly feel free to disclose it, since to do so would end all discussion. And I understand that my primary function here is to promote discussion among the groups into which we are shortly to divide.

To promote this discussion, I will suggest ten mistakes that we may have made in our religion program, leaving it to you to substantiate or refute the charges and to suggest remedies where remedies are called for.

1. Have not religion teachers too often allowed themselves to be jockeyed into the position where they alone are held responsible for the religious formation of the students, instead of sharing that responsibility with all the other members of the faculty and administration? In a way we may find ourselves in a position like that of English teachers who are denounced as delinquent in the performance of their duties if their students are not masters of English expression, even though every teacher in the school should realize that he too is a teacher of English, often indeed in a position to teach it more effectively because it is informal and incidental, than the teacher specifically assigned to formal English classes. Even so, formal instruction in religion is surely the primary function of the teacher of religion; but religious formation, the goal of the religion class, is no less the obligation of everyone on the staff of the school from the principal to the coach. If it is true that the impossible has been expected of the religion teacher, you may want to suggest what needs to be done to remedy the situation.

2. Is it true that too often we have lost our bearings and forgotten that we are harbingers of the Good News of God's wonderful ways with men and, instead, focussed in practice almost exclusively on the threats and sanctions that are, it is true, part of the Gospel message, but certainly not the heart of it? Again, to use the analogy of the English teachers, may we not have imitated the teacher who is so much preoccupied with misspellings, faulty punctuation, and dangling participles that he forgets that his major goal is to help his students find something to say and to say it with clarity and force? To forget that we are the chosen heralds of the Good News is almost to forget what we are in the business of teaching religion for. Many years ago I saw the manuscript of Father James Kleist's English translation of the Gospels. It was thrilling to see how he headed each of the four Gospels: "The Good News according to St. Matthew, the Good News according to St. Mark, the Good News according to St. Luke, the Good News according to St. John." The phrase cannot be repeated too often, and the attitude it represents cannot be too firmly established in those of us privileged to be teachers of high school religion.

3. Assuming that the goal of our religious instruction is religious formation and not only religious information, the teaching of religion, to be successful, must somehow achieve a personal involvement of the student, so that he is vitally interested in the truth discussed and no longer a complete outsider aloof from the heart of the matter, a passive observer observing from the outside. Is there some way, one may ask, of so presenting the Good News in term of the student's own interests, problems, and concerns so that he becomes personally involved and deeply concerned? One high school textbook in religion in preparation that I know of tries to achieve this involvement by centering instruction on true-to-life cases, most of them taken from real life events, cases of rather obvious concern to adolescents. Is the author on the right track? Are there other and better ways of effecting this pupil involvement?

4. Since high school religion textbooks are written for high school students and not for adults, the people who write them and the teachers who teach them should be people with a pretty keen understanding of the adolescent character. Yet a common charge made against high school religion textbooks is that they fail to appeal to the adolescent because they are not addressed to the actual needs and concerns of the adolescent as he actually is. Is the charge true? If it is true, what are some of the fundamental characteristics of the Catholic adolescent which these otherwise excellent textbooks fail to recognize and capitalize on?

5. We would all agree, I suppose, that the religious formation of the high school student involves a twofold objective: first, to intensify his personal spiritual life and, second, to arouse in him a social awareness of his present and future role as a lay apostle, who is to assist the Church in bringing the Good News of Salvation to individuals and to social groups in the world in which he lives. Nevertheless it is often charged that religion teachers and religion textbooks concern themselves too little with the second objective, the development in the student of a consciousness and conviction that he has a vital rule to play in the apostolate to the world about him. What validity is there in the charge?

6. Strange as it may sound, the question is sometimes asked whether our Catholic high schools depend too much upon the supernatural, to the serious neglect of the natural, in developing a proper code of conduct in their students. How often, for instance, does one hear of a Catholic college or Catholic high school that has adopted the honor system in examinations, an institution that is not uncommon in non-Catholic institutions? Is cheating in examinations unheard of in Catholic high schools, even in high school examinations in religion? Is courtesy more characteristic of Catholic students than it is of non-Catholic students (bearing in mind that Catholics should be of all people the most exquisitely courteous)? Does the difficulty lie in the fact that, whereas prayer may win supernatural grace in a hurry, natural habits of good conduct take a long time to develop?

7. In this matter of conduct, may religion teachers and textbooks be guilty of lowering students' ideals by too much emphasis on casuistry—on determining whether this act or that is a grave sin, only a venial sin, or no sin at all—and too little to raising their ideals to the highest norms set forth in the Gospels? To be sure, we must answer when students ask whether it is a mortal sin to do this or that, but is there a way of doing this without seeming to suggest that the Commandments and not the Sermon on the Mount represent the ideal of the Good News?

8. It is often said that our religion teaching focusses too much on the cold, scientifically worded dogmas of the Church that have been ground out over the years to meet the errors of heretics, and altogether to little on the vibrant person of Christ. Bring the student, we are told, face to face with the inimitable Christ as revealed in the Gospels, and the hero-worshipper of high school age will respond enthusiastically and positively. Is it as simple as all that? Or must something more be done to make the student conscious of Christ as Redeemer, Lover, and Living Head of the Mystical Body of which the student is himself a member? I was surprised lately to hear of a college student's complaining that whereas in high school he had studied the solid truths of Christianity, in college, he was answering such questions as "How far is it from Jerusalem to Bethany?" "How many times did Peter deny Christ?" and the like. Quite evidently the personality of Christ was not making its impression on this student.

9. On the other hand, may the trouble be, not that we insist on students' learning the fundamental dogmas of the Church, but that we too often stop there and fail to help them draw the tremendous implications for living that follow from those momentous truths? There must be many ways of helping our students in this regard; for instance, in reading the autobiographies of converts to the Faith, one is often struck by the tremendous impact made upon them by truths casually taken for granted by those reared in the Faith; and one wonders whether the reading of such autobiographies or of choice excerpts from them by our students might give them some share in the convert's jubilant discovery of the full implications of some of the most familiar of the Church's dogmas. In such stories we see active, often brilliant, minds wrestling with difficulties not unlike those that perturb the adolescent (who has now reached the period of doubt and questioning) and solving those

doubts and answering that questioning with enthusiastic conviction and a strong faith that cannot but confirm and stir the soul of the adolescent. The generosity too of many of these converts in facing the implications of their newly discovered faith in spite of the loss of friends and sometimes even the hostility of close and dear relatives may even stir a similar generosity in the inherently generous souls of our adolescents.

10. Finally, are we religion teachers guilty of exaggerating the importance of the textbook, confident that once we have the perfect textbook all will be heavenly, thus excusing our failure to read widely and deeply in remote and immediate preparation for our classes? No one will minimize the great value of a superior textbook, but no textbook will teach itself or make up for a thorough preparation for the teacher of religion and subsequently of periodic in-service training to keep him alert and up-to-date in his preparation.

These, then, are some of the questions I have to offer—any one of the groups into which we are to be divided may come up with questions that are more stimulating and challenging—which may provoke discussion and evoke suggestions for improvement in our teaching of religion.

In any event, the constant concern that we all have for improving the graduates that leave our high schools and in particular our keen desire to improve the teaching of religion in our high schools is evidence of our dissatisfaction with the *status quo* and the pledge of better things to come. The fact that to my personal knowledge there are in various stages of preparation four new series of high school religion textbooks is further evidence that we are not resting on our oars or succumbing to discouragement. We may hope that our discussions here will contribute in some small measure to solving the host of problems that need to be solved in this important field.

TEACHING SACRED SCRIPTURE IN HIGH SCHOOL

RT. REV. MSGR. EUGENE KEVANE, DEPARTMENT OF EDUCATION, THE CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D.C.

Almighty God has established here on earth a venerable and beautiful altar, an altar founded by God Himself upon a solid rock. It stands strong and unmoved in the midst of human affairs as the succeeding generations of history approach it to pay him the human debt of worship. Once it was at only one place, on the rock of Mt. Moriah at the temple of Jerusalem. Now in the New Testament this Altar of God is found in every place, from the rising of the sun even to the going down. From their liturgical and sacramental worship at this Altar of God men have available the source of all grace and holiness, all witness and martyrdom, all strength for moral renewal and integrity—that "holy newness," *sancta novitas*, for which we pray in Lent.

Surmounting the altar are three panels likewise of Divine origin, of venerable antiquity and majestic beauty. The panel to the left portrays the scene of human origins: our creation, the fall of our first parents, the promise of Redemption. The large central panel over the altar sketches the course of mankind under Divine Providence, the unfolding of God's plan for our salvation. Tribes, peoples, nations and vast empires form. One of these peoples is chosen by God as His instrument in bringing His Plan for mankind to completion. The central panel portrays the Old Testament, then centers on the Incarnation and Redemption, and moves on across the life of the Church of God, dispensing the fruits of the Redemption, down to our present year of what is rightly called the Christian Era. To the right stands the mysterious third panel with its scenes of the end of human history, the Second Coming and the Last Judgment.

In these three venerable scenes we have the revealed knowledge which men need in order to understand that altar, to practice its worship, and to appreciate the living waters which flow to souls which gather around it.

Thus we come to the manner in which our high schools relate to this truth and this Altar of God. Our religion classrooms are the means for planting fresh and new into youthful minds the vision of reality contained in those panels. From this holy teaching they will adopt gradually the revealed understanding of the human scene in their personal living, in their projection of their own futures, in their choices of ends and means. In this fashion they will come to think out their personal living in terms of the sacred rather than the secular. This holy teaching, therefore, is the elimination of secularism at its roots.

Teaching Sacred Scripture in our Catholic high schools is the accomplishment of this apostolic work on behalf of our young people. The Bible has been used for centuries in Catholic schools for teaching these revealed understandings of human life and destiny. This is true in a special way of the secondary level, ever since the Fathers of the early Church added Sacred Doctrine to the cycle of arts and disciplines which constituted the heritage of liberal education. We approach this topic, therefore, not as scripture scholars or as theologians, but simply as teachers of religion, continuing that catechetical apostolate of the classroom which goes back to St. Augustine's *De Doctrina Christiana*, to St. Clement and the School of Alexandria, and indeed to the command of Christ to His Church, "Go, teach all nations. . . ." Our purpose is to present some considerations on the relevance of Sacred Scripture to our work in Catholic education.

SECULARISM

To see better how the adequate teaching of Sacred Scripture in our high schools relates to the peculiar demands and spiritual needs of our times, some attention must be given to the Voltairean or secularistic view of human life and destiny. For two hundred years now a powerful current of philosophical unbelief has risen among us, teaching in direct opposition to the Biblical view of human origins, development and destiny.[1] Each of the three panels is altered beyond recognition. Young people are taught to look upon human origins as the result of a mere natural process pushing up somehow from below. The central panel of human development becomes a merely profane area where the Providence of God is absent and where the Incarnation and the redeeming work of the Church of God are simply passed by in silence. The future is depicted in terms of a progress confined to this earthly life alone, in its external and technological aspects.

We teach today under the mounting pressures of this omission of God and the Sacred. This glaring omission constitutes a spiritual hazard for Catholic young people whose calling and mission is precisely to pierce through this secularistic view of human affairs with their understanding and to eliminate it from their living.[2]

We have here, then, the general relevance of the Bible to high school teaching. For the Biblical understanding of human origins, of the process of human development, and of human destiny has not changed by one jot or tittle. In fact, its truth and revelance to the modern world become more luminously manifest the farther modern man gropes into the darkness and blindness induced by these two centuries of mounting departure from the teachings of revealed religion.

THE APOSTOLATE OF THE CLASSROOM

Our next question concerns ourselves. Who are we when we enter a high school classroom to teach Sacred Scripture? Just teachers, as the word goes, without further qualification? Teachers, yes, but also catechists according to the mind of the Holy See in the papal documents on the Christian education of youth and on catechetical instruction which are such distinguishing marks of these same two centuries.[3] We are catechists, teachers of that Sacred Doctrine which illuminates the entire soul of the student, intellect and will together. Our teaching by its very nature, not by some super-added artificiality, is a salvific mission which instills virtue and forms character. For this, as St. Thomas teaches, is indeed the very nature of Holy Teaching, that *Sacra Doctrina* which is biblical both in content and in mode.[4]

Hence the high school teacher in the religion classroom undertakes a catechetical mission in the name of the Catholic Church, on behalf of Almighty God. Doubtless he will not be a specialized scriptural exegete or an advanced theologian. But he fulfills in a humble way the Catholic mandate of teaching to high school youth of today. We teach as delegates of the official teaching Church; we share in the apostolate of the Sacred Hierarchy under the headship of the Vicar of Christ on earth. We do not teach in our own name, or by virtue of personal achievement in scholarship. We have a mandate to enter the Catholic high school religion classroom, to represent there the hierarchy itself, the official teacher of Sacred Doctrine, and ultimately we speak and teach by a delegation of that authority which Christ Himself bestowed on His Church.[5] We are, as it were, the extended arm of the Sacred Hierarchy and of the Holy See itself, charged with initiating our classrooms of maturing young people into a full and right understanding of Divine Revelation.

---

[1] Cf. Werner Kaegi, "Voltaire und der Zerfall des christlichen Geschichtsbildes," *Corona*, VIII (1938), pp. 76-101.

[2] Cf. the American Bishops' Pastoral, "Secularism: Root of the World's Travail," Nov. 14, 1947. Cf. also St. Pius X on the concept of historical atheism, Denz. 2073.

[3] The Holy See began to use encyclicals about two hundred years ago as a part of the Magisterium, to warn modern man regarding the implications and the social effects of the Voltairean pattern of thought, and to direct the Church toward effective counter-measures. Cf. Ludwig von Pastor, *The History of the Popes* (St. Louis: Herder, 1950), Vol. 36, p. 187, and Vol. 37, pp. 364-369.

[4] Cf. St. Thomas Aquinas, *Com. in S. Paul ad Hebraeos.*

All tribes and peoples of the earth throughout human history have had sysems and patterns of religious education for their young people at puberty, the threshold of adulthood. Always this combination of doctrinal instruction and liturgical rite involves a teaching of the sacred meaning of history, so that the young people understand human life in a sacred way and see the responsibilities of adulthood in terms of the relationships which the Supreme Being has established historically with their tribe or people or civilization during the course of its corporate life on earth.

The teaching of Sacred Scripture in our Catholic high schools fits into this common human picture. Indeed, this Sacred Teaching, this *Sacra Doctrina,* is precisely the institution of religious education and initiation which has made ours a Christian culture. Here, as in so many other ways, the Catholic Church fulfills and perfects the universal religious life and experience of mankind.

This catechetical instruction in our classrooms, therefore, is a vitally important phase of the apostolate. The young people learn the sacred meaning of history as found in the Bible and as centering on the Life of Christ. This teaching initiates the young person into a mature and adult understanding of human life in Christian or sacred terms, in which no aspect of human living is withdrawn from the jurisdiction and the service of Christ the King. The Sacred Scriptures, when properly introduced into classroom teaching, teach a consecration of the whole of earthly living to Almighty God, in an approach to life diametrically opposed to that of our recent movements of secularism and atheism.

For two centuries now, as we have noted, these movements have sought to subvert this heritage and process of Christian education, by attempting to stop or at least deemphasize the teaching of Sacred Doctrine in the schools, and by attempting to substitute a secularized view of universal history for the Christian and Biblical understanding. This is that "historical atheism" of which Pope St. Pius X writes, which has been such a powerful instrument in preventing young people from understanding human life in a sacred way.[6] Because of its denials, distortions and omissions, youthful minds frequently are no longer able to see adult life on earth in terms of the Divine interventions in human history by which God has related human life to Himself through His own positively established supernatural religion, which is the Catholic Church on earth today.

The Holy See has drawn our attention repeatedly to this special spiritual situation affecting our teaching of religion. In 1938 Pope Pius XI urged us teachers to give careful attention "to the mission of guarding the natural and supernatural heritage of mankind," pointing out the special problems which arise from branches of the modern social studies which fail to transmit this heritage or which even teach a view of human life on earth directly subversive of the Christian understanding. Pope Pius XII on one occasion addressed these words to a group of Catholic students: "Your future is rich in promise, because you cherish the priceless heritage of the past."

---

[5] Cf. the "special directive norms" on the teaching of religion sent by Pope John XXIII to the Third French National Congress on Religious Instruction, *Osservatore Romano* (23 April, 1960): "No delegated mission in the Church (than catechetical instruction) is more closely connected to the announcement of the Gospel; hence none is more directly dependant on the Magisterium of the Pope and the Bishops, who are responsible for carrying out the Divine command, 'Go, teach all nations!' (Mt. 28, 19). Catechetical instructors, therefore, do not teach in their own name, but in the name of the Church which delegates and sends them. Catechetical instruction is a function of the Church, and it is indispensable that all who exercise it, in whatever degree, have always a full consciousness of the fact."

[6] Cf. St. Pius X, *Pascendi,* Denz. 2073.

In a general way, the teaching of Sacred Scripture in our high schools carries out this mission and this responsibility to the Church and to the oncoming generation of Catholic people. For a living heritage such as our biblical understanding of the human scene is not "guarded" by being locked, so to speak, in a vault; it is guarded and preserved only when it is taught in a fully adequate manner to the rising generation.

Teaching Sacred Scripture in our high schools, then, is a significant aspect of the apostolate of the Catholic Church. It should be nothing else than the mission of catechetical instruction of which the Holy See has spoken many times in these two centuries of rising unbelief. It is the first and greatest duty, as the Council of Trent points out, of those who have the care of souls; and Pope Pius XI calls the catechetical ministry "the form *par excellence* of Catholic Action."

With this, then, we turn to consider the teaching of Sacred Scripure, first, from the viewpoint of the content and, second, from that of the manner of teaching, in order to bring into better relief the practical procedures involved.

SACRED SCRIPTURE AS A CONTENT TAUGHT

Since Sacred Scripture, together with Divine Tradition, is the source of our knowledge of God's Revelation, it is at least implicitly included in the content of any classroom teaching of religion. Or by "teaching Sacred Scripture" one might possibly mean a course about the Bible—about the facts of human authorship, the transmission of the books to our time, the languages and literary forms used, and so on.

We refer here however, to teaching Sacred Scripture as the basic idea and content of the four-year course in high school religion. This is nothing else than the continuation in our day of a centuries-old tradition in Catholic education. "From the beginning the study of God's Revelation was the reading, systematic study and explanation of the Sacred Page of the Bible. The Seven Arts were put at the service of this *Doctrina Sacra*, and in a special way the disciplines of the Trivium." Among the classic treatises for planning such a course of study are the educational works of St. Augustine and the *Roman Catechism*. Out of this educational heritage we come readily to a plan for teaching Sacred Scripture in high school which is traditional in nature, and at the same time strikingly suited to the spiritual situation of our day. It covers in a systematic and academic manner the entire content of Christian Doctrine. It is, as it always has been in Catholic education, a discipline for systematic learning, on a par with the other arts and disciplines of the curriculum. At the same time its Biblical character helps the teacher to fulfill by means of it that catechetical mission which the Catholic religion classroom ought always to fulfill.

The Bible is a most strikingly unified book. It is one single word of God which manifests the plan of Redemption in human history. This plan is carried out by the God who controls human affairs and who is the Lord of history. This marvelous unity of the Divine message is clothed in a human garb of literary forms and even languages of different kinds, times and places. It is this doctrinal and theological understanding of the Word of God in Sacred Scripture which the four-year program is organized to teach. The end we seek is the systematic development of this unified grasp and intellectual understanding of the Divine plan revealed in Sacred Scripture as unfolding in human history. Out of this understanding choices are made which relate personal living to this meaning of the human scene. This understanding and this willing in the light of that unified Divine message of Sacred Scripture is what it is to be and to live as a Catholic. This is what forms, in the words of the Holy Father, the true and finished man of Christian character.

It is beyond our present scope to give the content in detail. It is sufficient to note that a year is given to the study of God Our Lord and His Commandments in a biblical manner; another year is given to the life of Christ, prepared in the

Old Testament and a present reality in the Gospels. A third year studies the Mystical Body of Christ in its life across the Christian Era from the Apostles to the present day. The fourth is devoted to the life of grace in the present day. All this is Scriptural, the doctrinal understanding of the New Testament in relation to the Life of Christ, the nature and life of His Church, and the nature and practice of His Religion in the contemporary world.

This accords with the catechetical method of St. Augustine, who explains in his *De catechizandis rudibus* his manner of teaching Christian Doctrine, as he says, "from the text: *In the beginning God created heaven and earth,* down to the present period of Church history." The biblical procedure which presents the pertinent portions of Christian Doctrine on the framework of universal history is the heart and core of St. Augustine's method, one which he himself first learned as a catechumen. It has the special advantage, first, of teaching religious truth and the Divine plan of Redemption as part of the concrete reality of mankind's historical and social life, and, second, of teaching not only the separate branches and treatises of Christian Doctrine, but also their synthesis in that Divinely-revealed understanding of human history which the Catholic religion brings to us. This is important for our Catholic youth in a day and age which increasingly views all things in historical perspective. Marxism and secularism are essentially views of "World History" which portray and teach human development as if there were no God, as if He never intervened in history to establish there His plan of Redemption and His Church which bears and distributes its fruits.[7] The properly organized teaching of Sacred Scripture in our high schools helps us to carry on the catechetical apostolate of the religion classroom in a manner aptly suited to the challenges our young people will meet in the years ahead.

This organization of catechetical instruction follows the general plan of the Bible, culminating in the Life of Christ, and in the work of the Apostles in establishing the Catholic Church in the Graeco-Roman civilization. It goes without saying that the teacher is in a good position to impart a familiarity with the Bible by using it constantly in class.

Thus we come to the next step in analyzing the teaching of Sacred Scripture in high school, turning from the Bible as the content of teaching to the manner and method of the teaching itself.

THE MANNER AND METHOD OF TEACHING

In our actual teaching the first principle is to recall constantly the sacred nature of the Bible, so that a spirit of reverence will characterize the classroom and emanate thence through the entire school. This helps to create that distinctive atmosphere of the Catholic high school which itself is such an important factor in the Christian education of youth. The Sacred Scriptures are "called holy and canonical, because, 'written under the inspiration of the Holy Spirit, they have God for author, and have been delivered as such to the Church herself'."[8] Hence, the Holy Father continues, "this Scripture constitutes, as it were, a letter sent by our heavenly Father to the human race journeying far from their country, and which has been transmitted by the Sacred authors."[9] Everything in the act of teaching should reflect this fundamental truth.

---

[7] A course in high school religion planned according to the Catholic educational tradition deriving from St. Augustine would give all the students the Biblical understanding of universal history. Whether a separate "World History" course would be included in the curriculum either as required or elective would depend on local needs and laws. But where a separate World History course is taught among the social studies, its pattern and content should complement the Biblical view of history, rather than reflect the Voltairean or secularistic portrayal of human development. Cf. the 1938 Letter of Pope Pius XI on education and Christian social doctrine.

[8] Pope Leo XIII, *Providentissimus Deus* (18 Nov., 1893), citing the Vatican Council, Sess. III, Cap. 2.

[9] Pope Leo XIII, *ibid.*

The second principle is the fact that the Sacred Magisterium is the authentic, authorized teacher and interpreter of the Sacred Scriptures. "To this Sacred Magisterium . . . ," writes Pope Pius XII, "has been entrusted by Christ Our Lord the whole deposit of faith—Sacred Scripture and Divine Tradition—to be preserved, guarded and interpreted. . . ." [10]

Here we have a particular case of that characteristic of our classroom teaching whereby we are delegates of the Sacred Hierarchy and of the Holy See, in exercising the catechetical and teaching apostolate of the classroom. In all things concerning the teaching of Sacred Scripture, we should imbue ourselves so thoroughly with the pertinent documents of the Holy See that our entire method and manner will reflect their principles and breathe their spirit.[11] In this way we shall safeguard in the minds of our young people "the doctrine of the Church . . . regarding the inerrancy of Sacred Scripture." [12] In these writings of the Holy See we shall find all we need in the way of general principles to guide the kind of teaching we do on the secondary level of education, as well as many practical suggestions and admonitions for attaining the results in piety and reverence for which we hope. Indeed we shall see there from Leo XIII to Pope John XXIII the apostolic spirit which looks on our teaching as part of the salvific mission of the Church, as a means of making Christ Himself better known and loved. We cannot cover all the Sacred Books in our schools, Pope Leo XIII tells us; but we can and should choose and treat passages with sufficient completeness so that our pupils will read the rest later on "and love the Bible throughout their lives." [13]

It is well known that we have today much new light on the Biblical times and places as a result of the archaeological discoveries made in the Near East during the last century, and in Palestine particularly during the last fifty years. As a result we know better the circumstances of human authorship of the various parts of the Bible, the times and the places, the language, literary style and literary forms used by the Sacred Writers. As Pope Pius XII notes, the net result of these discoveries has been helpful in clearing up difficulties in the Sacred Text, and in completely restoring confidence, even among non-Catholic authors, in "the authority and historical value of the Bible." [14]

On the high school level of education, we should not allow this flood of information about the human culture of the ancient Semitic world to divert us from our true purpose which, as Pope Leo XIII tells us, is to explain Catholic doctrine by interpreting Sacred Scripture, and "to assert as strongly as possible the full authority of the Sacred Books." [15]

Here we can learn much from the directives given by the Holy See regarding the manner of teaching Sacred Scripture by professors in the seminaries. How much more it applies to us who teach high school youth! "Hence their exegetical explanation," says Pope Pius XII, "should aim especially at the theological doctrine, avoiding useless disputations and omitting all that is calculated rather to gratify curiosity than to promote true learning and solid piety. The literal sense and especially the theological let them . . . inculcate with such ardor that in their students may in a sense be verified what happened to the disciples on the way to Emmaus, when, having heard the words of the Master, they exclaimed, 'Was not our heart burning within us, while He opened to us the Scriptures?' " (Lk. 24, 32)[16]

---

[10] Pope Pius XII, *Humani Generis* (12 Aug., 1950).

[11] These basic documents include Pope Leo XIII, *Providentissimus Deus* (18 Nov., 1893); Pope Benedict XV, *Spiritus Paraclitus* (15 Sept., 1920); Pope Pius XII, *Divino afflante Spiritu* (30 Sept., 1943) and *Humani Generis* (12 Aug., 1950); Pope John XXIII, *Allocution "Abbiamo Apprezzato"* on the occasion of the fiftieth anniversary of the Pontifical Biblical Institute (18 Feb., 1960). The concern of the Holy See for matters which affect the teaching of Sacred Scripture is reflected in the *Enchiridion Biblicum*: of 260 pages containing documents on the Scriptures, 30 are dated prior to 1890, 230 since that year. It goes without saying that the teacher of Sacred Scripture in high school should be steeped in at least the major documents listed above, in order to have put on fully and completely the mind of the Church.

[12] Pope Pius XII, *Divino afflante Spiritu* (30 Sept., 1943).

[13] Pope Leo XIII, *Providentissimus Deus.*

[14] Pope Pius XII, *Divino afflante Spiritu.*

[15] Pope Leo XIII, *Providentissimus Deus.*

In this connection, we might illustrate with two examples, given us by Rt. Rev. Msgr. Patrick W. Skehan, well-known scripture scholar and Head of the Department of Semitic Studies at The Catholic University of America.[17]

The first concerns the opening chapters of the *Book of Genesis.* Our young people lack the background for appreciating the ancient Semitic language, culture, and modes of teaching and writing, nor do we have time on the high school level to teach them all of this material. Hence, while framing our exposition with a proper open end toward their future studies, we should not so dwell on the Semiticisms involved that the chief impression we leave behind is that the Bible says this and means that. The centering of our exposition upon the theological doctrine, as Pope Pius XII urges even seminary professors, will safeguard our teaching from distortion by over-emphasis on the mere historical details on the manner and mode of the human side of the Sacred Writing. This does not, of course, excuse the high school teacher from a sincere effort to learn the results of sound scholarship regarding the human mode of these same chapters.

The second example is the Annunciation of the Angel to Our Lady. Certainly no one in the twentieth century can presume to know more about how God communicated with Our Lady than the Sacred Writer did. And the fact that the communication was supernatural does not permit us to indulge in speculations about it now. We have simply to accept what the Apostles recorded in our Gospels.

It is worthy of note that the New Testament is already in our own familiar Graeco-Roman world, and does not involve to such a degree a different historical culture, the Semitic Near East in Old Testament times. For the life of Christ, we have apostolic records. In general, furthermore, we teachers on the high school level rightly suspend judgment on scholarly problems, matters of historical detail and modes of expression, remaining at the same time absolutely certain of the dogmatic facts involved.

In our method and manner of teaching, then, we will do great good for souls, if we adhere closely to the documents of the Holy See. Familiarity with them will enable us to discern between truly helpful books in this area, and those which contain speculations posing as knowledge because they manifest what is called original thinking.[18]

TEACHING IN THE SPIRIT OF FAITH AND TOWARD THE SPIRIT OF FAITH

Recently one hears sometimes that teachers look on the teaching of Sacred Scripture in our classrooms as something of a problem—a new problem created suddenly by what are called "the new interpretations of Sacred Scripture."

---

[16] Pope Piux XII, Divino *afflante Spiritu.*

[17] Grateful acknowledgement is due to Msgr. Skehan for permission to use the two examples and his name in connection with them.

[18] In this connection, it may be helpful for the high school teacher to consider the carefully-weighed discourse of Augustinus Cardinal Bea on the occasion of a Congress of Biblical Studies, entitled "The Method of Biblical Studies according to the Teaching of the Church," *Osservatore Romano* (25 Sept., 1960). While the eminent scholar was addressing specialists and seminary professors, certain of his points apply *a fortiori* on the lower levels of holy teaching. Among other things, Cardinal Bea mentions "serious dangers" in this area, "and woe to him who enters in with the persuasion that they do not exist. Let us list a few of them which are perhaps the most acute today." Mistaken pedagogical approaches in this matter, according to Cardinal Bea, "instead of preparing ardent apostles of the Word of God, would prepare skeptics, by leaving the impression that Sacred Scripture is nothing but a maze of difficulties and unsolved problems, instead of the nutriment of life and of the apostolate, the means of energetic pastoral activity." The Cardinal speaks of excessive regard for non-Catholic writings, and a failure to recall that "all work in the field of Sacred Scripture must be done with a pastoral intention, with souls and their welfare ever before our eyes. . . ." He stresses one point in a particular way, deploring what he calls "an absolutely unjustifiable abuse" of "inventing a 'literary genre,' like a *Deus ex machina* whenever some difficulty comes up . . ." "A most special care must be exercised," he writes, "to safeguard the inerrancy of Sacred Scripture, and this particularly in regard to its affirmations which are *historical* in character." (His emphasis.)

We do not believe any real problem exists. If the knowledge gained by the archaeological discoveries of the last century causes any "upset" among us teachers, or among our impressionable young students, then, speaking now simply as an educator, we must conclude that something is being done poorly and mishandled pedagogically.

Perhaps this new knowledge is being given undue emphasis, or is seen out of proper perspective, or is being taught in isolation, as "a purely rational exegesis"[19] divorced from the analogy of faith, from Sacred Tradition, from the theological sense and from the mind of the Church.

The purely rational and scientific analysis of a text or passage in its immediate human mode and milieu is of course a valuable procedure, and in advanced seminars a specialized concentration upon this single aspect of a Biblical passage has its legitimate place.

We think, however, that it is not sound pedagogy to dwell on that single aspect on lower levels of education, leaving the impression that the entire meaning and full and true interpretation of the text or passage were the outcome of a purely rational exegesis, or, as they say, an exclusively scientific analysis. For us teachers on the lower levels of education, there is always a special obligation to present the theological sense, namely "the full dogmatic and moral implications of the 'literal' and typical sense."[20] In this theological sense, nothing is changed, nor need any of us on the high school level feel upset or look upon our work of teaching as suddenly somehow problematical.

It is possible, indeed, to place the new historical and archeological discoveries in a false light. It is here that philosophical considerations become so important. This will be our final consideration.

In the proper teaching of Sacred Scripture in our high school classrooms, the basic attitude of the teacher is the point of most fundamental importance. Here we should guard against an underlying tendency, perhaps more widespread today than we might think, to depart, however slightly, from that inflexible fidelity and unswerving loyalty to the living tradition and the Divine teaching authority of the Catholic Church.

For there is a spirit abroad which urges us to recognize that vast changes are transpiring in the world which supposedly have outmoded almost everything traditional in the Church. This leads some to wish for what they call adaptation and conformity to the world of today, blinded as they are by the so-called "new era" of science and technology. Such tendencies of thought have small regard for the past, but speak always enthusiastically of a future construed as something we of today and tomorrow are to build for ourselves, in separation from and contradistinction to everything traditional. Thus some even dream of a "new humanity," judging the past with a constant criticism or even hostility, and placing all their hope and even absolute certitude in this future dream. Sometimes this attitude carries over into Catholic things: the Church, even her official leaders and her Divine institutions, are judged in terms of a carping criticism, as if the Church of God herself were outmoded somehow, and in need of some reform to enable it to cope with what are called the new conditions and to meet what such thinkers deem modern needs.

Now it would be totally wrong for us to allow the legitimate discoveries in historical and archaeological science during the last fifty to one hundred years to become infected with these tendencies of thought, when we do our classroom teaching, especially in matters which touch the Bible and our holy religion. We have before us in our high schools the adult Catholics of tomorrow, the coming lay leaders as well as most of our own successors in the priesthood, brotherhood and sisterhood. It is imperative that we form them to the true and right outlook on both the Catholic Church and the modern world, precisely by a comprehensively correct attitude toward Sacred Scripture through our interpretation and teaching of it. This is the place where the personal attitude and philosophical outlook of the teacher mean so much.

---

[19] Cf. Pope Pius XII, *Humani Generis*.

[20] A. C. Cotter, S.J., *Commentary on "Humani Generis"* (Weston: Weston College Press, 1951), p. 83.

Our young people in our high schools should emerge from our teaching imbued with the deep conviction that there can be no genuine progress and no hope for a "new era" or a "new humanity" apart from that Divine historic plan of Redemption and sanctification of which we learn in the Sacred Scriptures.

There is no progress without religion, there can be no progress without the Church of God, but only increasing regress and lowering darkness even to the return of barbarism: a technological barbarism, if you will, but all the more inhuman in final result. Our Catholic youth should see this fact and possess this Biblical understanding of human life, both personal and historical or social: there is no progress apart from the moral and spiritual development of human persons. More concretely, this spiritual progress means the following of Christ and the sacramental practice of the Catholic religion, His religion. This love of Christ and imitation of Him depend on an intelligent doctrinal understanding of Sacred Scripture. "Ignorance of the Scriptures is ignorance of Christ," as St. Jerome said, an insight which the modern Popes have repeated more than once.

Our task in teaching Sacred Scripture in high school is to raise up young Catholics prepared either for life or for college with these basic understandings: young people who have no taint of the idea that the Holy See and the Sacred Hierarchy are behind the times or out of step. Rather they should be filled with a profound realization that the Church is ever indefectibly herself in all times and places. Only we, her members, need a change—that *metanoia,* that inner transformation of our persons in order to make our personal contribution in the various vocations toward that genuine leavening and efficacious social uplift which the world always needs, especially our world of today and tomorrow. Everything in our teaching should be on this basis of moral rectitude and spiritual holiness, cutting through all false notions that this world in our day is different somehow from the world in any other day.

In a word, then, in our teaching and interpretation of Sacred Scripture in the present straits of mankind, there should be no critical attitude born of a misuse of modern knowledge. From us our young people should be enkindled with a holy pride in the Catholic Church, a holy and joyful pride born of the knowledge of the truth. They should see and understand the Catholic Church in their mind's eye as a venerable and beautiful structure, filled with Divine power, as fresh and new today as the day she came forth from her Founder's hands in Galilee and Judea.

Teaching Sacred Scripture in our high schools means bringing our young people to this insight and this spirit of faith, to this changeless font of living waters pouring forth among modern men, to this same Jesus Christ in the Holy Eucharist, to this same traditional, unchanged personal moral striving founded upon the right use of the Sacraments and upon the cultivation of a genuine interior life of penance and prayer.

This is our catechetical mission of the classroom. The Sacred Scriptures have always served in the Church of God and her schools as the instrument of this *Doctrina Christiana,* this Holy Teaching. This is the teaching of the unchanged theological sense of the Sacred Scriptures. On the high school level of education, our object in view is not extensive information regarding the details of purely scientific exegesis, important and praiseworthy as this is in its proper place. Our object is rather this theological sense and doctrinal understanding of the Divine plan with its consequent answer of appreciative love for Christ Our Lord in Himself and in His Body which is the Catholic Church on earth today.

In this way, standing on the changeless Rock upon which the Church herself is founded, namely the doctrinal authority of the Successor of St. Peter, we shall be assured of great freedom and fruitfulness in our teaching of Scripture in our high schools.

Let us recall, in conclusion, that venerable altar surmounted by those three panels of unearthly truth, goodness and beauty. They contain the Sacred Doctrine which we teach on human origins, the place of Jesus Christ in human social development and in our own personal lives, and the future destiny of mankind. This is the Biblical view of mankind. It has not been outmoded by the rise of philosophical unbelief in these two centuries: rather its truth and humanity are cast in increasingly sharp relief. There is no genuine human progress apart from this venerable altar, and apart from the fountain of living water which comes forth from it to modern men. The Church and its teaching and its Sacred Scriptures abide unchanged, the work and the Word of God on this earth. Our times need that interior change of heart which this Sacred Doctrine of ours announces. Basically this is the only change we need. May our teaching of Sacred Scripture in our high school classrooms raise up a generation of Catholic young people imbued with this true understanding both of our sacred religion and of our modern times.

INSTRUCTION

(Chairmen: Brother John Darby, S.M., Dayton, Ohio, and
Sister M. Patrice, O.S.F., Milwaukee, Wis.)

THE NATURE AND PHILOSOPHY OF THE LANGUAGE LABORATORY METHOD

DR. ALFONSO TOUS, HEAD, MODERN LANGUAGE DEPARTMENT,
CHAMINADE HIGH SCHOOL, MINEOLA, NEW YORK

Much of the indecision prevailing at the high school level with respect to the utilization of language laboratories seems to stem from a lack of understanding of the nature and philosophy of the language laboratory method. The following remarks attempt an outline of this topic.

DEFINITIONS

Let us define our terms. By the "language laboratory method" we mean that approach to language study which stresses the development of the aural-oral skills through the use of mechanical equipment, and that set of applications, learning materials, and techniques which evolve from and around the language laboratory. By the "nature" of this method we refer to the sound theory of language learning which underlies the language laboratory method. By the "philosophy" of the method we allude to those pedagogical principles which language laboratories, and the method arising therefrom, are fit to foster "par excellence."

THE NATURE OF THE LANGUAGE LABORATORY METHOD

With respect to the sound theory of language learning which underlies the language laboratory method and constitutes its nature, it should be emphasized that language is essentially a combination of sounds, rather than signs, representative of being, ideas, concepts, judgments, and states of mind. Studies in historical linguistics have demonstrated that the written language comes much later than the spoken language, often thousands of years after the latter has been perfected. Even today, among so-called "primitive" peoples, we find some possessing a highly agglutinative or inflected spoken language not yet reduced to writing, or even to elementary sign symbols. Writing, then, is not indispensable to linguistic advancement, as is often presumed. Sound is.

In the course of time, however, our complex modern society has become accustomed to receiving over 75 per cent of its sensory impressions through the visual organs, even with talking pictures and television so widespread. The result? The world is becoming deaf, even to music. How interesting and instructive it would be to try the language laboratory method as the sole means of teaching foreign languages—without Braille or any other tactile aid—in a school of the blind.

As a matter of fact, at Georgetown University, a leader in foreign language study, a similar experiment is being carried out. Fifteen blind students are studying to become proficient in the translation of recorded spoken Russian directly into written English. The students attend class four hours each day supplemented with two hours of intensive laboratory drills and typing practice.

At another outstanding Catholic institution of higher learning, the University of San Francisco, an experiment was tried out last year with students who were blindfolded during their laboratory periods. Marked progress was reported. This did not mean, of course, that students would be deprived of the benefits of audio-visual instruction. It simply meant that much greater returns could be derived from an aural approach than had been thought possible, and certainly greater than by sight learning alone.

Psychological experiments have also evidenced that the real significance of a language—this being fundamentally sound to convey meaning—cannot be grasped until one has fairly well mastered its pronunciation, intonation, and rhythm. These are so different from language to language, and at the same time are so expressive of the thought processes and thought-conditioning affecting the people who speak it, that it is futile to presume that an adequate understanding of the culture represented by the language can be obtained without at least hearing it, and better still, speaking it, as nearly as possible like a native.

The strictures of time prevent us from further developing this fascinating subject, and from bringing to bear upon our statements the supporting testimony of Thorndike, Gates, Pike, Bloomfield, Fries, Jespersen, Nida and all that host of scholarly educational psychologists and linguists who have probed deep into sound as a tool for learning and language as sound expression of native civilizations.

THE PHILOSOPHY OF THE LANGUAGE LABORATORY METHOD

In the definition of the "philosophy" of the language laboratory method reference was made to the pedagogical principles inspiring it. These principles may be briefly stated as follows:

First, *that the interest of the student in the subject*—in other words, what he expects to get out of it—*must be duly taken into account in the teaching process*. We would insist that it should prevail, and even be catered to, when it relates to foreign languages. These disciplines are indeed wonderful introductions to culture and possess lasting and formidable value as mental calisthenics. Moreover, in this vigorous and young nation still working out its own pattern of civilization, from autochthonous elements as well as from all the cultures in the world, foreign languages are called upon to make a vital contribution to this desideratum of developing a national cultural pattern. Unconsciously, therefore, language teachers feel prompted to overstress these values in foreign languages. However, the students, old and young, are inclined otherwise. They chiefly see in foreign languages a tool for communication which they might use in a future trip abroad, in international correspondence, in a business assignment to a foreign country, or in a conversation with the foreign-born at home. Here, then, is where the divorce between language teacher and student at once arises. The student wants to learn phrases right from the start; he wants to have the satisfaction of saying something without having to reflect too much upon it—which is as it should be in respect to languages; he wants to think that he can put his knowledge immediately into operation. The teacher, on the other hand, insists on the student mastering solid structure, paradigms, and in acquainting himself with the great writers of the past.

By contrast, the language laboratory, providing abundant hearing and speaking practice, caters "par excellence" to the student's desires, dreams, and curiosity about the foreign language he has chosen. Furthermore, through the use of multiple native voices in the master tape or disc recordings, the teacher in the language lab creates for the student a lifelike situation, making him feel that he is already abroad, or conversing with his alien neighbor.

The second pedagogical principle predicates *that the utilization of the largest possible number of skills leads to a quicker and firmer memorization* *and intellectual apprehension of the subject.* It has been psychologically demonstrated that the use of various senses in perception not only facilitates recall but also strengthens the retentive capacity of each, for the nervous system reacts then more rapidly to each successive stimulus. A stronger intellectual grasp of the subject is also obtained in this manner, for it is then caught from a different angle, under an additional impression, with a complementary reaction. A more complete picture is thus gained.

Therefore, it should not be surprising that, when learning is divided appropriately between the visual, on the one hand, and the aural and the oral, on the other, improvement is effected immediately not only in hearing and speaking but also in reading and writing. Even devoting as little as one period out of five to the language laboratory, while insufficient for a satisfactory maturation of the understanding and speaking faculties, nevertheless brings about a betterment in *all* the aptitudes. It should be borne in mind, however, that this is possible only because the language lab affords what the head of a language department at a university has estimated as a 25:1 ratio of increase in oral practice over the regular classroom procedure.

The third pedagogical principle affirms *that repetition is the heart of learning.* This is particularly pertinent to foreign languages, for four reasons:

1. The point of saturation with respect to a foreign phrase or sentence, which is necessary to evoke automatic responses, cannot be attained without sustained, unbroken recall of the phrase or sentence involved.
2. The major part of language learning is sheer habit formation.
3. The learning of a foreign language is constantly being offset by the everyday use of one's own language. The native intonation, stresses, sentence structure, idiomatic expressions, and other peculiarities, tend to erase the imprint left by the memorization of the foreign language during class. This is apparent from the end of one class to the initiation of the next. Hence, repetition should be recurrent; classes should start with a quick oral review.
4. There is a time span required for the penetration of the language into the subconscious. This may take from two to four weeks after the point of saturation has been reached. A periodical refresher is imperative during this stage.

Obviously, the amount of reiteration implicit in the mastery of a foreign language is out of the question in the average classroom with a *de facto* minimum of 25 students. It is entirely feasible in the language laboratory, precisely because of the 25:1 ratio of increase in oral practice.

The fourth teaching principle recalls *that abundant and frequent practice is indispensable in any learning process involving neuro-muscular reactions.* This would appear to beg clarification. Yet, in foreign language teaching this principle is often disregarded. In addition to possessing a mental comprehension of the subject and of how its mechanics work, in foreign language learning the student must develop a certain physical dexterity. Knowing perfectly how to read the staff, the keyboard, or Gregg's signs, does not make one a pianist, a typist, or a shorthand writer.

Learning a new language implies the use of the auditory and articulatory organs in ways not accustomed in one's native tongue. Understanding a foreign language presupposes attuning one's ear to new, strange sounds, which many times are uttered in a manner of speaking substantially different from our own. Speaking a foreign language exacts the putting into play of one's lips, tongue, throat, nose, respiratory apparatus, palate, teeth, etc., in a fashion that is often very unnatural at the beginning. Then, too, what I call "the balance or weight" of a language may fall in the back, the middle, or the forepart of the throat, the palate, the mouth, and may be materially affected by the exertions of the nose and even the stomach. The pronunciation of certain letters—the "s" for instance—may be accompanied by an inward or an outward impulse, or it may be explosive in one language but suppressed, merely suggested, even mute, in another. The so-called International Alphabet is still a very imperfect instrument precisely because of the score of ways in which each letter may be articulated, thus being subject to diverse interpretations in different languages.

All this reiterates the need of constant, patient, insistent imitation of good models. This opportunity the language laboratory offers efficiently, economically, and *ad infinitum* without the presence of a teacher.

The fifth principle notes that language is, above all, a means of communication, and therefore requires *that the aural-oral skills be used intensively and before reading and writing.*

At its best, the so-called "traditional grammar-translation" approach admits the primary importance of foreign languages as a means of communication. However, it regards as pedagogically more sound to teach the rules of construction first, with various isolated examples to prove them in different situations, and then to follow up with sundry attempts at mastering these sentences orally. This method contends that a student must first know *well* what he has to say, and *why* he says it in a particular way, before he may express his thoughts correctly.

The trouble with this type of approach is that it discounts the fact that the simultaneous use of various skills in itself strengthens the memorization and intellectual apprehension of the subject. It also overlooks the fact that the phrases to be memorized will not readily be retained because there is no bond, no connection—of theme, time, location, nature, or circumstance—among them.

Nevertheless, it must be conceded that, given a very limited time within which to accomplish the task of teaching students how to understand and express themselves in a foreign language, this goal is only practicable in very small classes, not exceeding eight students as a maximum, if the instruction is offered on a personal basis. Hence, whether it is the Berlitz, the functional, the psychological, the natural, the phonetic, or any of the other inductive systems of teaching foreign languages, classes are limited to six students. Beyond that number their effectiveness sharply declines. An extremely active and highly imaginative teacher could possibly handle up to twelve students successfully. This is rare, however. But what about 25? 30? 35? 40? and even 45 students in a class?

Here is where the language laboratory has come to break the "impasse." By means of the language laboratory the teacher can develop a self-critical attitude in the learner. Without the proper use of the language laboratory, it is simply impossible for the teacher to reach 35 or 40 students.

Granted, then, that language is primarily a means of communication, and that by means of the language laboratory method large classes can be taught to use language in this manner, it follows that language study must be intensified in order to gain the most efficient use of the limited time that is available for teacher and pupil.

However, the question arises, why should this intensive inductive study of languages be made *prior* to reading and writing? In answer to the question may I suggest the following reasons:

1. Students are not so interested in knowing *why* they should say something in a certain manner as *how* they should say it.
2. Students realize that they will never acquire a real fluency if every time they want to say something, they have to think of the rule of grammar.
3. If a student reads something before enunciating it, he is bound to impart to what he reads his own stresses, intonation, rhythm, etc., thus demanding a later and laborious corrective task. Therefore, he

> should first hear the words and phrases, and then see how they are written, at least for the first few months. This is extremely relevant for learning languages, such as French, where a significant disparity is found between the spoken and the written word.

The previous cultivation of the aural-oral skills has been recommended by the Modern Languages Association of America. It does not mean, however, that a student should first understand and speak a language fairly well before he essays reading and writing it.

A sixth principle informing the philosophy of the language laboratory method is *that to learn, and even to overlearn, a few things perfectly and completely is far more productive of lasting results than to attempt to grasp large areas at a time.* Thus, it has been demonstrated that what one learns how to say in a foreign language is the only thing that remains through the years.

Let us turn now to the seventh and last pedagogical principle, namely, *that classes should be student-centered rather than teacher-centered.* No one will question that one learns principally by participating, by experimenting, by practicing, by doing. The teacher who monopolizes the time devoted to learning may be a thorough investigator, a profound reasoner, a brilliant expounder —ideal perhaps for the lecture room or the university chairs—but he is entirely unsuited for the adolescent mind, which learns pre-eminently by sharing, imbibing, wrestling with the subject.

Foreign languages are certainly the type of study that can never be learned, even at college and with the restricted objective of reading and writing, by merely listening to what somebody else thinks *about* them. By marked contrast, the language laboratory method endeavors to make the class as student-centered as possible through the maximum utilization of the language laboratory and the learning materials, techniques, and applications surrounding it.

Summarizing then:

1. The sound theory of learning presents still untapped and undreamed of possibilities.
2. The most important principles applicable to the learning process are particularly pertinent to foreign language study.
3. The language laboratory method implements this theory and these principles to an extraordinary degree.

May these hasty, bold, sweeping, and necessarily very imperfect strokes sketching a truly formidable subject serve the purpose of providing Catholic education with a rationale and vista of the language laboratory which goes beyond the glamour and the perplexity of its gadgets, mechanical contrivances, and technical know-hows. May they, above all, suggest the tremendous challenge and potential which the language laboratory method poses and holds out for the usually over-crowded classes of the Catholic high school.

THE LANGUAGE CLASSROOM LABORATORY

BROTHER GERALD E. MORRIS, S.M., HEAD, SPANISH DEPARTMENT,
MOST HOLY TRINITY HIGH SCHOOL, BROOKLYN, NEW YORK

INTRODUCTION

If the only language laboratory you expect to see for the next few years will be in the advertisements that you receive or on the visits you will make to more fortunate schools, then what I am going to say might have some special appeal to you. If your school already has some type of language laboratory that you can use only on specified occasions during the week, then I think you will also be interested, because I hope to show you how you can change your present subject classroom into a Language Classroom Laboratory which will be at your disposal for every teaching period. What is more, I hope to explain how this can be done inexpensively, and by anyone, even by students.

BASIC EQUIPMENT

Three years ago I was assigned to Most Holy Trinity High School, Brooklyn, to teach Spanish. In the first year I accumulated the following items of equipment: a 16mm. movie projector, a film strip projector, a slide projector, a balopticon, a large movie screen, a tape recorder, a record player, an old amplifier with several microphones, a very old table radio, and, last but not least, a double steel locker. In the second year I had enough basic equipment to realize a dream, viz., to create a Language Classroom Laboratory. At a cost of $125 I purchased earphones and installed them at each of the forty-one student desks in my classroom. Each desk is still movable. There are no loose wires lying around. Within ten seconds each row of students can be listening through their earphones to any one of the following: the tape recorder, the record player, the radio, the sound track of the movie projector, or, the greatest treat of all, the melodious voice of their teacher quietly speaking to them through a microphone hung around his neck. Here is how it was done within three days.

INSTALLATION

In the largest room available for your subject classroom you will need the following materials, besides the "Control Center," to set up a Language Classroom Laboratory:

a. One set of earphones for each desk.
b. One six-foot extension cord for each desk.
c. One electric receptacle for each desk.
d. Two rolls of plastic electric tape.
e. Some old wire hangers.
f. A pair of pliers and a screwdriver.

THE CONTROL CENTER

I stood the steel cabinet in a corner in the rear of my classroom. The recorder, the radio, the record player, and the amplifier were placed on separate shelves in the cabinet. The output of each of these units, which ordinarily is connected to a loudspeaker, was connected to a "tap-a-line" strip outlet. A separate strip is used for each unit, and each had its own label, viz., recorder, radio, record player, and amplifier.

If each of these items of equipment were plugged in at once, as they can be and sometimes are, and I were to take a set of earphones and connect them to the outlet marked "recorder," I would hear whatever was on the tape I was using at that moment. If, on the other hand, I connected the phones to the outlet marked "record player," I would hear the particular record that was being played on the turntable. The same would be true for the radio and for the amplifier.

The question now arises: "How do you connect each row to the Control Center?" Very simply. Running along the baseboard to a point directly in back of each row is a separate extension wire. I have six rows in my room; so I have six wires. To connect the wire from the baseboard to the last seat in each row I ran the wire in two-foot strips of flat metal molding. We now have the last seat in each row directly connected to the Control Center.

THE INDIVIDUAL DESK

Each desk has been equipped with the student earphone unit. We now say the magic word "audifonos" and each student removes the earphones from the very convenient desk hook (made out of an old wire hanger), puts on the earphone, reaches for the plug on the rear of the desk in front of him, and connects it with the receptacle on his own desk. In ten seconds every pupil can hear whatever sound is being "piped" to his row from the Control Center.

OPERATION "BRAINWASH"

Your classroom is now equipped in such a way that your students are ready to be conditioned or "brainwashed." Outside distractions, such as noise, whispering, listening to the way other students say the new sound, etc., have been eliminated. The students hear what you say through the microphone, or what the native speaker is saying on the prepared tape, record, or radio program that you have tuned in for them. To give you an idea of the increased concentration of your students under these circumstances allow me to illustrate. Suppose you are sitting in a room reading, and a radio or a phonograph is playing soft music. Your attention would probably not be disturbed by the music. But if you were to put on a set of earphones to listen to the same music you would find it very difficult to concentrate on your reading. This is what happens to your students in a Language Classroom Laboratory; you have captured their minds and attentive powers by means of a set of earphones.

THE USE OF THE LANGUAGE CLASSROOM LABORATORY

Now we come to the important point: "Just how is the Language Classroom Laboratory used?" I use the Foreign Service Institute (FSI) materials and method in theory, but in practice I have adapted these to my own needs; for example, I give the basic pattern but instead of having the individual student respond I make use of choral response and call upon an entire row or two rows to respond in unison. After I have covered a section thoroughly and have gone through the various steps prescribed by the method, I turn on the tape recorder and have the entire class respond aloud. While my team teacher is working on tape, I move around the class taking note of mistakes in pronunciation, and enunciation, intonation, and accentuation. Then I stop the tape and explain just how to correct the mistakes. Then I drill the weak spots until the students have mastered them. Since "overlearning" is essential, we replay the tape until the students have eliminated their mistakes.

FILMS

Whenever possible I obtain movies in the language the students are studying. The sound from the movie projector is run directly to the earphones of the pupils. I have found that this helps to develop the "ear" of the student very effectively.

FILMSTRIPS AND SLIDES

Using your microphone or a tape prepared by yourself or a native speaker justifies the use of most of the very excellent material available in the field of filmstrips and slides. By thus combining sight and sound you make a more vivid and lasting impression on the mind of the student. If a picture is worth a thousand words, imagine the value of a picture and a thousand words.

TAPES

Our professional magazines keep us aware of available tapes in the language field. Copying tapes is frequently permissible with clearance from the proper authorities. We can, therefore, readily build our own tape "library." Perhaps a word here on the reproduction of tapes would be helpful. To duplicate a tape two tape recorders are needed. Reproduction of tapes should be done directly and not by means of the microphone. In this way we eliminate much distortion and many noises. By "directly" I mean connecting the output of one recorder to the input of the second recorder.

Radio and television are excellent sources of interesting tape material. News broadcasts are particularly good.

Papers that students have prepared, after reading and research, on cultural topics can be translated by foreign students in many schools, or by natives living in the neighborhood. Usually these people are honored and delighted by your interest in their language and culture, and they are only too willing to cooperate not only by translating the composition but also by reading the translation into a tape recorder microphone. You have won a friend and another team teacher, and your students will profit immensely.

RECORDING THE STUDENT'S VOICE

It is possible to obtain the use of small recorders through an arrangement with certain companies that produce language records. I hope to have the basic dialogue which the student must memorize recorded and put on small inexpensive records that the students can use at home. The small recorders can be set up along one of the walls of the classroom. By means of these instruments the students can record their own voices and listen to the results.

In line with this feature of the Language Classroom Laboratory I would like to express an opinion. I believe that the novelty of language laboratories has caused the pendulum of students listening to their own voices to swing to an extreme. A certain amount of this type of listening is advantageous, but in view of the limited number of hours we have with our students (135 hours out of the 8,760 hours in a year) I think we should use every possible "listening moment" to allow the students to listen to native speakers and to repeat what *they* say. The teacher must detect errors and linguistically show the student how to produce the correct sound. Hoping that the student will do this by himself is extremely optimistic and leads to mediocre results.

CONCLUSION

May I conclude with a final word on the advantage of having a Language Classroom Laboratory. Mechanical and electronic devices can help teachers multiply themselves. Much of the boredom, much of that "tired blood" feeling induced by the very necessary constant repetition needed for "overlearning" can be eliminated by putting our drills on tape. We save our voices and we can concentrate our attention on correcting the mistakes of the students. Speaking into a microphone is much easier on the vocal cords, and the teacher feels less exhausted at the end of the day. Preparation of the next day's work becomes more of an interesting challenge, and teachers are in better condition physically and psychologically to meet the challenge.

We live in a wonderful age. Let's make use of everything that we have available to prepare our students for this wonderful age.

SOME THOUGHTS ON LANGUAGE LABORATORY EQUIPMENT

BROTHER CUTHBERT, C.F.X., HEAD, MODERN LANGUAGE
DEPARTMENT, MOUNT SAINT JOSEPH HIGH SCHOOL,
BALTIMORE, MARYLAND

For the past few years, new school construction has usually included plans for a language laboratory. It is becoming recognized in educational circles that the teaching of modern foreign languages must now make more provision for the spoken language, while at the same time keeping in view the other objectives such as the cultural aspects, reading, translating, and writing. It is not a question of making the spoken language the sole aim, but of giving it more importance than hitherto, while keeping the good points of former aims.

Consequently, in planning to include language laboratories in our new schools and incorporating them into our existing ones, there are two questions of paramount importance that must be answered before consideration of the purchasing of equipment.

The first of these questions concerns what we want our language laboratory to accomplish. In other words, what will be our aims in it and how do we plan to use it? It is obvious that unless the department plans to use it fully and draw all possible benefits from it a fully equipped laboratory is a waste of money.

If it is to be used only for listening to native voices for development of comprehension and pronunciation, it can be a very simple affair. On the other hand, if the teachers want to obtain further benefits and are prepared to work hard in studying its potentialities and developing them, a complete laboratory can be used most effectively for many purposes. Among these many benefits are: hearing natives speak, repeating after them for one's own pronunciation and accent (using the word accent in its wide meaning), for drilling on grammar patterns, for listening for comprehension, for development of ability to answer simple questions on material heard, for testing in the fields of both comprehension and grammar, for cultural enrichment in listening to records or tapes on poetry, music, drama, the culture of the target language.

Thus, we see that the question of equipment for language laboratories for Catholic schools must be considered from three angles: how far do we wish to go in using the laboratory, how much and in what direction do we wish to improve our teaching, and how can we obtain for our purposes the best equipment at the smallest outlay of money?

I am fully convinced that the language teachers themselves should be the ones to make these decisions. They should first decide in general how they wish to use the laboratory. Notice that I say the language teachers, not the administrative or financial office. The teachers themselves must consider how the laboratory is to be used. If the school administration decides and presents the language department with their idea of a laboratory, no one will be satisfied and money will be wasted. Likewise, if the financial authorities say you have this much money, get this or that, then the interest and enthusiasm of the language teachers will be lacking, as well as their knowledge of the pedagogical problems involved. This implies, of course, teachers interested enough to study all facets of a laboratory before committing themselves to decisions.

Another problem the teachers will have to settle is whether the laboratory is to be employed in class or library usage, that is, whether the students are to visit the laboratory in class groups or on their own time. On the high school level, I do not see much possibility for library usage, as is possible on the college level. Therefore, the methods of using the laboratory will differ and so will the equipment needed. At Mount Saint Joseph High School in Baltimore we use the laboratory mostly for the class use, that is, a whole class at a time is scheduled for the laboratory approximately every third class day. We have forty booths, of which twenty are active and passive, with complete installations, and twenty of which are passive only, that is, with earphones and channel selectors only. We give all boys half a laboratory period at least in the active/passive booths.

Another question is the one we seem to have always before us, not having the apparently unlimited funds of the taxpayers at our disposal—how can we afford to install and equip the best possible laboratory for our purposes? I shall touch on this point briefly, a little later.

To understand the equipment needed, let us consider more at length the various levels on which a laboratory may be used and the equipment needed for each level: (1) listening only; (2) listening and speaking; (3) listening, speaking, and hearing; and (4) listening, speaking, hearing, and practice.

For the listening process, wherein the student is only to listen passively to a tape or disc in the target language for the purpose of comprehension, listening to a model of the foreign voice or speech, or even taking dictation, only a tape recorder or record player is necessary. If this is the only benefit one wishes to receive from the laboratory, a good tape recorder or record player, one made for language purposes with high fidelity and high frequency, would be sufficient. This aim of improving the pronunciation and comprehension could be accomplished provided the method is used consistently and frequently enough. However, it will do little to improve facility in the use of the language. The price of such a good tape recorder or record player would be around $200.

For the listening, speaking process, which enables the student to hear and repeat and hear his own voice simultaneously, a microphone and earphones are needed. We all know that we do not hear our own voices and pronunciation as others do—most of our own voice waves reach our ears conducted by the bones of the head and not through the eardrum. Consequently, a combination earphone and microphone arrangement causes the pupil to hear his voice as others hear it. This also brings him more into the field of activity. He can now repeat phrases, answer questions, drill on grammar patterns. He is much more active than with the earphones alone. Also, for privacy and to avoid hearing others through his own set-up, some sort of booth is a great aid. The idea of a booth is not for soundproofing and completely isolating the student, but to cut down below the threshold of consciousness the impressions, visual or auditory, he may receive from others in the class. Instead of elaborate booths, tables with sound treated partitions could be employed.

Of course, with this arrangement of the microphones and earphones, the spoken words are gone as soon as uttered, and it is surprising how much a pupil will insist he said a certain thing or made a certain sound when indeed he was far off. But that was the way he thought he said it.

The next level of elaboration, that of listening, speaking, and hearing, obviates this difficulty. The student hears the master voice, makes his repetitions or answers questions or solves problems, but then he can play back the tape or disc and really compare his work with the model. For this purpose, of course, a tape recorder is needed for each student. Some equipment is available for just this purpose. The pupil's voice, with the master voice, is recorded either in his own booth or in a central control cabinet on tape or disc. The advantage of hearing his own responses and comparing them with the correct ones is, of course, immense. It brings in a great deal of self-competition, the desire to improve on one's own score, as it were, to imitate the master voice more closely. There is also the immense advantage of immediate correction.

However, even though this is a great advantage, it still lacks the opportunity of second chance, or drill. Once the student has heard the master voice, spoken his part, and listened to a playback, that is all there is to it, unless he wants to repeat the whole performance. It is fine as far as it goes, but more is possible. Suppose that he did very poorly on one particular word, sentence, or question, how can he concentrate on that one spot without having to replay the whole tape?

Therefore, for the fourth level, the factor of repetition or practice, dual track tape recorders have been developed. The master voice from the central control console is recorded on both tracks of the tape, one of which is called the master track and cannot be erased. The student's voice is recorded on the other track along with a second and parallel recording of the master voice. This second track is erasable. Thus, the student can play the whole tape, recording his answers in the pauses of the master voice. Then he can play back the whole tape or any part of it and listen. If not satisfied, or if in need of more drill and practice on any segment of it, he still has his own master tape, is independent of the rest of the class and can proceed on his own. Each replaying of the whole tape or any part of it while he is on *record* automatically erases the student's track before he records on it, while the master track is still there, not erased. Thus, every student, at this point, has his own master tape. He can, therefore, repeat a sentence as many times as he wishes to understand it completely; he can repeat a phrase to drill on a grammar pattern; he can repeat a sound to analyze it for exact imitation—all this independently of the rest of the class or the main console.

What equipment is needed for this most complete use of the language laboratory? First of all, the microphone and earphones in a booth; second, a means of recording and playing back and re-recording on a double track machine. Some laboratory manufacturers supply these dual channel tape recorders for each booth; others supply equipment in which the recording apparatus for each position is in a central cabinet, not available to the student, except by remote control. The advantage claimed for this latter system is that all tapes, discs and controls are not subject to careless handling of the students, a difficulty we have not had with our dual channel tape recorders right in the students' booths. The estimated cost of an installation of this type, complete, is roughly $500 per booth. Magnetic disc recorders will cost slightly less than the tape machines.

Further equipment now available from various manufacturers all has its purposes or advantages. Among these improvements are monitoring features, whereby the teacher can listen in on any booth to see how the student is doing; two-way conversation with any booth, whereby the teacher can give individual instruction to each pupil as the need arises; four-speed record players attached to the console, thus giving the added advantage of using records without the need of previously transferring such material to tapes; testing equipment whereby a teacher can give an oral or aural test from the console; a device whereby the teacher can speak to all the students at once; a device whereby the teacher can duplicate as many master tapes as he has machines and control the starting and stopping of the machines from the console. Some of these are extra features, and some are part of the standard console.

The second great question before us, of course, is how to finance the installation we wish to have. Convincing the authorities of the importance and necessity for a language laboratory is of prime importance. All possible arguments, presented as cogently as possible, must be mustered and presented in order to obtain as high an appropriation or budget as possible, if we are really convinced of the importance of the laboratory in language work. Consideration should be given to the obtaining of government grants or loans for installations of this type. The charging of a laboratory fee is no more to be frowned upon nowadays than is charging a science or typewriting fee for equipment used in those laboratories. Most laboratory suppliers allow the payments for the installation to be spread over a period of time, thus enabling one to use the fees for that purpose. Some schools have also enlisted the aid of alumni associations, parents' clubs, etc., in sponsoring and raising the money, in part anyway, for a language laboratory installation.

A few random thoughts now on other aspects of language laboratory equipment. First of all, it pays to get the best—not necessarily the most expensive, but the best for your purposes. False economy here in purchasing the cheapest earphones or microphones is a poor policy, for one would find them lacking in the fidelity one needs in language training, a higher fidelity than is needed in other fields. There will also be more breakdowns, thus reducing the efficiency of the laboratory.

For schools which cannot set aside appropriate space for a laboratory installation, there are available portable laboratories mounted with nine booths and one master booth, a self-contained unit on wheels, narrow enough to be wheeled through a standard sized classroom door. Thus, the group of booths can be moved from classroom to library to study hall or to other classrooms. The approximate cost of such a unit is $3,500.

Upkeep and repair of equipment is an important factor to consider. There should be one person in charge of the laboratory, one who knows the equipment and can take care of chores that should be done periodically, such as demagnetizing and cleaning the recording heads, making simple repairs and adjustments, organizing the storage of tapes and discs. One member of the radio, physics, or electronics department, with his radio or electronic training, can make the more technical repairs and adjustments that the laboratory director cannot make. Naturally, if the installation, no matter how simple or complex it may be, as well as its component parts, in case of a homemade installation, is purchased from a reputable and established manufacturer, and installed by those really proficient in electronic work, the repairs and upkeep will be much less, and one will always be able to call on the service department of the company.

It would be an excellent idea for schools contemplating the installation of a language laboratory to contact as many suppliers as possible. Shop around first and study all makes and systems. See which ones fit your needs. Tell the manufacturers just what you have in mind; they are all anxious and willing to engineer a layout for you, give you full explanations and estimates. Also, visit as many schools as you can that have language laboratories of various kinds.

Some controversial questions about laboratory equipment can be settled only by each school's examining both sides of the question in the light of their own plans and purposes. One of these controversies concerns tape versus magnetic discs. For the latter, the proponents claim greater ease of storage, cheaper costs for the discs rather than tapes, less chance of damage and breakage, and easier erasure. Against these benefits must be considered lack of lesson or recording flexibility, and shortness of recording time available on a disc as compared with a tape.

Another type of equipment provides for all recordings on endless loop cartridges of tape. Thus a lesson or drill of any length desired can be mounted so as to keep repeating itself. This type of recording, in a cartridge, is for use mainly in laboratory systems where all machines, recording agents, etc., are in a separate cabinet away from the direct control of the students. An advantage, of course, is the teacher's complete control of all operations. This presumes that the students cannot be entrusted with controlling simple tape threading, simple switches and knobs, and we have found that this is not true—they are completely capable of running their own sets. A great disadvantage of the cartridge system is that a student missing one sentence or phrase must wait five, ten, fifteen minutes for it to come around again. Also, these systems are, on the whole more expensive.

Another controversy raging at the moment concerns the importance of the playback feature, wherein the pupil makes his tape with the master voice and then listens to both for comparison purposes. Research is now being done to discover whether this is a necessary point, a good point, or a bad point. Of course, if it is proved that such a procedure is unnecessary, that will mean a great savings as far as equipment is concerned. However, for every authority on one side now, another can be found opposing him.

It is not within the province of this paper to endorse any particular product or laboratory installation. In fact, no blanket endorsements are possible because what we have found the best for us may not be the best for you in your situation. Consequently, I would recommend strongly that you study your situation thoroughly, your requirements concerning a laboratory, and then contact several manufacturers for their estimates and services to you. There are now many fine reliable firms manufacturing language laboratory equipment of all styles and for all purposes. See which one can offer you the best for your plans and aspirations.

A TEACHER LOOKS AT THE NDEA LANGUAGE INSTITUTE PROGRAM

(Summary)

SISTER JEAN PATRICE, S.L., HEAD, MODERN LANGUAGE
DEPARTMENT, HOLY FAMILY HIGH SCHOOL,
DENVER, COLORADO

The sudden rise of Sputnik on the world's horizon has dramatically drawn the attention of that world to the teaching of science and language. As a result the National Defense Education Act was passed by Congress in 1958. As a participant of the Language Institute held at Colorado University under the provisions of this Act, I look upon NDEA as a step forward as far as language teaching techniques are concerned, but I also consider it as an intensive program that requires real physical energy.

The mastery of at least one modern foreign language on the part of a large portion of tomorrow's citizens is vitally necessary as an objective in American education, but a mastery of a language by the students means real proficiency on the part of the teacher. Programs at these NDEA Modern Language Institutes are designed to offer this proficiency by giving advanced and intensive training in the seven generally recognized competencies: listening comprehension, speaking, reading, writing, applied linguistics, cultural analysis, and professional preparation.

Two of the most effective means used at the Institute were the Glastonbury Units and the Conversational Pattern Practice Drills. The Glastonbury Units are also a result of the NDEA which set aside funds for a development program as a cooperative project of the Glastonbury Public Schools and the U.S. Office of Health, Education, and Welfare. These units resemble those used in the Foreign Service School. Each begins with a basic dialogue that embodies the point that the students are learning. This is followed by a dialogue adaptation in which the teacher asks questions that may be answered by repeating parts of the dialogue. The rest of the unit consists of pattern practices that help the students memorize the sentence structure presented previously or to review other points. These units are in notebook form as well as on tapes.

With this intensive program—eight hours a day for eight weeks—the Institute attempts to assist the language teacher to become a near-native speaker as well as to use material prepared by native speakers, either on a tape recorder or in a language laboratory.

It is too early, I feel, to make any solid judgments of NDEA methodology, since in the second year of a long-range program it is almost impossible to view the total educational effect. But whatever direction foreign language teaching may take in the near future, we teachers have to face the reality that we must become near-native speakers. NDEA Institutes are at this moment a means to this end.

TRAINING FOR ARTICULATE LEADERSHIP

REV. FRANCIS B. SCHULTE, ASSISTANT SUPERINTENDENT OF SCHOOLS, ARCHDIOCESE OF PHILADELPHIA, PENNSYLVANIA

What makes leadership? Is it an inborn quality? Can it be instilled and then cultivated as you would develop any skill? Does practice perfect it and disuse assure its decay? The topic of our panel skirts these questions of origin (perhaps wisely) and would focus attention on the conditions for leadership and some of the essential qualities which should inhere in the person who would be a Catholic leader. He should be critical minded, civically aware, and articulate.

Such a subject is broad enough to serve as a convention theme. Hence the panelists are in little danger of straying from this topic. Practically anything that is said will have some bearing on this topic.

An essential condition or quality of leadership is most certainly the ability to speak clearly, intelligently, effectively, and persuasively. Leadership should be articulate. He who would lead must body forth his ideals and ideas in words, both oral and written. The civilization which has stammered and stuttered when called upon by the times to express itself has not been kindly dealt with by history. Indeed, many thinking men in our own land are profoundly concerned precisely with just such an inarticulateness in America today. There is constant sound throughout the land. But never before has there been so much talking with so little being said. We can jabber and huckster our gadgets and stuff. But the real meaning of America, our national purpose (if we really have one) cries out for expression. Yes, oral expression. And that expression has come from woefully few of our national figures in the recent past.

If our nation suffers much from such an inarticulateness, then the American Church suffers even more. At this time I certainly do not want to go into any analysis of the reasons for this. This theme has been a bit overdone during the last few years. It is sufficient to observe that the few articulate Catholic clerics and religious and the even fewer articulate Catholic laymen stand out by contrast with what we might call our own American version of the Church of silence. And when we do speak, I fear it is not always in our best accents or to our best advantage.

These thoughts bring us directly to the matter of the present paper. I hope you would agree with me that far more attention should be given in Catholic education to the need for and the cultivation of articulate Catholic leadership. It is also my conviction that much can be done to promote this goal through a carefully planned, well administered, and strongly supported co-curricular forensic or speech activities program in our high schools. The regular English curriculum can and should provide routine training in the mechanics of speech. But the articulate leadership which we seek can best be served in a co-curricular program. Hence, the sacrifice of precious class time (a legitimate fear of many principals) need not be one of the obstacles in our path. The nature of the training is time consuming. It requires much individual attention. Hence, you cannot do a really adequate job of training for articulate leadership in the curriculum without sacrificing other curricular essentials. And finally, the number of students who will benefit from such a program is necessarily few.

What does a high school forensic program mean? It means training the students for articulate leadership by the traditional forms of speech activity: debating, declamation, extemporaneous speaking, etc. Interest is strengthened by intramural and interscholastic competition in these speech events.

As is the case with all school activities the strong support of the school administration is needed for the forensic program. The administration must also supply certain prerequisites to the program without which it could not properly function. Of course, any educator will assent to the value of a forensic program. But I am concerned with the kind of assent he is giving. Cardinal Newman distinguished between a real and a notional assent. The notional assent to a propositon brings with it little more than a figurative nod of the mind to truth. Real assent on the other hand involves deep conviction concerning the truth and commitment to it. What is needed from the principal of a school in this matter is a real assent to the value of forensics. It is an assent that brings with it a determination to overcome the many serious obstacles of which school administrators are well aware and a few of which they are not aware. In other words, there is a question here of a priority of values which every principal must answer for himself. How much does he want a successful forensic program? And in forming that scale of values I might suggest to the principals that a properly organized forensic program will yield greater and more important results than some other school activities which give far more heartaches, headaches, and pain in other parts of the anatomy.

And now for a few of the obstacles. Forensics does not have the mass appeal of interscholastic athletics or journalism, nor does it offer the opportunities for mass participation of music. No money will be realized from it. No ads can be sold, no programs can be made up full of patrons. Financially it is all outgo. The cost of the program to the school will vary considerably. But two to four hundred dollar minimum yearly budget should be considered necessary. Some schools with which I am acquainted (and they are not particularly large or affluent schools) budget well over $1,000. Where does the money go? Most of it goes in travel to the competitive tournaments. And let me assure you that if you do not compete and compete often, the program will not work.

I should mention an important non-financial return to the school from a successful program. That is the large amount of favorable publicity which forensics can bring to a school. I venture to say that one small column of forensic achievements in the local paper means far more to a school's reputation than pages in the sports section.

I cannot stress too strongly that the school's administration must be deeply convinced of the need for a forensic program. This conviction should not rest merely on the school's responsibility for inculcating normal speech skills. This is the work of the English Department. Rather it should be based on these reasons:

1. There is a pressing need for articulate Catholic leaders, as we have already mentioned.
2. The forensic program properly organized is an ideal vehicle for challenging the gifted student.
3. The forensic program offers the opportunity for an intelligent understanding of current events far deeper than is possible in the classroom.
4. It goes far to assure facility in speech and precision of thought precisely in those students where it is most desirable.

Once a principal is deeply and really convinced of the value and need for a forensic program in his or her school, the next step is appointing an interested and qualified moderator. The interest is essential. The qualifications can be obtained by "on the job training." The moderator should be an articulate person. He should have a strong and rather informed interest in current affairs. And above all he must be able to transmit these skills and interests to the students. A speech moderator should be deliberately and carefully sought, as one would seek any other special talent to be added to a faculty. But many a teacher can rapidly acquire the qualifications needed for a forensic moderator. I said *many* could, not *all.* And if the principal wishes his program to work, he had better check its progress as he would the progress of other school work. All of the work of moderating the activity need not be done by the teacher. The moderator can often find assistance from qualified Catholic laymen and women, especially lawyers.

The ideal forensic moderator should have an English and social studies background, but this is not essential if the native talents and interest are there. The prospective moderator does not have to be what the students call an actor, but it certainly helps. In any case it is not an activity for introverts.

It might be appropriate to note at this point that the forensic program as developed in this paper can serve as a superb and very practical integrating factor between the English and social studies curricula. Hence, the advantage of a moderator reasonably well at home in both fields.

How many students should be allowed to participate in the activity? Notice I said "allowed," for a decided effort should be made to give the activity a degree of selectivity and prestige in the school. Forensics, as I have been discussing it, is necessarily selective. It is not a speech clinic. It is not the place where the sissies among the boys and the wallflowers among the girls attempt to solve their particular personality problems. Do not misunderstand me. The pupils I have just mentioned deserve attention in a school. But if you fill your forensic society with such types, you might as well bid good-by to a successful forensic program. The majority of your student body would not be caught dead at one of your meetings. And considering the social pressures under which our youth live today, we can hardly blame them.

So whom do you want in the activity? You want the above average student in intelligence and ability. You want the ones who display leadership qualities. You want those who have standing in the eyes of their classmates. And above all, you want the *boys.* Believe me, this is not masculine prejudice speaking. Let me add also that a rapid glance over the school's so-called "rabble-rousers" may yield some superb candidates. Ask the freshmen teachers to suggest possibilities to you. Check marks and IQ. Tell the other teachers what you are looking for—good natural voices, somewhat extroverted personalities, quick, alert manly boys and intelligent girls. I need hardly remind you that, while you want above average students, marks do not tell the whole story. After the activity has been established for some time, ask the students themselves for likely prospects.

When you have your prospects picked out, contact them individually and sell them on forensics. Yes, I said sell them. In the beginning it often needs selling. It might not be a bad idea for the principal himself to help in the selling process, at least in the initial stages. Remember what I said before. We are presuming we are dealing with students whose native talents demand this activity, even if they do not know it themselves. And since there is a certain amount of selling to be done, the moderator himself had better enjoy the respect of the student body.

How many should be in the school's forensic society? This is always a difficult question to answer. However, considering the great amount of individual attention that is given in this work, the number must necessarily be greatly restricted. The moderator's time and ability would have to govern. You should always have more boys than girls in the activity. If you do not, something is wrong somewhere and should be dealt with at once.

What are the physical requirements for the activity? A regular meeting room is a help, but it is not essential. One of the classrooms is perfectly satisfactory. You will gradually build up your own forensic library. This library should include collections of famous speeches of the past as well as speeches written by your own boys and girls. It will also contain material on the current year's national debate topic and files on other current event topics. The school library should supply you with a wide selection of periodicals and newspapers. A tape recorder is a useful instrument, if finances will allow.

How much time should be spent on the activity? As much as the moderator's interest and proper regard for his other duties will allow. Time is, of course, the secret of success of the entire activity. Your achievement will be in direct proportion to the time you and the students expend.

When the forensic program is organized in your school, you should affiliate with one or more of the actively functioning speech leagues. These leagues provide opportunities for competition and assistance in conducting your own forensic program.

Of special interest to Catholic secondary schools is the National Catholic Forensic League. This is an organization of diocesan speech and debate leagues which attempts to promote forensics in Catholic schools. It coordinates speech and debate activities in its member leagues. The NCFL was organized in 1952 following a panel at that year's NCEA Convention in Kansas City. The league now has a membership of some five hundred schools in thirty-five dioceses in the United States and Canada. Its annual grand tournament attracts hundreds of students to forensic competition.

I hope these suggestions, based largely on the personal experiences of speech moderators, will interest and assist some of you in building a strong forensic program in your schools. Such an undertaking can be an indispensable tool to develop an articulate Catholic leadership in our land.

DEVELOPING THE CRITICAL-MINDED CATHOLIC STUDENT: THE CURRENT TREND IN PAPERBACK BOOKS

(Summary)

SISTER ST. AGNES, S.S.J., JOHN W. HALLAHAN CATHOLIC GIRLS' HIGH SCHOOL, PHILADELPHIA, PENNSYLVANIA

This paper discusses the phenomenal "paperback revolution," its impact on schools, and the possibilities of its contributing to the formation of critical-minded Catholic high school students.

In earlier years our country witnessed a rather similar phenomenon in the great popularity and wide dissemination of cheap reprints and dime novels. Today's statistics on the quantity of "good" paperback books published increase so rapidly that it is difficult to keep abreast of them. The outlook for the future is promising enough to convince publishers that the paperback is here to stay.

Acceptance of the use of paperbacks in high school was slow in the beginning. Time brought improvements and changes in the books, however, and Catholic schools, attracted by the low costs, began to use paperbacks to stimulate wide reading and to supplement existing English courses. Distribution services, though not always reliable, multiplied. Millions of titles in all fields sprang into being. Special firms like the Scholastic Book Services established book clubs for all grades and a literature unit for teaching purposes based on a central-theme concept. Paperbacks are now "going to school" on the freshman level with the Macmillan Company's *Pageant of Literature* for Catholic high schools, a course for all four years, edited by priests, Brothers and Sisters. The adoption for this program of the aesthetic-analytic method of literature study aims at an early start in the training of the critical-minded student.

The world of human experience, beauty, ideas, and truth, illuminated by canons of right judgment and refinement of taste, has become possible for all students through paperback books.

THE CIVIC-MINDED CATHOLIC STUDENT

GEORGE J. GILL, REGIS HIGH SCHOOL, NEW YORK, NEW YORK

In the midst of the crash programs, re-evaluations, and curriculum studies for science and mathematics that have followed recent space achievements, comparatively little public attention has been directed to the social studies. This has been true despite the fact that the crises of the present age, like those of the past, cannot be solved simply in terms of the scientific, but also demand the intellectual and moral formation which comes from religion, the humanities, and the social studies.

There has been a general, if somewhat vague, confidence that the social studies have continued to develop students imbued with democratic ideals who are prepared to fulfill intelligently and loyally the responsibilities of American citizenship. That this confidence may be exaggerated has been suggested by the events of recent months when students participating in public demonstrations touching issues from integration to congressional committees have shown little evidence of understanding that "democratic process" taught in the classrooms.

These disorderly scenes are surely as symptomatic, if not as spectacular, as space vehicles and they serve to confirm the reaction of those of us who were shaken several years ago by the reports on the conduct of American servicemen captured in the Korean conflict. The Advisory Committee on Prisoners of War cited the breakdown of leadership and the deterioration of camp discipline. Practically all American captives gave information beyond the permitted name, rank, serial number, and date of birth. Some informed on and mistreated their fellow prisoners, while others made broadcasts and wrote articles intended to create disloyalty and disaffection among American troops. Required to participate in debates about American government and history, many proved unable to explain or defend the ideals, traditions, and institutions of their country. The members of the Advisory Committee concluded that "these POW's in question had lost the battle before they entered the service. Good citizens—loyal Americans—the responsibility for their building lies with the home, the school, the church, the community." [1]

It seems evident then that serious deficiencies exist in the area of citizenship training and for this the schools, among others, must accept their share of responsibility. This is especially disturbing, moreover, because all educational statements of objectives include the development of students who will know and appreciate the heritage of American democracy, who will be loyal to its ideals, and who will translate this patriotism into the active service of their fellow men. Our present task is to examine the means by which the social studies may contribute more effectively to the development of such students.

The mind of the Church in the present day is concerned essentially with the social apostolate and the need for training in social thought must be met on the secondary level. If serious objection is raised to the teaching of sociology in the high school because of its complexity, this difficulty can be overcome by a course in modern social problems or problems of American democracy which is within the ability of the student. Such a course should make our young men and women aware of the existence of the social problems confronting our nation. As teachers we recognize how difficult this initial step can be because for many of our students the Friday night dance, the family car, and allowance constitute the modern social problems. Then, too, it is unfair to expect a serious reaction by the students to problems such as integration, union regulation, the United Nations, civil rights, and federal aid to education, when they are treated only superficially in texts which tend to ignore or gloss over controversial issues. It becomes, therefore, an additional responsibility of the teacher to challenge this social isolationism and neutrality by making the students aware of some of the situations which, willingly or not, they will encounter in their adult life.

---

[1] "What Happened in the POW Camps," *Army Combat Forces Journal,* VI (October 1955), 35.

The Modern Social Problems course offered in the twelfth grade by the Archdiocese of Philadelphia, for example, covers the fundamentals of sociology, the principles of Catholic social thought, and their application. The scope of the course is indicated by the following topics which are among the eighteen units: Family, Crime, Education, Insecurity in This Industrial Age, Immigration and Minority Problems, Industrial Relations, American Economic System, Freedom and Subversion, Foreign Policy, Trade and Aid, and War and Peace. The student who takes such a course will appreciate the fact that Catholic social doctrine is more than a refutation of communism and will be able to discuss the duties of Christians as citizens and the functions of the state in the modern world in the light of papal encyclicals. He will understand, too, that this knowledge in itself is incomplete unless he develops with it a sense of personal responsibility to work for the solution of these problems.

The study of history offers our students knowledge of the complex society of which they are a part in terms of its origin and development. Such a perspective cannot be furnished by those courses whose emphasis is the here-and-now, the actual workings and immediate problems of families, social groups or governments. It comes only from the study of situations removed in time which afford an opportunity for making comparisons, for understanding the continuity of development in civilization, and for evaluating the evidence of history.

It must be conceded, however, that students do not learn all they need to know about geography or economics or government just by studying history. Many history students never learn how to read a map and know little regional geography. Too few really understand the economic factors of American history or the workings of international trade. A chapter in a history text on the Constitution and the Bill of Rights is no more than an introduction to government.

William Olcott, writing for *Clearing House* last year, made a request for the introduction of a course in government in the public high schools.[2] It was based on the obvious and fundamental fact of American political life—that the people are the government—and the choice of leaders and the direction of foreign and domestic policy ultimately are in the hands of millions of citizens exercising their democratic rights in the electoral booth. Our students, therefore, should be prepared to exercise this power intelligently and conscientiously.

Dr. John H. Haefner of Iowa State University has suggested that such a course be given under the title "Government Institutions—Principles and Problems." Its content would include: Government in Other Times and Places, the Basis of the American Experience, Law, Modern Dictatorship and Modern Democracies, Growth of Executive Power, and Intergovernmental Relationships in Federal Government.[3]

Replying to a questionnaire from *Social Education* asking what areas of American government should be given more thorough treatment in textbooks to be published in the future, several senators made the following observations which are not without value for the classroom teacher. The then Senator Irving M. Ives suggested the need for more study of the committee system. Senator Hubert H. Humphrey believed that the contribution of Congress was receiving more equitable attention by current texts than in the past when the executive branch was regarded as the "font of all wisdom." The Senate was singled out by then Senator Lyndon B. Johnson as having had "the least thorough and understanding treatment of any of our basic institutions." Senator Leverett Saltonstall believed that more emphasis should be placed on civil liberties. Senator Estes Kefauver recommended additional study of the Supreme Court and the role of the quasi-judicial agencies whose place seems "not fully understood even by the agencies themselves on occasion." At that time Senator John F. Kennedy urged that "greater attention—especially in the writing of biography" be directed to politicians "below the summit."[4]

---

[2] William Olcott, "The Case for Teaching Government in the Public Schools," *Clearing House*, XXXIV (April 1960), 455.

[3] John H. Haefner, "Proposals for a Social Studies Curriculum," *Social Education*, XXIV (May 1960), 203.

Professor Kenneth Sheldon of Boston University, reporting on a recent doctoral dissertation, cautioned that an examination of thirty-six social studies texts had found: "The legal system of the United States is nowhere treated with any degree of completeness."[5] The texts "unanimously defined democracy in terms of 'people's' will, not in terms of fundamental, stated law."[6] Two ideas are significant. The teacher should preface any discussion of positive civil law with an explanation of its relation to Natural Law and the essential conditions which civil law must fulfill to be binding on the individual. Many students, moreover, seem to approach a definition of law solely in terms of the "will of the majority." Once again the conditions of positive civil law, particularly from the aspect of the matter of the law, should be stressed. The phrase "tyranny of the majority" frequently comes as a surprise to our students and it is important to explain to them the difficulties as well as the advantages inherent in the "will of the majority."

With respect to teaching methods, Professor Phillips Bradley of Syracuse University has described the successful use of the "case system" in relating the government of the textbook to the contemporary workings of the government in action.[7] Although designed initially for the college level, most secondary students should profit from the "case" drawn from a current situation illustrating a limited aspect of governmental structure or function. Materials drawn from newspapers and magazines, presenting both sides of an issue, can be used to acquaint the student with the context of the problem, require his evaluation, and seek his reaction as an informed citizen.

Current political campaigns, national or local, usually produce a series of classroom reports and debates on candidates and issues. These can be supplemented by field work involving visits by groups of students to local campaign offices, their attendance at a neighborhood political meeting, and interviews with persons actually working in the campaign. Sonya H. Steinberg of the Francis W. Parker School in Chicago has explained how these projects may be expanded beyond the classroom to include assembly sessions and school straw voting.[8] In addition to arousing student interest, this introduces our young men and women to the local political organizations in which we expect them to take an active role in the future.

Sociodrama has become increasingly popular as a teaching aid and the course in government affords opportunities for its employment, but like "group discussion" it must be supervised carefully to be really effective and profitable. The danger that it will degenerate into a time-waster or, more seriously, even serve as a platform for attack upon authority has been suggested by Theresa Mitchell in a recent article for the *Catholic Educator*.[9]

---

[4] "*Social Education* Asks: How Can Books on American Government Be Improved?" *Social Education*, XXIII (March 1959), 140-141.

[5] Kenneth Sheldon, "Summaries of Significant Research," *Social Education*, XXII (October 1958), 295.

[6] *Ibid.*

[7] Phillips Bradley, "Experiment in Revision," *Social Education*, XXII (October 1958), 288-289.

[8] Sonya H. Steinberg, "Pupils, Politics, and Politicians," *Social Education*, XXIV (October 1960), 251-254.

Wherever possible, invitations to address the student body can be extended to local officials, members of the alumni and parents who are active in politics. More of our students should be encouraged to participate in the Junior Chamber of Commerce, charity and health drives, Junior Red Cross, radio and television panels, and local and national contests such as the Hearst Oratorical and the annual competition sponsored by the American Association for the United Nations. The training in parliamentary law, civil administration, and actual community projects which is the aim of the Catholic Civics Club at the elementary level and the Good Citizens Club in the upper grades are additional aids in the development of positive and active citizenship.

In terms of school discipline Professor George H. Millis of Montana State University has voiced the complaint of some educators that: "Many persons . . . feel that democracy is fine for adults but not so good for children."[10] This theme has become more frequent in recent years and it is true that an authoritarian classroom procedure can prevent valuable experience in group planning, lively discussion, and creative thinking which are part of the art of living in a free society. It is important, however, to remember that we are not dealing with adults, but with teen-agers. It is obviously wrong to construe everything the student does as democracy in action and everything the teacher does as authoritarian repression. The greater freedom available to the individual in a democracy requires greater emphasis on the self-discipline which that individual must possess and exercise. Unfortunately, at the age of sixteen this cannot always be appreciated intellectually. Even in a scholarship school a teacher marking a pupil's report on social studies readings may find the illuminating comment: "Better I should read comic books."

The social studies program, then, is designed to cooperate in the development of that student who is physically, intellectually, and morally prepared to share in the choice of his nation's leaders, in the formation of its laws, and in the service of its people. His role, moreover, will not be that of one who is content to use "collective responsibility" as a convenient shield for his individual judgment. He will be socially conscious without becoming individually unconscious. He will understand that these are not contradictory but should be complementary. His social activity will not be simply an external conformity to the "American dream" or the "heritage of American democracy" conceived as a kind of secular religion, but will flow from an interior formation based upon his sense of obligation to God, himself, and his fellow men.

Many years before the recent debate about the quality of American Catholic intellectual life, Reverend John P. Delaney, S.J., writing for the *Jesuit Educational Quarterly* in 1941, warned that *Who's Who* was not a criterion for Catholic leadership. The true Catholic leader, he wrote, "is a man who has brought Christ into the little world in which he moves, and brought the men and women of that world closer to Christ. Thus, a man never listed among 'prominent Catholics' may be a real Catholic leader, while a 'prominent Catholic' may actually be leading a retreat rather than an advance."[11]

Dr. Ralph C. Preston of the University of Pennsylvania has expressed concern over the difficulty of achieving the integration required by the following question:

> How can the child simultaneously (1) be a realist who will recognize

---

[9] Theresa Mitchell, "The 'Science' Called Sociometry," *Catholic Educator*, XXXI (January 1961), 387-389.

[10] George H. Millis, "Absorbing Democratic Values," *Clearing House*, XXIII (December 1958), 243.

[11] Reverend John P. Delaney, S.J., "Social Leadership: The Challenge to Our Schools," *Jesuit Educational Quarterly*, III (March 1941), 194. (Privately Circulated)

> the world for exactly what it is, (2) withstand impulses to yield to cynicism and defeatism, and (3) build inner resources and ideals of integrity and responsibility?[12]

He asked for "more data and more insight" to solve "one of the most pressing educational needs of the day."[13] It is, however, exactly this integration which our Catholic students should possess from their curriculum and the philosophy of education which permeates it. They are realists precisely because they understand the natural world in terms of the supernatural. Their intellectual and moral formation begins with an acknowledgment of the Creator, His Divine Providence, and the order of grace. Here there is no room for the irrational optimism of eighteenth-century Enlightenment or the equally irrational despair of twentieth-century Pessimism. They know that the complex motives of human activity are seldom all black or all white, but come in an interesting variety of grays as well. They are not among the cynical and disillusioned who excuse their own failure because of the weakness of some national figure, but rather they expect to find some imperfection in everyone—if only the effects of a fallen nature.

In terms of their own country, they know that despite examples of corruption and bigotry, of materialism and anti-intellectualism, the United States has presented throughout its existence the fulfillment of an example in democratic government. That it has been able to do so in the midst of national and international crises has been due to the presence of outstanding leaders, men who were not afraid to make the decisions required of them and who had the courage to take the responsibility for their decisions. The leaders themselves have come from all quarters of the nation and have possessed a variety of backgrounds, but the general support which they have received is indicative of the unique freedom which the United States offers to all her citizens and the dedication of the misnamed common man to the preservation of that freedom. Such a history is a challenge to our civic-minded students to meet the problems of their age not only in the context of the "Cold War" or racial integration or religious bigotry, but also in a fundamental reconstruction of the social order which will strike the roots of these disorders.

---

[12] Ralph C. Preston, "Children's Reactions to Harsh Social Realities," *Social Education,* XXIII (March 1959), 120.

[13] *Ibid.*

ADMINISTRATION

(Chairman: Rev. Edward J. Kroyak, Springfield, Mass.)

THE ADMINISTRATOR'S DIRECTION OF IN-SERVICE TRAINING

REV. JOHN F. SULLIVAN, S.J., ST. IGNATIUS HIGH SCHOOL,
CHICAGO, ILLINOIS

The duties of a secondary school administrator are so numerous and so pressing that he seems constantly to be running to keep ahead of the flood of details which threaten to overtake and engulf him. He is perpetually involved with pupils and parents, with finances and facilities, with curricula and schedules, with maintenance and meetings, and with an unending procession of decisions and minor crises. He is daily swamped with correspondence, conferences, complaints, records, reports, transcripts, and last but certainly not least, telephone calls. He must remember the past and anticipate the future. In a word, he must master and marshal in an orderly fashion the infinite minutiae which are required for the smooth and efficient operation of a school.

There is serious danger, however, that in all these activities he will be busy about many things, but will neglect his most important duty. As head of the school, his primary duty, of course, is to see that the school achieves, in the highest degree possible, the purpose for which it exists. Now, the sole purpose of the school is the instruction and formation of its students. This is directly and immediately in the hands of the teachers and will be achieved in direct proportion to the skill and energy which they bring to their task. A high level of learning, therefore, will be secured only by a high level of instruction. Continued improvement of instruction, then, is a necessary means to the achievement of the purpose of the school and, as such, constitutes a fundamental duty of the head of the school.

Hence, the school will be as good as the teaching and, by and large, the teaching will be as good as the amount and kind of supervision which the administrator devotes to it. He cannot allow himself to become so immersed in the details of management that he is reduced to the status of a clerk or office manager. He certainly cannot assume the attitude, "*My* job is to manage and direct; *their* job is to teach." By reason of his position, the principal must be even more an educator than an administrator. Since he is ultimately responsible for the quality of learning in the school, he must work *with* the teachers for the improvement of instruction and *through* the teachers for the improvement of learning.

It is the function of the principal, then, to strive to develop every member of the faculty to his full potential. He will, of course, be primarily concerned with the in-service training of new teachers. Although these have been provided with some information about education in their college courses, their actual formation in the art of teaching will take place in the experiences of the classroom. If they are merely thrown into the cold water, without continued instruction and encouragement, the chances are that some will sink and that those who swim will learn at the expense of their students and with unnecessary pain for themselves. Moreover, since improvement is a process of growth which has no ceiling, the principal must also be concerned with the continued progress of the more experienced teachers. What Rodriguez says of Christian perfection is also pertinent to pedagogical progress, "Not to go forward, is to go backward." The veteran who rests on his oars will find himself carried downstream to a stagnant pool of monotonous and mediocre teaching. Briefly, then, the principal must provide educational leadership for all members of the faculty. Leadership implies the ability to inspire others with desire for a goal and the ability to guide them to the attainment of it. As the Latin poet notes, however, "Si vis me flere, prius dolendum es tibi," "If you want me to cry, you yourself must first weep." Unless it is obvious that the principal himself is afire with desire for constant improvement, he cannot strike the spark of enthusiasm in others. He cannot stay behind and push; he must get in front and lead. It must be evident to all that he is intensely interested in all educational developments, is constantly searching for better ways, is manifestly interested in the projects and problems of every teacher, and, to help all, is willing to work "over and beyond the call of duty."

In addition to the desire to improve instruction, the principal must also know how to go about it. The blind cannot lead the blind. For this reason he should have a good grasp of the principles of learning and the practice of pedagogy. His own experience in teaching and previous supervision will here stand him in good stead. Experience, however, must be supplemented by the reading of current educational literature. Such reading is mandatory in view of the modern explosion of knowledge, the radically different approaches to traditional branches of study, and the advent of new and effective tools of teaching. The formal meetings, and still more the informal exchange of ideas, at educational conferences will also expand his knowledge and keep him abreast of current educational trends and improvements which he can pass on to others.

Granted, then, that the principal must be an inspiring and informed educational leader, how does he go about improving instruction? In general, it might be said that he provides educational actual graces which enlighten the minds of the faculty members and move their wills to greater effort. In chance meetings and in informal conversations, he will take the opportunity to inquire about a project, to discuss a teaching problem, or to suggest a new approach. Over and beyond this informal guidance, however, he has a definite program of supervision which includes class visitation, arrangements for exchange visits by teachers, supervision of lesson plans and teachers' marks, guidance of professional reading, faculty meetings, supervisory bulletins, and other ways of stimulating improvement of instruction. In this presentation, it will be possible to do little more than to comment briefly on each of these.

Class visits by the principal are of paramount importance to the in-service training of teachers. They enable him to observe the teacher in action and to make practical suggestions for the improvement of his teaching techniques. Rather frequent visits are essential to the development of the new teacher and occasional visits are helpful to the more experienced. Two things are indispensible to their success. First, the principal must make it abundantly clear that the visits are not for the sake of inspection or rating, but are intended solely to assist the teacher to become more proficient in his profession. Second, the visit will have no value unless it is followed by an encouraging, constructive conference with the teacher. In the conference the principal must be careful to sandwich thin slices of criticism between thick slices of deserved praise and encouragement. He should endeavor to create the feeling that it is not a matter of a superior pointing out the faults of a subject, but of two people working toward the achievement of a goal in which they are mutually interested, namely, the improvement of learning. If the principal uses a checklist of desirable teaching qualities and procedures in his class visits, he might well give the teacher an unmarked copy as a guide for self-evaluation. It could serve him as a model of what the ideal teacher is and does.

Another device for improving instruction, which the principal can initiate and sponsor, is the exchange of visits on the part of teachers themselves. Although it would probably be more profitable for a new teacher to do this with an experienced teacher, there is even value to be derived from the exchange of visits by novice teachers. At the very least, the new teacher would have an opportunity to see in an objective way some mistakes which he himself is making and so to correct them. There will be little wonder or comment by students if class visits by the principal and other teachers are so common as to be accepted as part of the routine of the ordinary class day. A great deal of quick learning and mutual stimulation can be had if teachers of the same level of a subject are encouraged to team up in the preparation of plans, the development of common tests, and in discussion of common problems. Certainly the principal should encourage teachers to make occasional visits to the classes of a public school when the opportunity presents itself. The time so used will be well invested since it tends to widen the educational horizon of religious teachers and to stimulate them by an exchange of ideas with other professional people.

The principal should not overlook the opportunities for teaching improvement which are found in television. A great many cities now have television stations which are licensed for educational programs rather than for entertainment. Permission and encouragement to view certain of these programs will enable faculty members to watch a master teacher at work and to learn from his example. They can also help a teacher to broaden and deepen his comprehension of his own field of teaching. Some colleges, moreover, offer television courses in education and in various branches of study for credit. When such courses are available, they would seem to provide a relatively painless way of improving the professional preparation of teachers. The university is not across town, but is as close as the nearest television set.

Since the efficacy of instruction will depend largely upon the care with which it is planned, the principal should be concerned with the teachers' preparation of classes and should occasionally take time to go over lesson plans with them. New teachers should be expected to write these out in detail and more experienced teachers should have at least detailed notes. The lesson plan should specifically detail the objective of the lesson, its content, and the methods to be used to achieve the objective. The preparation of lesson plans should definitely be one of the things which the principal discusses with teachers after a class visitation.

Teachers, moreover, are frequently at a loss to know correct norms for grading the work of students and, as a result, some will be too lenient in their marks and others too exacting. This problem is especially acute in schools which use homogeneous grouping. The supervision and direction of the principal is required and welcomed here. An objective type examination which is administered to all students who are taking the same subject at the same grade level and which is scored, scaled, and graded properly, can serve as a guide for future marking. Another very effective instrument for guidance in this matter is a grade study at every marking period which will show, in graphic form, the spread of marks given by each teacher for the same group of students. If each teacher is provided with a tally sheet upon which he tabulates the marks assigned to each class and which he turns in with his grades, it is a relatively simple matter to assemble and compare the marks of the various teachers. In general, the marks of the teachers for the same group will be found to be remarkably uniform. This uniformity will be an indication to some that they are too lenient or too exacting and will also serve as a norm for their future marks.

The reading of educational literature will stimulate teachers and give them fresh ideas. After the hustle and bustle of the school day, however, and the recurring duties of religious life, the average teacher is normally "tired clear into the future" and has little time or inclination for the reading of professional literature. Here again the principal must come to his aid and assist him to read while he runs. If the rule permits it, he can propose for reading at table an occasional article of current educational interest which would serve to keep the busy teachers abreast of recent developments and techniques, such as team teaching, air-borne educational television, teaching machines, etc. There are, moreover, many educational publications which come to the principal's desk, are displayed for a while, and then, unread, are carefully stored away to gather dust. It would seem to be much more practical and effective for the principal to page through these periodicals and to clip articles which would be of interest to certain groups of teachers, such as the English department, the mathematics teachers, etc. These clippings could then be routed to the proper people and, when returned, filed under the proper subjects for future reference.

In the improvement of instruction, meetings of the faculty rank second only to class visitation in importance. The meetings can be of the faculty as a whole or of segments of the faculty, such as all teachers of English or all teachers of the ninth grade. The principal has an excellent opportunity here to inform and stimulate teachers if he plans the meetings carefully, or still better, has them planned by a faculty committee. Although the teachers will never look forward to such meetings with the same zest with which they anticipate a free day, nevertheless they will find them interesting and rewarding if the topic is sufficiently vital to induce wide discussion and is not merely a rehashing of school rules and matters of procedure. A rather broad topic, broken down into component parts which are assigned to different members of the faculty, is far better than a monologue by the principal. Finally, if the meeting begins promptly, is of reasonable length, ends promptly at a pre-determined time, and is followed by a social gathering with refreshments, it will literally and metaphorically leave a pleasant taste in the mouths of the participants.

In passing and in parentheses, it should be noted that the community recreation of religious teachers constitutes an informal, but effective daily faculty meeting. The conversation is almost invariably concerned with pupils, problems, and methods. "What do you do in this situation?" opens a discussion concerning techniques of discipline or instruction which is informative for the new teacher and stimulating for the more experienced. It is safe to say that more practical information concerning the art of teaching is learned in the community room than in the college classroom.

Finally, the principal can contribute to the in-service training of teachers by the formulation of a faculty manual and by the publication of a supervisory bulletin. The former, which could be composed by the principal or a group of teachers delegated by him, serves as a guide to uniform understanding of the school's philosophy, objectives, and procedures. The latter, issued in duplicated form, at irregular intervals, can contain information concerning routine affairs, a summary of an educational meeting, a digest of an interesting article, a notice of an important book, etc. Since teachers are people, however, and since people seem to be disinclined to read a page, or pages, of solid print, more attention would probably be secured if these supervisory items were reduced to brief attractive bulletin board notices which could be read in one standing. Five items posted in five brief notices will probably get more attention than the same five items typed on one page.

These, then, are some of the ways in which the administrator can direct the in-service training of teachers. It will be noted that these duties are not only onerous, but, at times, also seem to be unrewarding. When he has completed a schedule and checked it out for accuracy, a principal experiences the feeling of well-being which follows a job well done. This is not necessarily his feeling when he has worked with a teacher for improvement of instruction. Here he is fostering growth and growth is notoriously slow. If, however, he considers the paramount importance of this work, he will tackle it enthusiastically. He will, moreover, give it priority among his many duties and will find time for it as he finds time for anything which he considers important. In many respects, it is the key to the success of our educational work for the glory of God and the good of souls.

ELEMENTARY SCHOOL DEPARTMENT

PROCEEDINGS

Officers of the Elementary School Department for 1961-62, elected at the 1961 convention in Atlantic City, are:

President: Rt. Rev. Msgr. John Paul Haverty, New York, N. Y.

Vice Presidents:

Very Rev. Msgr. Ignatius A. Martin, Lafayette, La.
Brother Arthur Philip, F.S.C., Yonkers, N. Y.
Sister Marie Theresa, S.C., New York, N. Y.
Sister Mary Edward, P.B.V.M., Dubuque, Iowa
Rt. Rev. Msgr. William E. McManus, Chicago, Ill.

Secretary: Sister Euphrasia, O.S.F., Toledo, Ohio

General Executive Board:

Very Rev. Msgr. Laurence J. O'Connell, East St. Louis, Ill.
Brother Bernard Peter, F.S.C., New York, N. Y.

Department Executive Committee:

Ex-Officio Members:

The President, Vice President, and Secretary.
Very Rev. Msgr. Laurence J. O'Connell, East St. Louis, Ill.
Brother Bernard Peter, F.S.C., New York, N. Y.
Sister Mary Richardine, B.V.M., Washington, D. C., Associate Secretary
Sister Mary Nora, S.S.N.D., Washington, D. C., Assistant Secretary

General Members:

Rt. Rev. Msgr. Charles V. Boyle, Rochester, N. Y.
Very Rev. Msgr. Ignatius A. Martin, Lafayette, La.
Very Rev. Msgr. John B. McDowell, Pittsburgh, Pa.
Very Rev. Msgr. Vincent Horkan, Detroit, Mich.
Rev. Albert W. Low, Boston, Mass.
Brother Benedict Victor, F.S.C., New York, N. Y.
Sister Agnes Gonzaga, C.S.J., Kansas City, Mo.
Sister Mary Lorain, O.S.F., Joliet, Ill.
Sister John Dominic, O.P., New York, N. Y.
Mrs. Arleen Deters, St. Louis, Mo.
1958-62

Very Rev. Msgr. Leo E. Hammerl, Buffalo, N. Y.
Rev. John Sweeney, Peoria, Ill.
Rev. Wm. O. Goedert, Chicago, Ill.
Brother Albert William, F.S.C., Bronx, N. Y.
Sister Euphrasia, O.S.F., Tiffin, Ohio
Sister Stanislaus Marie, S.N.J.M., Alhambra, Calif.
Sister Leonella, C.S.C., Salt Lake City, Utah
Sister Petrine, S.S.N.D., New Orleans, La.
Sister Mary Esther, C.P.P.S., St. Louis, Mo.
Sister Anne Louise, C.S.J., Los Angeles, Calif.
1959-63

Rev. James B. Clyne, Los Angeles, Calif.
Rev. Joseph Stremel, Dodge City, Kan.
Very Rev. Msgr. H. Clinton Teacle, Alexandria, La.
Brother Celestin George, F.S.C., Yonkers, N. Y.
Sister Barbara, C.P.P.S., Cincinnati, Ohio
Sister Helen Julia, S.N.D., Waltham, Mass.
Mother Frances Theresa, C.C.V.I., San Antonio, Tex.
Sister Jeanne Marie, F.C.S.P., Seattle, Wash.
Sister Mary Rose Esther, B.V.M., Chicago, Ill.
Sister Loretella, C.S.C., Boston, Mass.
Miss Alberta Beeson, Tucson, Ariz.
1960-64

Very Rev. Msgr. J. William Lester, Fort Wayne, Ind.
Rev. Armand E. Cyr, Portland, Me.
Rev. J. F. McManus, Charleston, S. C.
Brother Basilian Amedy, F.S.C., New York, N. Y.
Sister Mary Edward, S.S.J., Pittsburgh, Pa.
Sister Eugene Joseph, S.S.J., Philadelphia, Pa.
Sister Francis de Sales, H.H.M., Cleveland, Ohio
Sister Francis Eileen, S.L., Denver, Colo.
Sister Jean Clare, O.P., Rockville Centre, N. Y.
Mrs. Nancy McCormick Rambusch, Greenwich, Conn.
1961-65

PAPERS

CATHOLIC EDUCATION: IS IT WORTH THE STRUGGLE?

REV. NEIL G. McCLUSKEY, S.J., DEAN, SCHOOL OF EDUCATION, GONZAGA UNIVERSITY, SPOKANE, WASHINGTON

Nineteen hundred and sixty-one will be remembered as the year that rekindled the great debate over public support of children in non-public schools. Two new factors in the current debate, however, are providing a special fillip. One is the presence in the White House of the first Catholic ever elected to the presidency. The other factor is a new grassroots stirring across the country among the laity. Hundreds of thousands of Catholic parents in scores of communities are organizing themselves in order to make their protest clear and strong. Their voice will be listened to and our efforts will one day be vindicated if we all are convinced of the worthwhileness of the objectives we seek in Catholic education.

Debate is good. Airing social grievances is good, for it is certainly an unhealthy condition when an important segment of a society feels itself the victim of social injustice and simmers and sulks in an aggrieved silence. We never want to see on our shores that distressing European phenomenon which makes and unmakes governments over the issue of support for religious schools. The serious danger in the present national debate on the school question, however, is that we can quickly lose perspective. Like the integration problem, this issue is a highly emotional one, evoking as it does deep-seated loyalties and ancient animosities. The news magazines and newspapers are not without fault here. With noses sniffing a good fight, the press frequently rushes in to compound the confusion. The complexities and subtilties of the issue are ignored. Definitions are trampled over and the reading public gets easy-to-read black and white prose ribbed with the drama of conflict. What tabloid reader does not breathe faster at the story of a brave young President defending the flag against the machinations of the Catholic hierarchy?

Even the terms of the debate lose their crispness. We exchange the same old slogans and clichés. We aim broadsides at positions that either were never held or that have long since been abandoned or substantially modified. We argue loudly and with impeccable logic but from premises that are miles apart—and we stay miles apart. We Catholics will not settle this issue by a simple appeal to our constitutional rights. Nor will the opposition wave the problem away by quoting what they think Madison or Jefferson meant by the wall of separation of Church and State.

The school question will not be solved by simply applying the old formulas or shouting the old battlecries that held through the 19th and into the 20th century. For one thing, the pattern of American education has substantially changed. The sheer dimensions of the non-public school system—which is perhaps 90 per cent Catholic—makes its needs and interests more than the concern of the groups immediately sponsoring it.

There are 6.8 million children in the nation's non-public elementary and secondary schools or about 15 per cent of the complete school population. Of this total over 5.5 million are in Catholic schools. But that figure of 15 per cent does not tell the real story. In dozens of towns and suburban communities, the Catholic schools enroll 40, 50, and even in some cases, 60 per cent of the school population. One-half the children of Green Bay, Wisconsin, and 52 per cent of the Manchester, New Hampshire, children are in Catholic schools. The Catholic school systems in many of the largest cities of the United States enroll one quarter or more of the total school population. In Detroit it is 23 per cent and in Philadelphia, 39 per cent. The figure for Hartford is 24 per cent; for Cincinnati, 28; for Boston, 30; for Milwaukee and New Orleans, 33; for Buffalo, 40; for Pittsburgh, 42. Every third child in the city of Chicago is enrolled in a Catholic private or parochial school. In Cook and Lake Counties, the area comprising the Archdiocese of Chicago, there are 335,000 children in the elementary schools alone.

Obviously there are serious constitutional problems to be worked out in providing most forms of public support for parochial school children. Again it should be obvious that the pattern of support for these pupils must differ from that for pupils in the public school systems. The entire question must be recognized by all sides for what it is: a grave social issue for whose ultimate resolution all of us bear some responsibility but whose complexities do not absolve us from our best efforts to find a fair solution.

The question of public recognition and appropriate support for non-public school children is important. But it is more important as part of the larger question of our progress as a nation which, as President Kennedy has said, "can be no swifter than our progress in education." It is even more important with reference to the preservation of those timeless objectives of Christian education: the fitting of the young person for dual citizenship in the kingdom of man and of God.

In our concern for appropriate support for Catholic schools, we must beware of any dog-in-the-manger attitude toward whatever support our public schools fairly need. Our particular interests should not prejudice the legitimate discussion of the extent, nature and source of the financial support these schools require. The public schools of America are here to stay. They need and deserve the support of every segment of the American community. They are an irreplaceable source of strength in our democracy. By our own sincere conviction on this point let us convince our neighbors and friends that these words of Archbishop Karl J. Alter of Cincinnati are our own: "It would be a dereliction of duty and an offense against both justice and charity, if it were assumed by representatives of church-related or private schools that their own interests could prosper at the expense of public school interests. No responsible Catholic authority has ever advocated any such attitude." (April 10, 1956, quoted in *Catholic Viewpoint on Education*, p. 189.)

There is nothing in Catholic dogma or belief that makes a virtue out of shirking the responsibilities of citizenship. Catholic citizens have as grave an obligation toward the common welfare of the nation as has anyone else, and the concept of the common welfare today includes publicly-supported education. Because Catholics generally prefer to send their youngsters to parochial rather than to public schools, they are not, therefore, absolved from the civic obligation of moral and material support of the public schools. If a further motive were needed, let it be recalled that one half or more of the Catholic children of elementary and secondary school age are enrolled in the public schools.

In the months and years ahead, Catholics are going to need great patience. We must realize that the case in justice for the inclusion of our school children in any federal program aimed at resolving the real or imagined crisis in education is neither understood nor accepted by many people. When President Kennedy writes: "I am convinced that the national interest requires us to provide every child with an opportunity to develop his talents to their fullest," we take it for granted that his words include the nearly six million youngsters in Catholic private and parochial schools. Our resentment upon learning they are not included in the national concern must not destroy patience and charity, nor can we afford to let our frustrations lead us into reactions that are petty, foolish or spiteful. It is our task to make the justice of our case clear to our neighbors. We have a selling job ahead of us to convince others that the same crisis which the President and hundreds of newspaper editorials describe as the compelling reason for federal assistance now to local communities exists in the Catholic schools at least as seriously as in the public schools. We must quietly point out that increased enrollment, rising salaries and inflated building costs are not the monopoly of the public schools, that no wall of separation of Church and State keeps these real problems from the Catholic schools.

The task ahead then is a formidable one. Let there be no disillusionment nor discouragement. We are not going to turn back nor are we going to slacken in our dedication to our own schools. On the other hand, certain compromises will undoubtedly have to be made in the years to come. As our school population expands, we may have to modify the existing pattern of Catholic schooling with its preponderant emphasis upon the elementary grades, and this simply to provide more Catholic education for more of our young people on the more influential levels. But what the non-Catholic world must understand is that any modifications along this line must be of our own choosing and not something forced upon us. We are willing to enter into reasonable compromises, but reasonable compromises always suppose reason and understanding on both sides. Non-Catholics must understand why we shall always have our own schools.

We need feel no shame or embarrassment over the Church's clearly enunciated policy that wherever and whenever possible Catholic children are expected to attend separate schools under Catholic direction. Church law on this point is plain and eminently understandable.

The roots of Canon 1374 which prescribes attendance at Catholic schools reach back into a stormy period of history. It was a period when the ideal of the "lay school"—which in practice was irreligious—prevailed in Europe, while in the United States Catholics were trying to come to terms with America's unabashedly "Protestant" public schools. Those who criticize the existence of religious schools today should be reminded of the historical forces that brought such schools into existence.

Even though the public schools, at least in the cities and larger school systems, can no longer be described as militantly Protestant, the theoretical religious neutrality of today's public schools is based on assumptions which are inconsistent with Catholic belief. Some of these assumptions are indifferentism, or the acceptance of the equal claim to validity by all sects and churches; private rather than institutional authority as the interpreter of faith and morals; and the infinite perfectibility of human nature through purely natural means. Granted the Catholic church's firm convictions on these points, along with her concern over the secularism which today has so deeply penetrated the public school atmosphere, the Church's policy in legislating for the protection of her children's faith is not unreasonable.

Those who carelessly use the word "boycott" to stigmatize the choice Catholic parents freely make between the public and the Catholic school want us to share their impossible assumption that Catholics must choose between a school dedicated to producing American citizens and a school dedicated to producing Roman Catholics. It is a strange reversal of the Christian and American tradition to assume that Catholics, or for that matter anyone else, have a primary allegiance to the state schools, so that in choosing to exercise their natural right to have their own schools they become guilty of disloyalty or of inflicting a boycott on the public schools. After all, to whom does this business of education basically belong?

The family into which man is born has the primary right and obligation to educate. This right is prior to the rights of civil and ecclesiastical society because it is based on the natural relation of parents to their offspring which is the most basic in nature. Common sense, a venerable tradition in Western free society, and several important U.S. Supreme Court decisions would seem to have placed the priority of family right beyond dispute. Unhappily, with the state every year playing an increasing role in education, there are grounds for concern in our own country lest the school become just another agency of government. There are public school apologists and philosophers of education who simply take it for granted that since public education is under the immediate control of the state, it must exist for the sake of the state and be primarily a function reserved to the state. It seems necessary from time to time to recall to the public that the U.S. Supreme Court has, on several occasions, unqualifiedly reaffirmed the principle that "the child is not the mere creature of the state" (*Pierce v. Society of Sisters*, 1925); and that "the custody, care and nurture of the child reside first in the parents" (*Prince v. Massachusetts*, 1944).

In modern times an old pattern of history is constantly recurring—the great defender of parental freedom in religion and education against the all-powerful state is the Roman Catholic Church. Nevertheless, "in the domain of conscience there is a moral power higher than the state. Throughout the ages men have suffered death rather than subordinate their allegiance to God to the authority of the state" (*Girouard v. U.S.*, 1946). Would that more outsiders could see that this is the root of the compulsion Catholics have to build schools.

Catholic citizens are not unaware of the values to be gained in the civic and social order by having their children enrolled in the common public school. They want to share in everything American that is good. On the other hand, they value more a religiously-centered education which they are convinced cannot be had in the secularized public school. The billions of dollars they have devoted to building and staffing independent schools witness the depth of this conviction. The history of the American public school, however, has made it painfully apparent that the American people have been caught in an unresolved ambiguity. They insist that the common schools assume a certain responsibility for character education. The 250 different religious bodies and the millions of unchurched Americans, however, are unable to agree on what should comprise character education or form the basis of a program for moral and spiritual values. These disagreements have by stages changed the ethical orientation of the American public school from Protestant to secular but the result still leaves Catholic parents and educators unsatisfied.

This is not to blame the public school nor to suggest that its school staff is somehow derelict. Public school administrators and teachers did not create this problem; they inherited it and are helpless to cope satisfactorily with it. The central problem is, of course, the contradiction inherent in the very idea of one common school attempting to serve a religiously pluralistic society. Mr. Justice Robert H. Jackson of the U.S. Supreme Court perhaps inadvertently described the grounds for this dissatisfaction and gave the reason that above all justifies the existence of a separate Catholic school, when he wrote in his dissent in the *Everson* case: "Our public school, if not a product of Protestantism, at least is more consistent with it than with the Catholic culture and scheme of values."

To some observers the Catholic school may well appear to be a carbon copy of the neighboring public school. The basic objectives, organization, curriculum, standards, activities, and educational results, at a casual glance seem pretty much the same. They know, of course, that some provision is made in the Catholic school for religious instruction. They know that there is different ownership and control. But apart from these obvious differences they fail to see anything essential that distinguishes the Catholic school from the public school. Accordingly, they are hard put to account for the enormous sacrifice on the part of Catholic parents, pastors and teachers in building and operating a separate school system, and they cannot understand why Catholics generally regard the public school as unsuitable for the education of their children.

A Catholic educator starts with an assumption (shared of course by most Protestants and Jews) that God and religion are the central concern of human existence. Religion for a Catholic answers the questions: What is man? What is man's chief end? Whence did he come? Whither is he going? How did he come here? Quite patently the character of education will depend to a large extent on the answers to these questions. A Catholic believes that his first purpose in life is to learn to live in such a way as to prepare himself for an immortal supernatural destiny. This precise purpose —not some vague humanitarianism, no matter how eloquently noble—will accordingly be the foundation of moral education or character training in the school and will equip the Catholic child with a "sense of values which will lend dignity and direction to whatever else he may learn."

A Catholic parent can hardly be censured if he remains dissatisfied with a public school in which character education and its sanctions must be limited to the secular order. This means that the ethical side of education may not be related to religious values but must remain circumscribed by the purely secular order. By default civic or political virtue must be the primary goal of such a school. In other words, it exists primarily to produce the "good citizen."

Those who believe the perfection of the temporal social order to be the supreme and ultimate aim of life will have no quarrel with this interpretation of the public school's responsibility for character education. Those who, while believing in a supernatural dimension to education and life, see here no irresolvable conflict of value systems can continue to give full allegiance to the public school program. Those believers in a supernatural who do see an irresolvable conflict, cannot. The conclusion is inescapable: for millions of American families the public school system as it presently exists is simply incapable of caring for the moral side of education. The Catholic philosophy of education is based on the reality of the supernatural and its primacy in the total scheme of things. The values, goals, and ideals of the natural order —important and worthy of pursuit as these may be—are subordinate in Catholic eyes to those of the supernatural order. The Catholic school is not simply a secular school upon which is superimposed a scaffolding of religious exercises and instructions. It is a school in which the ordering of knowledge takes place within an atmosphere wherein the spiritual and the the supernatural are properly ordered in the hierarchy of values.

Catholic parents know, however, that they must not look upon the parochial school as the total answer to the education of their children. They know that they retain a large share of the responsibility for the Catholic formation of the child, and that their responsibility is not discharged simply by turning the child over to the good Sisters.

May I conclude with one friendly bit of advice to non-Catholics who still may be puzzled over the dimensions of the current school issue. The Catholic community has struggled from the beginnings of American history to have schools. They will not yield them now. Please understand if Catholic patience is wearing a bit thin. Please try to understand that if democracy and freedom of choice in education mean anything at all, they mean that Catholic citizens are not going to sit idly by and watch Catholic school education be priced out of the market.

The school issue is a grave social problem. But it is not the first serious problem that has challenged American ingenuity. We have solved other delicate problems of culture and freedom with honesty, fairness and sympathy. One day America's school problem will yield to the same benign influences.

THE FOUR MARKS

JOHN COGLEY, THE FUND FOR THE REPUBLIC,
SANTA BARBARA, CALIFORNIA

I am going to have to begin by admitting something you probably have suspected or already know. It is this: I am not going to be completely at ease, standing up here speaking to you. The reason is simple. I don't know much about the science—or is it the art—of education. That might be all right if I were a bishop, or at least a monsignor. Then I would have another claim on your attention. But, alas, I am not even a Knight of Saint Gregory. The drab clothes I am wearing today are the most colorful ensemble I have a right to wear. And I have long understood that if there is one thing these NCEA meetings at Atlantic City are known for, it is the variety of costume found along the boardwalk while they are in session. I attend a yearly meeting here every summer, and I can assure you that even when you are not here boardwalk fashions run to the bizarre. Last August I commented on this to an Atlantic City cabdriver. "Yeah, but you should be here in the spring," he told me. "That's when you really see some crazy outfits."

Let me say, though, that it is not the "crazy outfits" that make me feel like a fish out of water. I am used to them. More years ago than I choose to remember, my first teachers were nuns. Today, my own children are being taught by Sisters of a different community, in another part of the country. Through the years I have known Sisters of many different congregations, on the East Coast, the Middle West, and now the Far West. I have known Sisters who taught first grade and Sisters who taught graduate courses in philosophy. I have known hospital Sisters, missionary Sisters, social-work Sisters and cloistered Sisters—in this country, in Europe, in Africa, in Asia and Latin America. As those of you who live in convents or work for nuns know, it would be hard to make any generalizations about so many different kinds of women. They do not fall into any easy personality pattern. But one thing I can say: even *en masse* they do not frighten me. So it is not because so many of the audience today are wearing "crazy outfits" that I feel ill at ease.

The fact is, as I have said, I do not think I could pass the first course in education. Once I thought about being a teacher and registered for some courses on Tests and Measurements, or Curriculum Planning, or something like that. After three sessions I came to have an even higher regard for teachers than I already had—and I decided that whatever they were getting they were underpaid. Happily, I had some personal experience with teachers and classrooms and knew things were not the way they sounded in that class. But I also learned what the poor teachers had to go through to get their credentials, and I marvel all the more that so many survive and that so few are canonized as martyrs.

In any case, *I* found work elsewhere. But when I am not overwhelmed by relief that a kindly Providence let me out of the Tests and Measurements class, thereby delaying my purgatory, I still feel guilty about it. And when your kind invitation to address this assembly came, my first thought was, "What do I know about Tests and Measurements? What do I have to give them that they will want to take home with them?" The answer was, nothing. I suspect, then, that you might be sampling, which my spies tell me is the favorite recreational activity of this convention. In any case, I take it that you do not want to hear about Tests and Measurements, not just yet anyway. Well, you will not hear anything on that subject from me.

You can see from what I have said so far that my humility is a sometime thing. It conveniently extends to telling you that I am not a professional educator and bring no special expertise to this platform. However, it does not extend far enough for me to have declined the invitation to come here in the first place. I ask myself why this is so and, rationalizing perhaps, conclude that the theme of this meeting, the challenge of excellence in Catholic education, is something that concerns us all. I conclude that you who are doing the actual work in classrooms all over the country might be interested in the thinking of one whose background is in journalism, public affairs, politics, communications and civic dialogue. I am never quite sure just what this grab-bag experience has qualified me for, but perhaps the very variety of it, the worldliness of it—if "worldliness" is the word I want—is helpful to one who asks himself about the timeless challenge of Catholic education. In any case, I have asked myself what I would like to say about this subject to people who know much more about it than I do. You are now about to hear it.

What are the criteria for Catholic education? This is the first question I asked myself. And the first word that came to me was that it should be Catholic, both with a small "c" and a large one. I was reminded then that almost a quarter of a century ago Robert Maynard Hutchins, at that time the young President of the University of Chicago, who is now older and mellower but no less searching—and who is, incidentally, my present boss at the Center for the Study of Democratic Institutions in Santa Barbara—addressed himself to this subject at an NCEA meeting. At that time Dr. Hutchins told the Catholic educators who came to hear him that the trouble with their schools was that they were not Catholic enough. He said that because so many of them were imitating the worst in secular education and slighting much of the best in the long Catholic tradition of Christian humanism, they were guilty of professional sins of omission and commission. I do not think that the same charge could be made so tellingly today. It seems to me that Catholic schools have improved on both scores. But I do think that in stressing the ideal of catholicity, Dr. Hutchins put the emphasis where it belongs in any discussion of education carried out under the auspices of the Church.

Furthermore, might it not be that the other three marks of the Church—oneness, holiness, and apostolicity—could be applied to a consideration of excellence in Catholic education? Could not these words, lower-cased to distinguish them from the same qualities applied to the Church itself, mark the outlines of the abiding challenge to Catholic educators? In any case, that is how I intend to go at it.

Let us look, first of all, to the first of the four words, *one*. We say the Church is one, and the word is sometimes taken in a misleading way. In Latin, it is *una*, rather than *sola*. The theologians' emphasis is on the corporateness and unity of the Church, not as an impossible ideal but as a God-given fact. Of course, it follows from basic Catholic ecclesiology that there is only one Christian Church with full claim to that title. But the original emphasis was not so much on *sola* exclusiveness as on *una* unity. The *one* told us something about the glory of the Church; the essential emphasis was not on the challenge to the Church's competitors. In applying the word analogically to the ideal of Christian education, that is how I would like you to think of it—as an eminently positive idea.

It seems to me that there is much in that word *one* that applies to the role of the Catholic educator. First of all, there is the simple proposition developed by Saint Thomas that the truth is one—that God is the Author of all truth—that every truth proceeds from the Holy Spirit. This, I would say, should be the first characteristic of the Catholic school in our society. Almost alone in the total educational enterprise, it is the Catholic school that relates the life of learning to the life of the spirit. At its best, Catholic education can form minds and shape attitudes that see distinctions, very necessary distinctions, between the truths of reason and those of Revelation. But it can also stress the fact that there is no impregnable wall of separation between religion and life, the world of the City and the world of the Church, the truths of science and the truths of theology, the life of nature and the life of grace. It can accent the relevance of Christianity to the life men lead in the world and, *mutatis mutandis*, the relevance of the common culture and the problems of the world to the life of the Christian.

Now this is easily said; it is not so easily done. For as you know better than I, the relationship between the Christian and the world is sown with paradox. On the one hand, we live in a world that God loved so much that He gave His Only Begotten Son to redeem it. It is a world that we too should love because it came to us from the Hand of God. On the other hand, we are constantly warned in the Scriptures to beware of worldliness. We are told to despise the things of the world. I take it that the two positions can be reconciled. I take it that what we are warned against is a kind of perverse one-worldism, against thinking and acting as if this were the only world. We are warned against loving it at the expense of loving its Maker. In the ancient formula, we are told to be *in* the world but not *of* it, for it is in the world that we are to work out our salvation; and it is by becoming totally creatures of the world that we can accomplish our damnation.

Perhaps this is going to sound too much as you would expect one to sound whose vocation is to be in the thick of things. Nevertheless, I will state a position in flat terms. I would like to see Catholic education put more emphasis on the positive attitude toward the world, for it seems to me that we need to get back to the idea that the world is good, that God loves it even if we do not seem to. We need to emphasize that the Christian has a proper and genuine interest in the world's prosperity, that the Christian has a duty to help solve the world's problems, and an obligation to see to it that it is handed down intact to the generations yet to come.

Perhaps this too will sound paradoxical, but it seems to me that the problem of worldly men is not that they love the world too much but that they do not love it enough. At the one extreme are people like the French existentialists and the American beatniks who seem to have turned their back on creation as a meaningless muddle, a Big Joke, or a nauseous cosmic horror. At the other are the hardy abstractionists who can talk almost casually about blowing the world to smithereens in the pursuit of a victorious Justice, Liberty or Freedom which may survive in some Platonic heaven but certainly will not survive on this earth if the earth itself is turned to ashes.

The Christian truth must lie somewhere between these extremes. I would say that the Christian truth is that the world is worth keeping, despite the fact that for the first time we know how to destroy it. I would say that the Christian truth is that we are obliged to use all our natural gifts, our skills, our wit, our political intelligence, our cumulative knowledge of whatever kind, first, to keep the world intact, and, second, to make it a better place to live in, not only for ourselves but for our children and their children. The world is not ours to destroy as we see fit, no more than our lives are. It is for its proper Sovereign to say when it will be brought to an end. If I may paraphrase President Kennedy's inaugural address: "Do not ask what the world can do for you; ask what you can do for the world."

Here, then, is the first challenge—the challenge of oneness. It is for Catholic education to establish in the minds of the next generation—if there is going to be a next generation—that the world and the peace of the world are worth their time and effort. This world is worth their time, effort and loving care for precisely the same reason that the next world is, because it is God's world. Politics, though it requires compromise, disappointment, frequent defeat, and rubbing up against some of the less lovely aspects of life, is worth their time because politics is the way to get things done in the communities of men. The man who is too pure for politics is too pure for humanity. Science, whether biological, physical or social science, is worthy because science is the way to understand the truths about the world. The arts of civilization are worth cultivating because creation is good, order is heaven's and should be earth's first law, and the genuine work of art is a mirror through which men can see the beauty of God Himself.

Now I know it would be easy here to be taken as saying something I have no wish to be taken as saying. I am not arguing for a theological imperialism in the schools. I am holding that science should be taught on its own terms, as should all the other disciplines. I am holding, with Saint Thomas I trust, that philosophy or natural truth has to be sharply distinguished from theology or the truths of Revelation. I am insisting that the scientific method is proper to science, as the theological method is proper to theology. I am not claiming that all art should be in the service of the Church or that the natural beauty around us is unworthy of the artist's devotion.

The oneness I am holding out for is to be found in the educated person, who in the mysterious core of his being relates and unifies his knowledge while yet respecting the autonomy of each branch of learning. This, I take it, is the definition of the wise man. And the process by which he becomes wise begins back in his earliest days in school when he is first introduced to the idea that separate truths, though they may impel him to think—to take on the burden of putting the jigsaw puzzle together—cannot pull him apart if they are really true.

In religious circles these past years, we have heard a great deal about secularism. It has been denounced furiously from the pulpit and from the Catholic press. I am afraid that we have sometimes been shooting at the wrong target, for in my wanderings I am sure that I have run across many more people who mistook the secular for the sacred than those who mistook the sacred for the secular.

Perhaps the time has come then for Catholics to insist that there is a sense in which we too are "secularist." We believe in the world. We respect its essential goodness. We think it is worth working for. We think the effort put into making it a better place for the City of Man is neither mistaken nor misplaced. We are ashamed that we have not done more to make of the world a better place than it is. We admire the efforts of those outside our body who have. We acknowledge gratefully that we have benefitted from the labors of those who have done what we should have done to improve the lot of mankind. And we can go further than this. We can regret the fact that what was accomplished by men who did not have our faith in God was sometimes impeded and obstructed by believers like ourselves who, because of laziness or greed or fear of change or self-satisfaction or some other human shortcoming, failed to relate religion to life.

What I see as the problem today is not so much a false secularism as a false "sacralism"—if I can make up a word to cover the fashioning of false gods. All you have to do is to look around and you find a great deal of idealism, vast efforts of heart and mind, and impressive devotion being given to unworthy little deities. The problem is not so much a rampant atheism as it is a creeping idolatry—the secular turned into the sacred, men worshipping at the shrine of Man, or at the shrine of Progress, or the shrine of Affluence. We are becoming a people of idolaters—and if the beatniks and rebels among us have lost their faith, it is often an idolatrous faith that they have lost—faith in the god of Money, Comfort, Conformity, de-Christianized Christianity—faith in the goddess of Success.

Perhaps, then, the biggest challenge facing Catholic education is to restore the worship of the true God both by de-sacralizing the things of this world and by giving them their proper value and significance. Perhaps the challenge is to raise up a generation that will not despise the world with its problems but love it for what it is and at the same time relate the truths of this world to the truths of the next in their own person.

I never met the late Dr. Tom Dooley, but from what I know of his life it seems to me that he may be a worthy example of what I have in mind—a man who worked tirelessly for his fellow man and was vitally interested in human progress but who also bent his knee only before the one true God. This kind of man is the type I would like to see the Catholic schools turning out. The unity of nature and grace, science and religion, humaneness and other-worldliness that Tom Dooley achieved in his short life is the kind of oneness the world needs. Catholic education should look upon imparting it to the upcoming generation as an abiding challenge.

I turn now to the word *holy*. What I have to say here is very intimately connected with what has gone before. Of course, in Catholic education the word *holy* has primary emphasis in what you do to make Christian men and women out of your students. In most cases, your whole lives are dedicated to that work, and I will not offend you by telling you what it is.

Rather, I am interested in the challenge to education that might be put under the category of *holiness*. Again, can't we say that Catholic education at its best is almost alone in giving pupils that which so many modern men miserably lack—a sense of their own holiness, or sacredness, which I take to be a sense of their worthiness in the sight of God?

On all sides, man is being told that he is nothing as an individual, that his only worth derives from his membership in the group or collective body or humanity or some other abstraction. From the Organization Man of the current sociological studies to the Collective Man of Communism, the emphasis has been taken away from the individual and focused exclusively on the social unit. One thing Catholic education can do for the world, then, is to insist that man himself, the individual person, is a *res sacra*—best translated as a "sacredness." He is a "sacredness"—a holy creature—because he is worthy in the sight of God.

This often is, but should not be, a religious cliché, for it is really a startling idea that the most miserable wretch on Skid Row is worthy of respect; that the most monstrous brute in a totalitarian prison camp is worthy of love. It is so startling that we cannot often bear to think about it. But today when everywhere individual men are being diminished, whether by totalitarian governments, the tyranny of technology or the calculated use of mass media, we have to think about it. When propaganda of one kind or another is belittling man—treating him with cruelty and indifference, or harassing him with shouts and demands that he conform, conform, conform to the image of mass man—in this day, it is absolutely imperative that somebody speak up for man, and for the sacredness that man is.

If we do, we will get a hearing. We will get a hearing by insisting on our doctrine of the human person and the individuality and essential equality of every baby born into the world, and the right of every man and woman to be treated with respect. We will get more of a hearing this way than we can expect when we play the mass-man game ourselves by relying on the power of boycotts, picketlines and massive protests to do our work in the world. When Arthur Miller wrote *The Death of a Salesman*, a bitter protest against using men as a means to an end, the world listened. But how much more attentive it would be if the great Catholic body in the United States, by word and example, gave its own testimony to the Church's teaching about the sacredness of the individual person.

Somehow this idea has to be brought alive for the generation now in the parochial schools and impressed deeply on their consciousness, for the temptation to be mass men will probably be even greater as the bigness of American life overwhelms us. We need practice in being treated as individuals with minds and hearts and wills of our own. We need assurances that our individual lives, individual choices and decisions are meaningful in the sight of God and should be significant in our own eyes.

During the recent presidential campaign a storm was blown up about whether

Catholicism and the free society of the United States were compatible. Some of the talk was uniformed at best; some of it represented genuine concern. But whatever doubt we might have had about its quality, the experience should spur American Catholics, not least of all educators, to show just how at the most profound level these two, the Church and the democratic society, come together most intimately. And isn't this in the emphasis each puts on individual worth?

It is significant that neither the theologians nor the American political theorist characteristically speak of the "masses." The "mass," as distinguished from the "people," is a national body swayed by its leaders now this way, now the other. What place is there in mass society for individual judgment or conscientious decision? The unit is more likely to be the cell or the cadre than the individual taking separate thought and acting on his own initiative. The individual is swallowed up in the whole. He lives and breathes and has his being in the organization.

It is precisely at this point that the conformity between the Catholic idea of the free person and the American idea of a democratic society made up of free persons is most evident. Through the ages the Church has insisted on the importance and centrality of individual destiny. As Maritain insists, it was originally the preaching of the Gospel that turned men's thoughts to the infinite importance of individual men. Even the best Greek philosophers of democracy were stuck with the idea that there were such people as natural slaves. Certainly it took long generations to give the Christian impulse full political expression. But could it not be that in the idea of the free society that is America's we have reached a new level of Christian maturity?

I would hope, then, that in the effort to make good Americans in the parochial schools, anything that smacks of jingoism or tribalism or mindless conformity would be avoided. I would hope that the rock-bottom basis of the democratic idea—the idea that individual men are worthy of respect and capable of self-government and should not be led like a flock of stupid sheep through the political byways of history—would be stressed.

Today, even our democratic society is threatened by impersonalism. It is a problem in the arts, in politics, in labor, business, communications. The trend toward impersonalism is probably even in your schools, for it is pervasive everywhere. Somehow, someway, something has to be done about it. The authentic Catholic tradition needs a more dramatic expression than it has been given in this age of bigness. Certainly we cannot think of the "holiness" of the Catholic educational enterprise in the United States without putting tremendous stress on the fact that it is central to our tradition that man himself is a sacredness, a *res sacra.*

What about the word *Catholic?* I will not try to elaborate on the implications of that word for the kind of religious and cultural education the parochial schools have to offer. It would not be fitting for me, a layman, to speak about such a matter to so many devoted priests and religious. I will, rather, take the word in its small "c" sense and proceed from there.

The word, of course, comes from two Greek terms which together mean *according to the whole.* One story about its first use goes this way. It was said that when heresy appeared among the early Christians those who accepted the full doctrine of the Church, who took it all, described themselves as Catholics, believers of the whole truth. I cannot vouch for that story, but it illustrates what the word can mean to us.

It can mean, and should mean, as the famous French Jesuit Pere DeLubac once put it, that the Catholic is obsessed with the unity or wholeness of the human family. It should mean that we are not true to our tradition when we are narrow nationalists uninterested in the plight of others or when we draw color lines in the classroom or chapel. It should have for us all the implications that the last three Popes have been tirelessly pointing out in their encyclical letters on race, social reform, and the establishment of world peace. I have no right to pose as an interpreter of those papal letters. You have all read them and know what they say. But if they add up to anti-integration, anti-foreign aid, anti-United Nations—and I take it that some of my journalistic conferees interpret them that way—then I will eat my shirt. But this is an old argument. I will not revive it here any more than I already have.

I take it that the word *catholic* implies that there is nothing narrow or sectarian about the authentic Catholic tradition. When we lapse into clubbiness, as we sometimes do, we have failed somewhere. I take it that there is no place in the Catholic approach for thinking of the "our own kind" type. I take it that when the Church is looked upon as the particular property of one race or nationality or class of people, we are betraying the catholic spirit. I take it that when we vote for a candidate merely because he is a Catholic; when we give awards to Hollywood actresses not because they are good actresses but because they are Catholics, even if not especially good ones; when we pray our heads off that Notre Dame will beat Southern Methodist; when we strain history to try to prove that the Founding Fathers were secret converts; when our history texts overemphasize the arrival of the first Ursuline nun in the United States and deemphasize the landing of the Pilgrim Fathers; when the colorful story of the California missions takes up more space than the history of New England; when third graders are taught how to abbreviate "Monsignor" before they know how to abbreviate "Street" or "Avenue"; when the vices of the villains of Catholic history are exaggerated all out of proportion and the heroes of that history are turned into plaster saints; when students are left with the impression that several shaky Catholic poets are the real if unrecognized giants of English literature; when pupils leave school with the idea that the only real issue of the Reformation was whether or not Martin Luther could marry a nun—when we do things like this, I take it we are not only being foolish but being untrue to the authentic Catholic mind. If we really take that word *catholic* seriously as an abiding challenge to Catholic education, our lower-case catholicity will be manifested in a hundred different ways—in poise of mind; in calm acceptance of the human frailty to be found within the Church and the heroic virtue to be found outside it; in welcome acceptance of the good, the true and the beautiful wherever they are found. It will be given expression in everything that is the opposite of pettiness of concern, narrowness of view, smallness of mind or intolerance of spirit.

The point I am belaboring, I suppose, is that the word *catholic* implies a fullness of truth, not cut short by any silly sectarian loyalty, nationalistic bias, or sorority house clubbiness. It means that there is nothing of truth or goodness or beauty in other traditions, whether they be political, cultural, or religious, that the Catholic cannot wholeheartedly admire and take for his own. It means that the Catholic educational task is never finished because, as new truths are discovered, they bear some relationship to the old truths. It means, for instance, that Natural Law is not a closed book or discovering its specifications a task finished in the remote past, because the more we learn about man and the world he lives in, the more of the Natural Law that is discoverable. It means that literature and the arts, with their special insights, have a particular contribution to make to the Catholic's understanding of his spiritual life.

In a word, what I am saying is that the Catholic need never be intellectually bored because his tradition is not static; it is open-ended.

Each generation is called upon to add to its richness and to purify it of its previous errors of fact or of emphasis. We in America, enriched beyond others by our experience with political freedom, have a particularly exciting task here—to add our experience and the wisdom learned from it to the total tradition that stretches back to the first Christians. Some progress on this has been made. We do have our Father Murray, Father Ong, Jacques Maritain, Msgr. Ellis, Thomas Merton. But the most productive work will be done by the pupils now in your schools. That is why I stress the need for a catholic, as well as Catholic, attitude.

We come now to the last of the four marks—*apostolicity*. Again, I am going to pass over the theological aspects as much as I can and speak about the idea of the *apostolic* as it applies to the specific task of the schools. I will take it for granted we are all convinced of the need for lay participation in the work of the Church, in accordance with the wishes and mandates of ecclesiastical authorities. The question it would be proper to ask here is what specific challenge to Catholic education is found in that word *apostolic*. How does the work of education as such contribute to the apostolate?

Perhaps the first thing to be said is that the school can make its greatest contribution to the over-all apostolic effort by being above all a good school. The school will make its greatest claim on the respect of the world by being a model of what it is, a school, and the Catholic teacher will fulfill the first requirement of his or her vocation by striving for professional excellence.

It is not for me to tell you what a good school is. I am sure you could all answer that question with more competence and assurance than I can summon. I can only repeat something else that you all know—a reminder that an apostolic motive is no substitute for professional excellence. A faculty of saints ill equipped to do the professional job of instructing its students might remain a model of sanctity but would not be fulfilling the task it had set out to do. I suspect, therefore, either that such a group of saints would not undertake a teaching assignment, or if for some reason they did, would soon equip themselves to do it well. Unlike some people I know well, they would stick with their dreary Tests and Measurements courses, not just to prove their virtue but to prepare themselves for what they had undertaken to do.

Let us say, then, that the first application of *apostolic* to the challenge we are talking about is to produce schools as good as any in the United States, or better.

The parochial school is the most evident and dramatic of all the public efforts the American Catholic community undertakes to fulfill its mission in the world. It should be associated in the public mind with excellence. That association has not always been made, and with some justice. But our failures have been understandable and wholly forgivable. The task the founders of the parochial school system took on was so gigantic, their resources so slim, the venture so daring, that as Dr. Johnson said about the dog walking on his hind legs, the surprise was not that it was done badly but that it was done at all.

But the time for satisfaction with less than the best is forever gone. As the nation's political leaders have insisted, second-rate education is not good enough for the American generation that will have to face the problems of the decades ahead. If the United States is to fulfill its role in history and meet its obligations while yet maintaining a free society and self-government, we are going to require the greatest educational effort any people in history has ever made. Most of that effort will have to come from those who bear responsibility for public education. But because Catholic schools are privately maintained, they have no less obligation to the common good. They are obliged to turn out their full share of leaders of thought and men of accomplishment.

And if the nation's need for educational excellence is great, the Church's need is no less. The sorry fact is that up till now Catholic education has not been producing its share of national leaders. I have no intention of reviving the controversy about this that Msgr. Ellis' findings provoked a few years ago. That controversy inevitably provoked a measure of defensiveness but the good thing about it was that it also provoked a great deal of self-criticism and resolution to do better. There may be such a thing as excessive self-criticism, but even in excess self-criticism is preferable to self-satisfaction. Whatever may be said of its abuse, candid confession is often required before the firm purpose of amendment becomes meaningful.

In any case, thanks in part to Msgr. Ellis' forthrightness, it is no longer necessary to stress the need for excellence. We all know that the situation of America in the world and of the Church in America requires it. Moreover, it is required by the very notion of the apostolic.

In the nineteenth century, as the Popes of that time warned, the Church stood in danger of losing the working people of Europe. Meeting that problem, even to this day, has required heroic efforts on the part of those whose lives are given to the service of the Church. You are familiar with that story. I do not have to detail it for you.

In this country there never was such a break. The Catholic workers of America, by and large, stayed close to the Church and indeed, more than any other group, built it from its poor beginning to its present eminence. The problem for us is that the Church may lose some of the sons and daughters of this generation, young men and women who have benefited from the class mobility of our society and are now destined to be the intellectual leaders of the country. If a sense of alienation grows up in them between the Catholic tradition they received from their families and the intellectual currents of modern American culture, the results could be as tragic as the loss of the working class in Abbe Michonneau's France.

This problem is not met by denouncing intellectualism, or by making snide reference in the diocesan press to "eggheads," or by speaking contemptuously of the life of learning in the pulpit or, God help us, in the classroom itself. Heaven knows that sort of thing is easy enough to do and some of our writers, preachers and even teachers do it extremely well. But in doing it, they only reinforce the image of the Church as an intellectually stifling institution, illiberal in spirit and repressive of genuine curiosity or intellectual concern. They drive out; they do not invite in. Doors are closed; they are not opened.

There is a long Catholic history of respect for the intellect and the work of the mind. It is neither an accident nor an unwitting accomplishment that the Church in its long history has been not only the mother of saints but the mother of great philosophers and artists too. And, incidentally, some of the saints were themselves philosophers and artists: they saw no contradiction between their vocation as Christians and their vocation as intellectuals.

It seems to me that the foremost apostolic task of American Catholicism today is to restore that tradition, to enrich it and add to it. We have a kind of double challenge here, one, to show that Christianity has something to say to modern man that will give meaning and focus and purpose to his life; and, two, to receive into the cumulative treasury of the Catholic intellectual tradition what modern knowledge can contribute to its perennial vitality. Here is a job for the theologian, the philosopher, the man of parts—but not least of all it is a challenge to you who teach the young in the parochial schools, for it is in the classroom that lifelong attitudes are first shaped, the seeds for future growth are sown.

There is a sense, then, in which the Catholic educator is a bridge between the Church and the world. The teacher in the classroom is the link between the two societies that his students are destined to live in. It is for the teacher to make clear that there is no fixed gulf between the two societies that his students are destined to live in. It is for the teacher to make clear that there is no chasm between these two worlds, no contradiction between the claims of grace and the claims of nature, the pursuits of the soul and the pursuits of the mind, the truths of reason and those of Revelation. Yours is indeed a high vocation—and one who does not share it with you can well envy you for the meaning that it gives to your lives. You do what the poet Gerard Manley Hopkins asked us all to—Give beauty back, beauty, beauty, beauty, back to God, beauty's self and beauty's giver.

TODAY'S TEACHER, TODAY'S SCHOOL, TODAY'S WORLD
(Summary)

SISTER M. IMELDIS, O.S.F., HEAD, EDUCATION DEPARTMENT,
CARDINAL STRITCH COLLEGE, MILWAUKEE, WISCONSIN

So broad a subject in so little time calls for considerable compression of material. I trust that depth will not be sacrificed for superficiality of treatment since there is much to contemplate when considering the world of change in which we live, the problems facing the elementary school today, and the specific role of the religious teacher—her mission and apostolate therein.

Difficult though it may be to keep one's fingers on the quickening pulse of a whirling world, this must be done, but while we survey the possibilities and tremendous challenges of the space age, it is most necessary to keep both feet on the ground and, in the words of Scripture, "Hold fast to that which is good." For it is quite possible that the mercurial pace of our fast-changing world may urge us to change yesterday's new for tomorrow's modern before there has been time to test adequately the worth and wisdom of what we have.

Whether challenged or frightened by the uncertainty and insecurity which lie ahead, we must face the future resolutely, realizing deep down that which to thoughtful educators is indisputable—spiritual values, human values, character and knowledge will ever claim our interest as teachers—for our task, at the lowest rung of the educational ladder as well as at the highest, is the development of intelligence in the base of sound character.

While many problems confronting elementary education are relatively permanent ones, some of the issues facing it today are unique in many respects. The more important ones were published last September by N.E.A.'s *Educational Policies Commission.* Briefly, these relate to teaching reading in the kindergarten; foreign language in the grades; departmentalization; homework; acceleration and non-promotion; class size; and staff services. A warning against educators going overboard on some changes was sounded, and in summarizing its conclusions, the Commission stressed the central role of the teacher who, more than any other factor, determines the quality of elementary education.

Then, too, an almost bewildering array of new devices and techniques have suddenly mushroomed on the educational scene: TV, self-teaching devices, flexible class schedules, and the track system which groups children broadly by ability. The use of special teachers, team teaching, and teacher aides has also been stressed. It is difficult to tell whether or not these will help to meet adequately the problems posed by the so-called "population explosion" as well as the "knowledge explosion," but their merits must be examined. Resistance to new ideas would be an odd characteristic for a profession that honors the inquiring mind.

It is difficult to deny that teaching in today's school presents a truly formidable task. Expected competencies in the various subjects of the curriculum pose their own peculiar problems, but regardless of the problems and issues that confront us and the new ways and means proposed for grappling with them, be they curricular or methodological, we cannot stress too often that education worthy of its name is a process of self-activity, self-direction, and self-realization. The child, who is the learner, must direct all his potentialities to acquire a fuller measure of the truth, a greater love of the good, and a deeper appreciation of the beautiful. And in a world where there is so much to learn, it is important that we prepare him to make informed judgments, to develop the power to go on learning under his own direction, to become "self-propelled" in a "jet-propelled" age. Children need habits, ideas, and techniques which help them to educate themselves.

All of this puts the burden of inspiration and guidance on the teacher. Beneath that habit we wear—regardless of its cut or color—there must beat the heart of a great lover of God and His children, a great lover of Truth, a scholar for Christ, for the habit is but a symbol of religious consecration and should connote a special type of service, a service concerned with all the works of mercy.

Whatever our religious community, our teaching apostolate must be valued, loved, and understood in its deepest, truest nature as one of consecrated devotion to the work of education. Since our mission to teach is neither accidental nor occasional, much is demanded of religious teachers for whom their very apostolate is the *raison d'etre* of their religious life.

Recognizing our responsibility to God, to our community, to ourselves and to the children entrusted to our care by Mother Church, we can best view the challenges of contemporary education as real opportunities for growth in personal and professional excellence when we appraise and assimilate at its worth whatever is good, true, and beautiful, realizing that it is necessary to possess in order to bestow. Despite the bustle and strain of our daily lives, it is neither impossible nor incompatible to reconcile being a good religious and a good teacher. Justice demands and the parents have a right to expect that a teacher in today's school make a constant effort to keep up with the new things known and new ways to teach them. We must endeavor to maintain the same cultural level which society expects of teachers generally.

As religious teachers, we need no stronger motive than the realization that an intense dedication to developing a truly professional attitude toward our work and to desiring constantly that self-improvement necessary to possess a perfectly integrated personality is demanded by our profession as religious teachers. This is our duty; this is our life.

The growing generation in our world of today needs every ounce of our goodness and greatness of soul. May we not fail them but may we build with them their tomorrow in this changing world of today, realizing truly that "the school is the womb of the world."

TODAY'S WORLD, TODAY'S SCHOOL, TODAY'S TEACHER

ALBERTA BEESON, DIOCESAN EDUCATIONAL CONSULTANT, TUCSON, ARIZONA

Your Excellency, Very Reverend, Reverend Fathers, Brothers, Sisters and members of the laity—may I shorten this by saying "teachers" for we are all representatives of the next to greatest profession, according to the Holy Father. We are those who are in charge of the intellectual development of children, so that they may, utilizing their wills, make proper selections to achieve their ends in this life and their sanctification in the next.

I know it is poor speaking technique for me to begin with an apology but I am afraid I am going to have to do so, for you see I am from one of the great Western States. Not only that, I was born in the West, reared in the West, and I hope to die in the West. But do you know something? In all my life I have never owned a ten gallon hat and when I ride I do so in an English saddle. Should I ever twirl a gun, there might be one of two things happen. I would either shoot my foot or the barn door.

The West from which I come is not related to the West that you see upon your television sets. I have never known that West and I am not young. This is not strange, however, for often we prolong concepts that no longer apply. A young Indian Sister expressed some discomfort to us one day as to our knowledge of her country. She had lived in Bombay for twenty years and had never seen a Sacred Cow.

It was once said East is East and West is West, etc., and the implication was that these two areas could never find a meeting of the minds. If this be true, it is indeed sad. The twain have met and will continue to do so. They have met violently and also quietly via plane, television, radio, and other forms of communication, and if this meeting is to result in peaceful future relations or conflict, may today be dependent upon the diplomats; tomorrow it will not be. Tomorrow we will be the ones who have decided the issues. What we do in our schools today to bring intelligent understanding and appreciation of the remote areas of the world, remote from our point of view, will affect the citizenry who will be serving as interpreters of the two areas to the readers, listeners and watchers of the future.

There was a time when I could afford to be ignorant of Nigeria, the Congo, Laos, for these were far off, inhabited by strange peoples who would never influence my life. Today they do, and they will continue to do so as will an increasing number of others in far places who have learned the lesson of the West—that self-rule is a desirable way of life.

I as an individual must begin to study in order to understand these new friends. However, I as a teacher must also begin to consider these people and their countries as important to teach my students about, for even more than I, the children in my classrooms, will have knowledge to adjust, and to solve problems for the new and the strange.

It is not, however, just the "as-yet-unaccumulated-knowledge" that I must be constantly considering. Already in science, in psychology, in sociology, in every field of knowledge there have been amassed new materials relevant to our needs and so vast in quantity that I do not know where to begin my learning nor do I see where I shall end it. But "They" say I must do this. "They" say that the schools must find room within the curriculum for all this new data. "They" say our present curriculum is inadequate.

Who are "They"? First "They" are a group we did not anticipate when we began the great experiment of educating all the people. "They" are the educated parents who no longer are frightened by our profession because of their own lack. They have been able to reflect upon their own educations, see the strength and the weaknesses and they do not wish the inadequacies to be continued for their children. They come to us to question, to criticize, but they do not come to be destructive. They come to be cooperative, for theirs is a genuine interest. "They" are also legislators concerned with national safety; scientists concerned with future experimentations; businessmen concerned with national literacy. All of these bring pressures upon us as do many others. It sometimes seems to me that everyone knows how to educate the child except those of us who are attempting to do it.

So here we are, with the whole world in our vest pockets, with more knowledge than we know how to assimilate and with everybody demanding we learn the new and disseminate it, but we have another problem—a practical one—which occupies our entire time and dissipates our funds. We have what sociologists call an "exploding" population. It is a singularly violent term for describing increasing numbers of people. Because of this numerical growth, we have too few hours to plan how we will put roofs over, floors under and walls around little bodies that must be placed in expensive chairs before costly desks.

I shall not repeat your statistics which you know too well but I shall tell you ours in Arizona. Eleven years ago in the 1950 census, Tucson was a town of around sixty thousand. Today the city and its suburbs number two hundred and sixty-eight thousand. I know of one gentleman who has never moved since he came to our city, but he has lived in four parishes and assisted in the building of three churches. He has done this without having to move even a toothbrush from one room to another. We now educate in our schools about thirty-three per cent of the children. In 1970, expanding to our financial limits, we will be able to accommodate thirty per cent.

Building costs, book costs, uniform costs have jetted to the stratosphere. More people, more critics, more subject matter to be added to our curriculum, more study for each of us, but at least one thing has been stable. Time. Today, as always, we have the hours from nine to twelve and one to three-thirty, the months from September to June, to accomplish our tasks.

Did I hear you say the teacher has not changed? My presence here is a contradiction to that. There was a time when the lay person teaching in the Catholic school was a rarity. Today the proportion over the entire nation is 5:3—five religious to three lay people. In 1970, the proportion will be the same; only the personnel will have changed. The projection, including the increase in vocations, is five lay people to three religious.

The religious teacher has changed. A great movement, Sister Formation, has produced and is producing women, sound in spiritual growth and sound in intellect and what is perhaps more exciting to an outsider, ready to lead us in discussion, in thinking, to ways that we must go. The convent walls no longer exclude us nor do the individual communities withdraw from one another, but come forth to share the best thinking of their sisters with the best thinking of others and for this we are so grateful.

Furthermore, this sharing reveals to each of us that these teachers have many of the fears of this new world that all others have. They are puzzled, sometimes confused and intensely aware that they do not always have the command of their subject to the same degree that their students do. It is not easy to stand before a group who take for granted scientific knowledge or technical terminology that we do not understand. About a year ago I learned a very little about what a decibel is. A tenth of a bell, I was told, which was very illuminating. What on earth would be one tenth of a "ding-dong"? Patiently the somewhat intolerant gentleman—intolerant of stupidity—explained it was a new measurement of sound—in all its aspects. This measuring was necessary to prevent jets from pulverizing buildings. I did not understand clearly but the following morning my ignorance was compounded by an eight-year-old girl. In the booth next to mine in a motel coffee shop a four-year-old boy was emitting shattering sounds. Vainly his father attempted to quiet him. The sister listened and thoughtfully inquired, "How many decibels, Dad?" Off-handedly he replied, "Oh, seven or eight." He might have said five hundred for all of my understanding. Sagely she nodded, looked relieved and solicitously responded, "It's O.K., Dad. He won't shatter the plates."

For any scientist in this room I wish to apologize for the numbers. It is obvious that there was one part of the lesson I did not learn. It is, I believe, equally obvious that I felt the humiliation of the other lesson. We are as teachers faced with changes, and we are as an institution faced with serious internal problems as well as the practical external ones. It is equally obvious that we can no longer lay down policy, like the wise old owl, leaving the solution to the *hoi polloi.*

In the language of the street, "things" are going to have to happen but what things and where?

Let us look for one minute at the essence of the school as an institution. What distinguishes formal education from other institutions? It cannot be the teacher, for every institution has a teacher. Where there is a teacher, there must be a pupil. However, no other institution has a curriculum—an organized body of material which must be presented by the teacher to the student. Perhaps it is here that we can begin to solve our problems. Perhaps within this essence there is a lack which fails to meet our needs. If the distinguishing factor has gone awry, it follows that all must do so. Perhaps the curriculum no longer fits our needs. It is possible that it actually never did but that is an historical problem with which we are not concerned.

Fortunately the Good God has a way of forcing us to find answers for problems that have always been present, but which we have enjoyed avoiding. Few of us rush forward eagerly to solve anticipated troubles. Being human, we permit difficulties to bury us fifteen feet under before we tackle them. Always, God has led us toward simplicity while we perversely strained toward complexities. Now we are being pushed into solutions. Within our institution we must look at the school day and the curricular work to be placed therein. For years, tradition has permitted us to present matter filled with data, facts (good things by the way). We have piled layer upon layer of facts in the honest conviction that the result will be a tool of use to the intellectual development of the child. Today we have too many facts. We cannot get them in. So we must take a new look. Perhaps the principles upon which facts lie are more important as tools than are all the facts themselves. Perhaps principles will give the student the necessary work kit to interpret the facts he meets, continue his education after he has left our confines. Arithmeticians tell us that computation is certainly important but that it does not compare with the importance of understanding the principles of arithmetic which are the basis of all mathematical operation. They tell us that one of the reasons we have so few students continuing their arithmetical studies is that they do not understand the value nor have they become intellectually stimulated by the material because they do not know the basic concepts.

All subjects have their principles and perhaps it is these we should be investigating to serve as the basis for our curriculum. Perhaps the length of the Amazon is not as important as the contribution and effect a river has upon the people who dwell upon its banks and live at its mouth in a given climate.

Perhaps we also need to evaluate what we teach in terms of the number of times we have to repeat it before it is assimilated by the child and becomes his. I am an English major. I have taken and I have taught grammar, grades 3-8; 9-12; and freshman composition. As a graduate seminar director, I have had my moments of discouragement when I read the theses presented to me in June. Are they all stupid, grammar-deaf? I question this. Perhaps, just perhaps we have not turned sufficiently to the psychologist and utilized his knowledge as to how children learn, and when they learn most effectively. Perhaps we have wasted a little time because memory was not going to insure learning if the maturity process was being pushed. I am not young. I can hold a telephone book before me from now on and if I do not put on my glasses no amount of repetition of the act of running my finger down the column is going to let me find the number for which I search. I am not ready to get that number.

But I see you frown and shrug. How, you say, if you should be right, are we going to get the time to do this re-evaluation? You want to know something? How many of you usually find the time—a little bit of it—to do what you love? You love to speak to a friend. Do you find a minute? You love to read. Do you find a minute? We are really funny people. I have lots of friends who love to read but they do not find the time. However, they talk on the phone, sew, play golf, etc. We usually somehow, someway make the time.

However we are fortunate, for to solve this problem we have outside aids and one inner assistant. I have already named three of them.

First there is the enlightened parent. One of the most effective experiments in education—The Winnetka Plan—was made by cooperation of interested parents and a receptive faculty. If your area has no parents who would be able to assist you in educational thinking—and I truly doubt this—they can aid by giving you free time to perform the tasks you must face. I have one school where three hundred parents assist monthly in performing the time-consuming, unproductive work of a school so that the Sisters may be freed to be truly professional teachers.

Second, we have the lay teacher. They come to us formally educated. They are really luckier than you who have had to teach all year, work all summer and if you just live long enough will ultimately achieve your goal, a degree. They have had their major credit accumulation before they come to us. Furthermore, they bring to the classroom a very important particular dedication which we have not had in such numbers before. They must be dedicated for they could walk down the street and double their salaries and half their work by teaching in the public schools. They stay with us as long as creeping debts permit. They bring before the child one who is living the life which will be required of ninety per cent of the students within the schools, the life of Christ in the market place. These lay people can by their Christian love not only serve as an extraordinary example but they can also bring to our committees reflections, advice and ideas that are the result of their vocation. They bring to us a fresh look.

We have parents, we have lay teachers, we have the discoveries of the psychologist, sociologist, and other human disciplines at hand to assist us. We have also internal powers. We have a mind which is both analytical and creative. We Catholics have done much in our learning to develop the analytical. Today we must fearlessly begin the development of the creative. Do not shudder at the word. For too long it has been identified with the Arts. However, when analysis has arrived at two points which can be freshly combined to form a new thought, the act performed is a creative one. There has never been any progress without the full utilization of the creative.

Great education has always been concerned with tradition. This is tradition in a particular sense, however. In true accuracy genuine tradition is not applicable to the American school, for true tradition is the *oral* transmission of knowledge, culture, etc., to the next generations. We will, however, permit the acceptance of the fact that this oral tradition has been transmitted to writing and passed on to our children. Education—unless it was completely oral—if it was systematized has always been compounded of tradition plus vision. Vision changes the aim from maintenance of the *status quo* to a changed and desirable future. To organize education with vision takes creativity.

In the tremendous upsurge of popularity and population in the schools of America little time has been given to the visions. There has been an acceptance of the existing institution as being basically satisfactory. Furthermore, there was the recognition that we had to move fast; we did not have time to make any radical changes. The word radical, unfortunately, came to be associated with a given political party, not popular, and so change became more difficult for one had only to say radical and the idea was killed. We have known many things about children for some time. The basic system and its organization were originally set up for the schools that care for the intellectually elite and for the children of professions. It was vocational education in that it prepared for specific vocations such as the ministry, medicine, etc. When the great period of expansion began speed was necessary to assimilate the number and so any changes made were superimposed upon the original structure. Today the school no longer looks as it once did but, if one digs deeply enough, one will find the original foundation. In California, there is a mystery house, Winchester. This house suffered continual construction action until Mrs. Winchester died for she was convinced that if she continued additions—never completed the place—she would continue to live. It is filled with doors that lead nowhere, halls that go nowhere, walls that neither wall in nor wall out. It does, however, have the original foundation which was never made to take such a structure.

I am suggesting that an education which is going to maintain the best of tradition with *vision* must be studied and looked at with the creative mind. We must seriously ask ourselves if the eight, four-four is psychologically sound; if six is the time for all children to enter school; if the graded system is the way best reckoned to encourage intellectual activity; if machines can replace many activities of the teacher; if pictures on a screen can teach effectively large groups; if eight years in elementary school must be set aside for the teaching of reading; if grammar needs to be taught for as many years with as few results. Having asked and analyzed, *we must then attack the problem creatively.* If this has not worked, what will? Is the ungraded primary a way to free the upper grades from the onus of continuing remedial work? Is there a new organization not yet conceived, perhaps, that will assist us in handling our problem? And we must keep our problems before us as we search. It is not true creation to work outside the framework of your material. We have too many students, we have too few teachers, and we have too little money. We are going to continue to have these particular problems, for these are also the problems of Holy Mother Church. She has always had too few, with too little to take care of too many. These make up the framework of our system, our martyrdom and our sanctification. Holy Mother Church has lived within this framework, utilizing the accumulated knowledge to attack her problems. She knew long before the opaque projector that visual aids were essential to good education and so she built churches, the best of which concentrate by line, color and space upon the Holy Sacrifice of the Mass. She has adapted and again adapted her approaches to the changing times. She asks us to do the same. She asks us to follow Our Divine Creator in the continuing process of changing from human complexity to simplicity.

These may be confusing days, difficult ones, tiring ones. There is one thing they are not. They are not boring. We are faced with one of the most challenging, one of the most exciting problems that man can surmount for we are asked to know, to understand and to direct the minds of children so that they may in turn learn to know and love those who follow us, not in our parish, our city, our country but in our world and perhaps, who knows, in the universe. No—we can never say we live in a boring time.

THE MONTESSORI APPROACH TO LEARNING

NANCY McCORMICK RAMBUSCH, HEADMISTRESS,
THE WHITBY SCHOOL, GREENWICH, CONNECTICUT

What claim may Maria Montessori make to being an original educational theorist? What have Montessori's thought and method to offer the American educator, intent on preparing children realistically for the academic task in the complex, competitive culture into which they are going? Maria Montessori rethought the bases of education; she developed methods of teaching adequate to the expression of her philosophy. Who was Montessori? What were her ideas?

The facts of Maria Montessori's life are reasonably well known. She was the first woman ever to receive a medical degree in Italy. She ranks among the pioneers in the field of child development as well as education. Montessori's first work with children brought her into contact with the retarded, with whom she achieved notable success in academic areas. At this period, Montessori leaned heavily on the insights of two French medical predecessors, Drs. Itard and Seguin, both of whom had developed concrete teaching materials to aid the child in understanding. Through her study of Seguin's work, Montessori recognized the importance of visually structuring abstract learning tasks, such as those involved in the acquisition of mathematical and grammatical concepts.

In 1907, Maria Montessori had an opportunity to test her educational hypotheses through the establishment of her first "Children's House" (Casa del Bambini) in the San Lorenzo quarter of Rome. A product of scientific training, Montessori held firmly to induction as a means of discovering the needs of the children with whom she worked. She professed herself ready to revise any of her first hypotheses on evidence supplied her by the children. "Let the environment reveal the child, not mould him" was the motto of her early work. Montessori began her educational work with young children of three years. This was the age, developmentally, when the children demonstrated their ability to act independently. When the child was able to stand up and walk away from its mother Montessori saw that it was anxious to embrace life and not a mother substitute. The young child was as avid to learn as any other. It was the teacher's job to find a way to interest and motivate the child in the direction of the adult goals of the culture.

Montessori viewed the school for young children in the context of their whole life of learning. The first school experiences formed a vestibule leading from the little world of family to the larger world of life. One of the critical experiences the school must provide is satisfaction deriving from work. This satisfaction was provided abundantly in the "Children's Houses."

Montessori, like her contemporary, John Dewey, was in revolt against many of the practices of nineteenth century elementary education. The development of the school from the monitorial techniques, introduced in industrial England by Lancaster and Bell, betrayed little understanding of the needs of the young child, who was an emergent man muscularly and intellectually, and not a defective adult. Montessori's notion of the "prepared environment" was one in which there was physical order. Everything had an assigned place, and was to be returned to the place from which it was taken when the child's task was completed. The child worked with learning materials which were designed to demonstrate abstract notions or relationships, which were pleasurable to manipulate and which led the child to the awareness of a completed cycle of work.

The task of the elementary school (and Montessori considered the early years part of the elementary cycle) involves not only the learning of basic skills, but also the learning of attitudes toward work and the first exposure to the values of the culture. The young child's motivation for learning derives from the pleasure he finds in it. Unlike Rousseau who contended that civilization corrupted the child, Montessori held as do Erik Erickson and Theilhard de Chardin that man's absorption in work is not a diminishment, a curse or a threat to the higher levels of his existence. Montessori saw in work man's mastery over nature and believed that a conviction of the value of work and its capacity to satisfy man should be offered children at an early age.

The role of the teacher in a Montessori classroom is somewhat different from that in a conventional classroom. Because of the order induced by the "prepared environment" and the possibilities of the children to engage in different learning tasks at the same time, the Montessori teacher is free to move among the children in the class, working with them in a one-to-one relationship. The class day is generally divided between a morning of individual work with the teacher acting in a tutorial capacity, and an afternoon of group lessons. Montessori's knowledge of child development led her to anticipate the problems caused by individual children's "ragged" development. Montessori did not believe that a child who was five years old emotionally and eight years old intellectually should be forced to remain at his social level. She grouped children in two and three year age spans to allow them to find their level of intellectual interest without sacrificing their social development. Montessori was the initiator of the "ungraded primary" class, which, unlike classes predicated on chronological age or ability grouping, makes possible a variety of levels of achievement simultaneously within a diversified age group, under the direction of one teacher.

The "prepared environment," the role of the teacher as non-mother, and the emphasis, in the child's early years, on work and that, individual work, are distinctive features of Montessori's approach to learning. As Piaget after her, Montessori recognized that the young child's unequal struggle for self-affirmation precludes his entering into groups. A child under the age of eight rarely "constellates" in groups larger than three children. The cherished American dictum of the "felt needs of the group" becomes meaningless when applied to young children. The "felt needs" in the classrooms of young children are invariably those of the teacher. The Froebelian kindergarten, as is its modern American counterpart, was completely group oriented. "Now we string beads, children"; "Now we dance." The Montessori classroom is not. Each child has his work table, which he may move to work in a group if he wishes. The child's individual work is respected through the plan of the school day. The Montessori teacher allows large blocks of uninterrupted time in the morning for the children to work to the satisfactory completion of their tasks at the slower pace characteristic of the young. The long time span allows the child to develop a gradually extended attention span and a capacity to see work through from start to finish.

"Never let a child risk failure until he has a reasonable chance of success," said Montessori. Like Dr. Skinner of Harvard with his teaching machine and Dr. Omar K. Moore of Yale with his electric typewriter, Montessori discovered that competence bred confidence. The task of teaching young children to persist in their learning efforts is greatly simplified by an approach to learning in which each success moves the child on to a progressively more difficult task. The materials used in the Montessori class are not designed as audio-visual aids to supplement verbal teaching. They, like the Skinner board, are so designed that the child is in direct contact with content.

Americans have tended to view the work of Montessori in the last half century in the European context of her thought. The critique of her ideas which William Heard Kilpatrick offered in 1913 was a reflection of this "other worldliness" coupled with a belief in the manifest destiny of all of Dr. Dewey's dicta. The complexity of current educational challenges has turned the attention of Americans to every corner of the globe where educational ferment is raising perennial questions and seeking relevant answers. To arm a child against the anonymity of a mass culture, the best defense remains an education in which the child learns the techniques of learning as well as skills. Concentration, confidence and the ability to carry through the learning task are habits acquired early in school life. The culture which fails to provide the child with usable educational tools condemns him to semi-conscious existence. To the child who cannot read, the world of books and ideas is closed. To the child who reads and understands, the world itself becomes intelligible. It is for the intelligible world that Montessori prepares children.

RESOLVED THAT THE SCHOOL DAY, EXCLUSIVE OF LUNCH PERIOD, BE NOT LONGER THAN FIVE AND ONE-HALF HOURS

(Summary)

SISTER MARY TERESA FRANCIS, B.V.M., GENERAL COUNCILLOR,
COMMUNITY BOARD OF EDUCATION, DUBUQUE, IOWA

There are no scientific answers to the questions, how long the school day should be, how many hours a day can a pupil profitably spend in study, or how many hours a day can a teacher do effective teaching. The expanding curriculum, the shortage of qualified teachers, and the poor achievement of many of our graduates prompt administrators to consider lengthening the school day. Is that the solution? An honest appraisal of how effectively the time is used by the teachers and the pupils, a consideration of ways of giving assistance to the teacher, and a study of the ways of motivating the pupil might indicate possibilities of improving instruction during the alloted five and one-half hours.

Three plans for assisting the teacher are being used with success: (1) providing adequate spiritual, intellectual, and professional pre-service education for the teachers; (2) modifying the organization of the school to care for individual differences; and (3) utilizing the talents of the staff most effectively. Adequate pre-service training of the beginning teacher is provided generously by Major Superiors and is an inestimable contribution to our Catholic schools.

School administrators have modified the organization of the school to advantage. They have employed teacher-aides to perform the non-professional tasks. Furthermore, they have grouped the children according to ability; they have planned a differentiated curriculum for the gifted, the average, and the slow learner; they have made available audio-visual and library materials—films, records, movies, tapes and books; they have scheduled the school program to provide for tape-teaching, team-teaching of various types, and for educational television in one or more courses of the curriculum. All of these measures permit the teacher to prepare more thoroughly in the reduced number of subject-matter areas.

Assigning the superior teacher to her field of special interest for large group instruction in the traditional classroom, in team-teaching situations, or in closed-circuit or open-circuit television, stimulates other members of the profession, enlarges her influence, and increases the learning. Staff members develop more talent in other fields and in guiding small-group discussions and directing individual study exercises.

What can be done specifically for the student? Superior teaching and the guidance of the staff can motivate him to concentrate during the instruction period, to participate during the small-group discussion periods and conscientiously to perform the individual study tasks. Five and one-half hours of such intense study under the guidance of trained teachers should be sufficient.

The child during the other hours of the day comes under the guidance of the other educational agencies—the home, the Church, and the community. All play a part in the total program of education and help form Christ in the pupils committed to their care.

SECTIONAL MEETINGS

MEETING OF TEACHERS IN GRADES 1-3

(Chairman: Sister Marie Charles, M.H.S.H., Boston, Mass.)

THE NATURE AND GOAL OF OUR CATECHESIS

MOTHER MARY ROBERT FALLS, O.S.U., JUNIORATE MISTRESS,
URSULINE HOUSE OF STUDIES, WASHINGTON, D.C.

It is matter for encouragement on our part and great confidence in our National Association that in the convention devoted to a study of the objectives of Christian education in contemporary society, the committee responsible for drawing up our elementary school program has selected the catechetical renewal for one of its sessions. Such a selection attests to the awareness of our educational leaders that a scrutiny of the religious formation of our children is of prime importance in this search for objectives and suggests that it is incumbent upon us to study carefully the goals and content of our catechesis.

Mr. Reedy's paper outlines for us the history and the general characteristics of the kerygmatic catechesis which the earnest investigation of educators over a long period of years has revealed to be the answer to what has sadly been described as the "catechetical question." In this paper I propose to examine more in detail the nature of this traditional catechesis and to show how the synthesis which it represents provides the necessary basis for any enduring Christian spirituality. We shall treat this in four brief postulates:

1. The goal of our catechesis for our students is their total involvement in the Mystery of Christ, an involvement at once extremely personal, deeply radiated, and dynamic.
2. This catechesis is to be achieved in our contemporary milieu and is to form Christians who will penetrate this milieu, functioning in their capacity as witnesses to Christ.
3. The catechesis traditional only since the tragic upheaval of the Reformation is no longer adequate to achieve our goals.
4. Consequently, we are confronted with an urgent need to return to the tradition of Christian catechesis as the proclamation of the good news of salvation in Christ Jesus.

To these postulates we shall add two corollaries:

1. At this point, our primary consideration is one of theory; that is, we shall devote our attention to a discussion of content and emphasis in our catechesis. The question of method is secondary and will not be here considered.
2. Our catechesis necessarily embraces four aspects:
    a. It is solidly rooted in Scripture and takes its point of departure from it.
    b. It is inseparably linked with liturgy, which is prayed dogma.

c. It consists of a carefully constructed system of doctrine embracing the fullness of Christian revelation.

d. It is concerned with the overflow of this doctrine into the life situations of our students, i.e., the apostolate of witness.

PERSONAL COMMITMENT

For the most part, the children whom it is our privilege to teach have been baptized in their infancy. One of our most pressing obligations, therefore, is to help them so to mature that they may reaffirm consciously and personally the commitment already pledged for them in their first encounter with Christ. At the threshold of the church they were met by the priest who addressed them: "What do you ask of the Church of God?" And they answered, "Faith." Our role as catechists is to help the child hear that question addressed to him by Christ, for the Church is Christ, and then to make his own glad response. In this, his first encounter with Christ, he has heard God's personal invitation to him. From his first catechism lesson he must see that in the invitation he is personally invited by God, who waits for a "yes" to rise out of his Christian faith, a willing, grateful *yes* to Christ and to a life in and with Christ. It is evident that the faith we are here concerned with is not merely an intellectual assent, but the fullness of Christian faith which both knows and affirms. At the very threshold of our inquiry concerning the nature of our catechesis, therefore, we see that the faith we must help the child develop is a total and willing faith, a full, deep, rich appreciation of Christian truth, and a joyous and enthusiastic response in his whole life to what that truth involves.

Actually, it was the anemia and the inadequacy of faith on the part of so many Christians today which instigated the whole question of catechetical renewal. For far too many Christians the goal of their spiritual life—and their practice of the faith—was a desire to avoid hell by living according to specific moral principles. The inadequacy of such a faith can be seen in the tragic number of defections from the faith each year, and even more, in the lack of influence of Christian values on their judgments and their actions. The sad truth is that in far too many instances our Catholic people are not too different from their contemporaries, and both their values and their judgments savor more of the world than of Christ. Our goal as catechists, therefore, is to re-emphasize faith as an encounter with Christ in the Church so that once more it will have the quality of the "Good News of Salvation" so vivid in the first days of the Church and belonging to it by its very nature. It follows, therefore, that the very core of our catechesis, the center about which all other truths are focused and from which they derive their cogency, is the ineffable truth of our Redemption in Christ. All our catechesis must take this mystery of Redemption as its starting point, and all must return to it. We are the people of God, chosen by Him from eternity, formed by Him, redeemed by Him, and now in the last age of the world preserved, enlightened, vivified by Him in our journey to our ultimate consummation in Him. It is the mystery of Redemption which reaches back to the first page of Genesis and even before, to that awesome council in the bosom of the Godhead, when God's eternal plan of love was first articulated. It is the mystery of Redemption which is discernible on every stage of the march of the people of God to their eternal destiny, and which makes of the history of the world the history of salvation. In the fullness of time when Christ appeared in history, it is not only the individual actions of our incarnate God which are significant but rather the work of Redemption as a whole which forms the very *raison d'etre* of His Divine mission. And when in His sacred Passion, Death, and Resurrection the work of Redemption is achieved and Christ returns to His Father who sent Him, it is not to rest, but rather to continue in His Church the redemptive activity which makes possible our salvation today. Salvation history will be fully accomplished only when the work of Redemption has been fully achieved;

only then will Christ come again to seal with His judgment the work which from eternity God with ineffable love has planned.

The core of our catechesis, therefore, must always be Christ in the history of salvation. When we present this mystery to our children, we must be certain to present it for what it is: a mystery of love so great that necessarily it awakens response in their souls. Before such love there is nothing to do but to say—and to live—a grateful "Yes, Father, always yes" as St. Francis de Sales has said. In the happy phrasing of Pere Gardeil our work as Christians becomes to contract the Redemption of Christ as we had contracted original sin; to expose ourselves to the contagion and the virulence of His salvation by faith and baptism which make us members of His Body—willing, joyful, loving members whose response inevitably is a dynamic embracing of Christian values and Christian truths. The salvation which has been won for us by Christ must be appropriated by each one personally. And it is the goal of our catechesis so to form our children that they will make this glad, personal response—a total response to the total mystery of Christ. Reduced to its simplest form, our catechesis will center about two poles: God's plan for us, which is to unite us all in Him in an eternal and abiding union of love; and our response, stirred up and overflowing into act: *Ecce, adsum*—behold, I am here. It is this union of conviction and response which constitutes the fullness of Christian living and which will lead our children to participate gladly in the contemporary salvation history of the people of God and to an ever fuller participation in the mystery of Christ. We must restore to them the conviction of having been saved; we must help them to confront the world fortified by this knowledge that the Redemption has truly been accomplished.

THE CONTEMPORARY MILIEU

In order that our catechetical formation may have the firm ring of conviction for our children, it is necessary that they recognize in it both its enduring values, its evident link with God in all ages, and at the same time its contemporaneity. It must show unmistakably the values of Christianity not only in themselves, but for the milieu in which our children are to work out their salvation.

At the end of a week devoted to the study of education in our contemporary society it is hardly necessary here to labor the characteristics of that society. However, in order to place our catechesis within the proper framework in this question of milieu, we shall indicate briefly the more evident factors impinging upon the spiritual values and the Christian life of our students. Our children today find themselves in a world of rapidly accelerating changes—indeed, they are in many respects the products of this change—and the instability and lack of security evident are both causes and results of the milieu. It is a world in which the value system is wholly of the contingent, dictated from the point of view of materialistic yield, in which the human person becomes increasingly neglected and human values are reduced to the level of the calculable, in which science and technology are advancing at such a rapid pace that the very scientists stand awed before the vastness of the areas they are disclosing and in a tragically large number of instances, mistake the nature of their accomplishments and interpret them as an apotheosis of man and his faculties. Not all fall into the blatant atheism of the Soviet scientists who announced that in their exploration of outer space they have not yet met "Mr. God." But there is a persistent and insidious misunderstanding of matter and of man that results in a misunderstanding of man's universe, from which God is tragically divorced. The depth of this progressive secularism is often found in the quiet statement of a social philosopher rather than in the headlines exploiting a new scientific conquest. Such, for example, is the conclusion offered by Eric Fromme in his analysis of man's freedom: "Positive freedom implies the principle that there is no higher power than this unique individual self, that man is the center and purpose of his life; that the growth and realization of man's individuality is an end that can never be subordinated to purposes that are supposed to have greater dignity." In a world in which such theories are offered as incontrovertible norms, it is evident that there will be a turning to materialism and to creature comforts, and the pursuit of pleasure becomes a consuming interest for a people caught in the maelstrom of sensate contingencies and consequent joylessness. In such a world, spiritual values have no meaning and there is a constant but progressive gap all too evident between convictions and response.

Our catechetical apostolate is to be exercised among children deeply conditioned by this environment who are soon to take up their adult status in its ranks. The response which we ourselves must make and which we must help our children to make is not a flight from the contemporary milieu, but a transformation of it, a Christening of it. The Incarnation does not exclude technology nor scientism; it sanctifies them—and sanctity is always a participation in Divine life. Our apostolate as catechists then becomes the transformation of this contemporary world into a Christ-centered city of the redeemed. There is a world in gestation at this moment, and it depends upon us and upon the children whom we are forming whether this world will be for Christ or against Him—hence, the note of urgency about the Christian message which it is ours to live and to proclaim. And because of the joylessness and pessimism of the contemporary world, it is more than ever urgent that our proclamation of the good news of salvation be thoroughly impregnated with true joy; we must teach our children and through them the whole of our contemporary world the truth of Chesterton's observation that joy is the gigantic secret of the Christian.

It would be a serious misreading of the times, however, for us Christians to see only the difficulties to be deplored. No one who has seriously considered our contemporary milieu can fail to detect the stirring of new hope and the causes for true Christian optimism. While still the Cardinal Archbishop of Venice, our present Holy Father wrote after the death of Pius XII: "We find courage in the confidence that the Holy Church will be given a new Pentecost through her new Head and the reorganization of the ecclesiastical organism; a new vigor for the triumph of truth, good, and peace." In the whole orbit of the Church's life we find on all sides dynamic evidence of this new Pentecost: a profound reawakening of interest in dogma, considered not in its apologetic or speculative aspects only, but above all as a basis for life and for prayer; a new enthusiasm for Scripture studies and the consequent development of biblical theology which reads the Scriptures for what they are: the revelation of God's plan for the salvation of man; a profound awakening of man's need to pray liturgically in and with Christ in the solidarity of Christ's Mystical Body; a reassessment of Christian moral, with its emphasis not on the sterility inherent in a system of negative prohibitions, but in the more positive understanding of Christian moral as the opportunity to exercise true freedom in a system of positive supernatural values; a world-wide awakening of Christian consciousness to the tragedy of the fragmentation of God's salvific design into the various sects which by their very existence as sects are preventing the full accomplishment of Christ's redeeming mission; and finally, a consequent renewal of the apostolic spirit which is inspiring so many to become in their thinking and in their living true witnesses to Christ. It is for their role in this revitalized Christian milieu that we are to prepare our students, beginning with the very little ones, and they must remain strangers to no part of this beautiful evidence of the vitality and enduring quality of the Church of Christ. If it is true, as Pope Pius XII said, that today it is not permitted to any Christian to be mediocre, it is even more true that today there is no need for a Christian to be mediocre. We are surrounded with the means of and the impetus to true Christian renovation, and our catechesis must lead our students to this wealth that is theirs.

POST-REFORMATION CATECHESIS IS INADEQUATE

From what Mr. Reedy in his paper shows of the gradual evolution and mutation of the traditional catechesis of the Church into an instrument of apologetics and of legalistic defense, it is evident that in this process there has been lost something of the essential note of Christian revelation. A system of Christian instruction, no matter how technically correct or logically constructed, is necessarily inadequate if it appeals only to man's intellect. At the Eichstatt Conference last summer, Bishop Larrain said that the pagan world has never been converted by philosophical disquisitions. St. Paul accurately gauged the temper of his milieu when he said, "The Jews seek signs and the Greeks seek wisdom," but he did not succumb to an adaptation that would have been a betrayal; he preached Christ crucified.

It is not enough that our children know the abstract truths of the catechism if those truths have not entered vitally into their whole being. We must help the child to re-experience in himself the great mystery of Redemption, to recognize its inherent value and be glad to accept it for that value, which far transcends mere intellectual assent. When Christ on the road to Emmaus opened to His incredulous disciples the meaning of the Scriptures, their response was more whole-souled: "Was not our heart burning within us while He was speaking. . . ."

In a Catholic high school there was recently a rather forceful example of what can happen when the faith has been presented in a truncated rather than a vital fashion. A freshman observed regretfully that Catholics are not really free, for it is hardly freedom to be faced with a choice that offers hell as one alternative. She explained how her mother, who has never been baptized, can really enjoy freedom, for she is bound by no Church laws. She can sleep late on Sunday; she can eat whatever she wishes at any time; if it so pleases her, she can divorce her husband and remarry—and then, at the very last moment of her life, all she has to do is to be baptized, and she has an eternity of happiness ahead. Her baptized family, on the contrary, have a much harder life to endure, and there seems no adequate compensation for the added difficulties. Such a reaction illustrates perfectly the effete spirituality that a legalistic and moralistic approach to Christianity produces, in which the vitality of Christian living is starved out and only a crushing burden of responsibilities remains. The unpardonable sin for us catechists would be to deny the reality of such a problem, or to seek the answer in the broken cisterns of compromise. Our presence here today and the opportunity for rethinking together our position are welcome signs that there are both recognition of the need for change and desire to implement that conviction adequately. We have recognized the serious evil it would be to offer our children only a partial, depersonalized, moralistic concept of God's eternally loving designs. If Christianity is anything, it is an invitation to participate in *life*, the life of God in Christ Jesus. We shall spend no more time on what is inadequate or wrong with our present catechesis, therefore, but rather explore together a little of the vastly promising and stirring field of the true catechesis which must be ours: the presentation of the truths of faith as contained in Sacred Scripture and as developed by subsequent theological thinking, but always within a system of values stemming from recognition of God's love and His desire for our love in return.

KERYGMATIC CATECHESIS

We have already indicated the broad lines along which our catechesis will be developed: a reawakening of our joyous consciousness of Redemption in Christ and of our grateful response to this transcendent gift. We must be careful so to organize our study of dogma that the essential unity and the cosmic scope of the good news of salvation are preserved, and over and over, with insistence born of the importance of the message, we must dwell upon the love which is the basis of this Christian mystery. Our religion lessons must show our children the Redemption as the work of love par excellence. It was not the death of Christ but the love of the dying Christ which was pleasing to God, says St. Bernard, and St. Thomas points out that the satisfaction would have had no efficacy if it had not proceeded from love. Moreover, the ineffable gift of Christ Our Redeemer will be seen with greater insight if we are careful to show its true nature. Christ did not substitute Himself for us; rather, He made Himself one with us and then so acted that His salvific deeds are meritorious for us. The reality of our solidarity with Christ in His Mystical Body is thus established, and the ground is prepared for an appreciation of our solidarity with other men in the Church, which is Christ's Mystical Bride, His Mystical Body.

From this central core of dogma all doctrine, all worship, all moral are developed in such a way as to show their deepest sense and their harmonious interdependence. It is not our purpose here to develop the full catechetical system that is our opportunity and our challenge, but only to indicate some of its more basic characteristics. It is evident that if we are to proclaim the kerygma, the Bible forms the point of departure for our catechesis. With Christ as center we work out to the manifestation of God as Father and to a study of the whole of history as the gradual and progressive revelation of His Divine Fatherhood, working ceaselessly to bring about the Divine, eternal plan of man's salvation. Our catechesis, therefore, is concerned not so much with the individual encounters of various men with God—Noah, Abraham, Moses—but rather with each encounter a new and greater movement on the part of God to bring about the salvation of men. Bible history apart from the history of salvation is meaningless, no matter what "moral" or lessons we may derive from individual incidents. In this way the Covenant takes on new, deeper meaning for the children, and the Covenant virtues of God's fidelity and loving-kindness become more apt to call forth a response on their part. If we help them to read the Old Testament for what it really is, the history of men awaiting Redemption, then the beautiful pages of Isaias bearing God's promise to come Himself as Savior will evoke for the children an organic appreciation of God's unfailing preoccupation with man in spite of his unworthiness.

The continuity of salvation history is also established for the children, preparing the way for a more fruitful understanding of the words of Christ in the Cenacle when He established the sacrifice of the New and Eternal Covenant. Moreover, such a presentation of salvation history in its doctrinal aspect provides a solid basis for progressive development of dogma that will avoid repetition of matter already known and help eliminate the source of a rather widespread complaint after a few years that the religion class is the "same old material." We shall not attempt to teach the full meaning to little ones, but we must be careful to give them what they are ready for, and in such a way that there will be no need for unlearning, for reteaching in a different context any material already presented on the lower levels. Moreover, a catechetical formation firmly rooted in Scripture will be the best preparation we can give our children for an earnest and enlightened participation in the liturgical prayer of the Church, and it will prepare them for studies on a more advanced level of the books of the Bible, particularly the epistles of St. Paul, with their more fully developed presentation of the kerygma.

We have said that the mystery of Christianity must be presented as the fruit of great love, and Christian initiation into this mystery consists in leading the child to a knowledge of this love that responds in act. For this it is important that we help the children grasp a vital appreciation of Christ's love for the Father and of His desire to have us share in that love. Father Hofinger has expressed this vividly: if we were to open the heart of Christ, we would find inscribed therein, "Father, Father!" The reality of God as Father is one of the most beautiful dogmas which we have to present as good news to our children, and from their comprehension of the meaning and value of this doctrine will flow a vital Christian response as child of God. Then for them the concluding words of the Canon of the Mass will not be mere rhetorical peroration; rather, they will express the exuberant recognition of the overwhelming truth of our condition as the beloved children of God in Christ Jesus. This doctrine of the Divine Fatherhood of God is a doctrine so profound, a mystery so compelling that our children must be led to see that their only response before such love is silent and profound adoration in peace and utter joy.

Having established securely the role of God as Father and Christ as Mediator and Redeemer, our catechesis can be concerned progressively with any doctrine which is presented as the work of a particular year. If we are teaching the doctrine of creation, we present it as the work of Omnipotent Love busy preparing a universe as the home of God's children, a world in which Christ's redeeming actions take place and bring about its sanctification. Since all that God does partakes in some way of the mystery of His divinity and the nature of His being, creation will be seen as the result of Divine workmanship and of fatherly solicitude, and a beautiful sense of reverence and of holy awe will be inculcated in the children. In this perspective the investigations of science will take on a note quite different from the present tendency which sees in all matter merely a challenge to the ingenuity of man, a threat to his knowledge insofar as it represents to him unprobed secrets. A scientist formed to a true Christian attitude will see in his studies, rather, a means of reverent cooperation with the creative act of God. In the light of our contemporary preoccupation with scientific research is this not the essential attitude to be developed?

A kerygmatic catechesis will necessarily embrace the wholeness of the Christian mystery, and one of its most insistent notes will be a complete restoration of the Resurrection of Christ as an integral element in the doctrine of salvation. For too long a time we have been preoccupied with the Resurrection only in its apologetic sense; by rising from the dead, Christ "proved" His divinity, "proved" the truth of His doctrines. But in this emphasis on apologetics, we have lost the more fruitful note of the integral connection between Christ's Resurrection and our salvation. St. Paul's vision was more sure. "Christ died for our sins," he said, "and rose for our justification." One of the essential notes of our catechesis must be the restoration of this Paschal sense to our children. Both the Gospels and the Acts of the Apostles, as well as the great doctrinal epistles of Peter and of Paul, place the mystery of the Resurrection at the summit of salvation history. There is need for restoring this Paschal sense to the world today, for it is the essential basis for all joy and peace. The Resurrection is, as it were, the luminous doctrine introducing us into a new situation: we are risen with Christ; our life henceforth must be hidden with Christ in God. If we are risen with Him, we must seek the things that are above. If with Him we have died to sin, with Him also we have risen to justification, that is, to holiness of life. We have just experienced the splendid triumph of the liturgical renewal of this mystery that has transformed human history. We must be certain that our religious formation has prepared our children for a genuine re-experiencing in themselves of this mystery of Redemption. Sunday will then truly be what the Church has made of it—a little Easter, a day on which all the redeemed, corporately united with Christ their Redeemer and with all their brethren, joyously offer anew the mystical sacrifice of salvation and partake anew of its fruits. Sunday Mass will then be seen for what it truly is—not a moralistic obligation to which is attached a grave penal sanction, but rather a splendid opportunity for joyous personal commitment through Christ and with Him and in Him, offering praise and satisfaction to the Father. Our catechesis will lead our children through all the fourteen stations of the Via Crucis, but in order to be true to this Resurrection motif in our dogma, we shall teach them that the Way of the Cross ends at the fifteenth station, the tabernacle wherein our risen and triumphant Christ is dispensing the fruits of His Passion. Moreover, the Resurrection of Christ, like all the mysteries of Christ, has unending power. As the type and cause of our own resurrection, it adds an eschatological dimension to the whole of

Christian life. Our catechesis must help our children to live not only in view of what has happened, but also in preparation for what is to come. We have said that one of our most important functions is to help the children find a true value system in their Christian faith. Let us help them read St. John's *Apocalypse* in this spirit, for in the promise of the good things to come they will be helped to endure and even to embrace willingly the difficulties inherent in their human situation.

The formation of our children to a liturgical and sacramental life with a true and responsive understanding of the nature of the Church will be greatly facilitated by the doctrinal and Scriptural approach which we have taken. As we have seen, the redemptive work of Christ is the center and focus of all our teaching. Now the nexus between this overwhelming gift of Redemption and each individual soul is the moment of baptism—hence, the importance of baptism and of the Church, whose acts constitute the sacramental and, therefore, redemptive activity of Christ in the world today. Our catechesis must develop for the children a new and more vital understanding of the meaning of baptism, and of its absolute necessity in the salvation of man. Moreover, our children must be given a true appreciation of baptism as something that endures. They must know that the grace life introduced into their souls at baptism is for eternity, and by means of this baptism they are made holy with the holiness of Christ Himself. The Greek formula for baptism expresses this simply: I *consecrate* thee in the name of the Father and of the Son and of the Holy Spirit. The immediate effect of baptism is a consecration to the all-holy God, and the possibility of living our lives as co-heirs of His Divine nature. From this follow all the wonderful possibilities and implications of our lives as Christians. Our catechesis should present the sacraments, therefore, as the opportunities for Christ to enlarge in us our capacity for Redemption. The Catholic catechism emphasizes this Christological dimension beautifully when it frames the doctrinal definitions of the sacraments in such a way as to describe each one as the act of Christ. As we present the dogmatic basis of our sacramental system, we must be careful to establish the sacraments for what they truly are: means established by God for nourishing and increasing in us the Divine life which our faith has made possible.

One final note should be considered in our catechesis of the good news of salvation: Biblical catechesis as we have envisioned it must necessarily be accompanied by liturgical catechesis, for the liturgy provides the opportunity for the child to experience the mystery of Christ. And by this we mean not only a participation in ritual, but above all, a participation in doctrine, in mystery. Father Jungmann says emphatically: Not much liturgics, but very much liturgy. Pius XI has said: "The splendors of the liturgy are far more efficacious than the documents of the ecclesiastical magisterium, even the most important, for instructing the faithful in Divine truths and rousing them to spiritual and interior joys. For the latter reach only a limited number of the more cultured Catholics, while the former touch and teach all the faithful; the latter are published only once, but the former give tongue, if one may put it thus, every year to the mysteries as they come round again in the liturgical cycle; those appeal only to the intelligence; these to both intellect and heart." By its very nature the central meaning of liturgy is the making real here and now the redemptive mystery of Christ. Hence no catechesis can afford to disregard it both for its pedagogic opportunities and far more significantly, for the opportunity it affords for a response in deep worship and grateful praise to the mystery which it embraces. It is in the liturgy that Christ manifests His presence to us, and thus becomes, as it were, the contemporary of every Christian throughout all ages. By participating reverently and fully in the sacred action of the liturgy the Christian, as it were, speads abroad in his own age and milieu the sanctifying act of God.

In the Acts of the Apostles there is a delightful vignette which epitomizes the whole of our catechetical apostolate: the encounter of Philip with the

Eunuch on the road from Jerusalem. You remember the elements: Philip taught; the Eunuch believed and asked for baptism; and then after the transforming effects of the sacrament had been accomplished, Philip the teacher disappeared, and the Eunuch went on his solitary way rejoicing. May it be true of our children, as it was of the Eunuch, that when the work of our catechizing is complete, the abiding reaction in the soul of our children, now passed beyond us into adulthood, will be that of a holy hilarity that they too have believed in Jesus Christ and have been baptized.

A KERYGMATIC APPROACH TO RELIGIOUS EDUCATION

WILLIAM J. REEDY, SPECIALIST IN RELIGIOUS EDUCATION,
NEW YORK, NEW YORK

When the Sacred Congregation of Rites issued its directives regarding the new liturgy of Holy Week, it made quite clear that this new liturgy is not an innovation; it is a restoration, that is, a return to previous Catholic liturgical custom. The same is true of the instructions concerning lay participation at Mass.

It is in this same spirit of restoration that the Christian world has been witnessing during the past sixty years a revival of interest in the teaching of religion. The modern catechetical revival is in most respects a return to concepts of religious training as these prevailed in the Christian community for some sixteen hundred years prior to the Protestant Revolt.

It is indeed fitting that the liturgical and catechetical revival should be part of the same movement, for the liturgy is an ordinary magisterium of the Church, a way in which from season to season and year to year, Holy Mother Church renews and reviews for us the principal truths of our Faith. And this the liturgy does in a most concrete way, presenting abstract ideas in prayerful and dramatic form.

In fact, the ecclesiastical year offers a classic religion course for all the faithful. It follows no systematic pattern of theology, it is true. No systematic presentation of revelation is found there. No full life of Christ or a theological treatise is embodied in it. But the main pillars of the Faith are found in the liturgy: Christ and His Redemption. The two main points of the Gospel center about these two great feasts in the Church calendar: Christmas, and the Person of Christ; Easter, and His work. The two series of dogmas regarding the Savior as these are presented in the Creed are grouped about these same points: the Incarnation; the suffering, death, Resurrection, and Ascension. All further dogmas concerning the Holy Spirit are fitted into the Creed and the liturgy as the consummation of Easter.

Thus we say truly that the liturgy is an ordinary magisterium, and it was all but inevitable that the liturgical revival and the catechetical revival should take place simultaneously.

The catechetical revival of which we speak began in those countries—Germany, Austria, Belgium, France—where the findings of applied psychology at the turn of the century were making possible great advances in the teaching of the profane subjects. The concern of this educational development was with improved methods of teaching in general. Eventually the teaching of religion was to be affected by the educational advances of the day. But until this time, religious instruction had been largely a matter of analytic explanations of a catechism text which were to be committed to memory. This method is by no means the traditional method of teaching religion in the Christian community. It had its place and to this day, with proper modifications, continues to have an important place in religious education. But it is by no means the be-all and end-all of religious methodology.

The extreme analytic method with which most of us are familiar was that comprising the use of little "dry-as-dust," pictureless catechism texts; memorizing precise theological formulas on the supposition that some day these would be understood if not comprehended at the time of memorizing; unchildlike answers to unchildlike questions which often bore no relation to religious living. It was evident to many deeply concerned with catechesis that a too rigid insistence upon memorizing formulas that had been carefully analyzed was sending the message of salvation over the children's heads and past their hearts, thus making difficult deeper religious living in a non-religiously orientated society.

The rigid analytic approach to religious instruction has been prevalent in the Christian world since the time of the Revolt and for quite understandable reasons. Certainly the Catholic needed a clear, concise, and correct statement of Catholic truth in light of the profusion of heresy. But most catechists object to the obvious weakness of such an apologetic approach for our time. This is the overstress laid on the intellectual content of the Faith brought about by placing the Message of Salvation in a too precise and logical framework. All are concerned with the need to communicate a body of knowledge, true, but in doing so it has often been the case that Christianity was not seen as a life to be lived based upon knowledge, but merely as a body of knowledge to be committed to memory after careful analysis.

The tendency to analyze and define is the need of scientific theology. Catechesis of necessity depends upon the science of theology. But is this tendency to analyze and define the need of religious education? Is not the role of catechesis to proclaim the Message in its own right, dependent upon theology, distinct in its procedure? It would appear from the history of catechetics that it was never the intention of the Church to present the Christian message of salvation through abstract formulas isolated from life. Instead we find certain constants in catechesis: the biblical-narrative, the liturgy, and the witness of Christian living, all concrete ways of presenting abstract ideas. A catechism of questions and answers came with the sixteenth century. Such booklets in their proper place and when properly employed are indispensable to good religious education.

The criticism leveled by many catechists has been that the catechism text has developed as a theology manual rather than a text in religious instruction for religious living. It has become a point of departure when it ought best to have been a point of arrival.

The tendency to analyze, categorize, and divide the content of religious instruction has often resulted in teaching without a sense of unity to the Christian revelation; for example, we often find the catechesis on sacraments separated from that on dogma, just as for centuries the teaching on Christ was often widely separated from the teaching on the sacraments. The aim of the modern catechetical movement has been to restore the catechism as a religious text and to discontinue using it as a theology manual. Its primary concern is not with the catechism as a book but with the catechism as a means to an end.

The primary concern of the modern movement is to restore a sense of unity to the Christian message, by stressing this key doctrine: God has called us to share with Him His own Divine life, through Our Lord Jesus Christ. That this doctrine may properly be seen at the heart and center of the Faith, the catechetical movement of the past sixty years has been concerned with selecting from the abundance of material at hand from scientific theology, those truths of Divine Revelation which God meant to be specifically and emphatically proclaimed.

In this respect all catechists will agree that the aim of religious instruction is not to make theologians of our children, but to proclaim to them the essential truth—God's invitation for us to share a new life in Christ.

The need for unity in educational practice is evident. The human mind has a psychological need for unity. In the physical sciences, for example, we witness three separate and apparently different phenomena: a jet plane streaking overhead, a ball bouncing in the playground, a boat sailing up the river. Yet there is among these a unifying principle—the law of gravity.

There is likewise a unifying principle in religious science, which, when it is grasped, makes comprehensible the whole and the relation of parts to that whole. This is Christ. Notice that in presenting the doctrine on creation, St. John at once places the *Word* upon the scene, "All things were made through Him, and without Him was made nothing that has been made." (John 1:2-3) St. Paul, the master of unity in religious presentation, speaks to us of baptism, but not as if we were to learn of resurrection at another time—in the dogma section as distinct from that on the sacraments. He unifies: "Do you not know that all we who have been baptized into Christ Jesus have been baptized into His Death? For we were buried with Him by means of baptism into death, in order that just as Christ has risen from the dead through the glory of the Faith, so we also may walk in newness of life. For if we have been united with Him in the likeness of His death, we shall be so in the likeness of His resurrection also." (Rom. 6:3-6)

In fact unity was the characteristic feature of catechesis from the very beginning of Christian history down to the Middle Ages.

While the principal aim of the modern movement is to restore a sense of unity to the content of religious instruction, it was concerned for the first thirty years of its development with the most evident need of catechetics in the early twentieth century: the re-examination of methods of teaching religion. The results for our time are splendid. We find everywhere in the world better illustrated catechism texts, as well as simple explanations or presentations before the development of an idea which will be summarized in a clear, concise, correct catechism answer—understanding thus preceding memorization. Splendid audio-visual materials to help the teacher and the child are available. Teachers' manuals are at hand for better lesson planning, organization, and step-by-step presentation of a point being communicated. Word study, the activities programs, scared music, Sacred Scripture, the story of salvation integrally developed, liturgy—all find prominent places in our modern methodology. And with few exceptions this is all to the good.

The present concern, that is the concern of the past thirty years, has been not so much with "how" to teach religion as with "what" to teach. It is this concern which is now giving great impetus to the catechetical movement. As we have pointed out, catechists have by and large adapted many of the findings of applied psychology to religious education. The deep concern for method now is not quite as serious as that for content. The question posed in connection with this latter area is, "What shall we teach?" In other words many catechists believe that there is a need for a re-evaluation of the substance of the Christian message. There is need to restore to religious education that unity which was once its most evident characteristic.

To understand how unity was achieved in catechetics during those centuries prior to the sixteenth, it is necessary briefly to review the three great eras of religious education: (1) the Apostolic era, including the catechumenate; (2) the early and late Middle Ages, separate in several ways; and (3) the modern era, since the Revolt.

It is clear that the content of the Apostolic catechesis was Christ. He was the whole content of religious instruction. "We preach not ourselves," says St. Paul, "but Jesus Christ. . . ." (Cor. 3:4,5) In Him all of the doctrines of faith are centered; to Him they lead. In Him all of Divine Revelation reaches its climax and fulfillment.

What was the method of preaching Christ as the Central Figure in God's plan for the salvation of the world? It was an oral narrative drawn from the Sacred Scripture. The classic example of Apostolic catechesis is that of St. Peter. He begins with an Old Testament prophecy (Joel) as it points to Christ. He recounts the life of Christ in its essentials, climaxed by His passion, death, and Resurrection. All is centered in Christ as the way to the Father.

St. Paul likewise employs the biblical-narrative style. This does not mean that the catechist must begin with Genesis I: 1 and recount the whole history of God's dealing with men. It means employing salient features of the Old Testament as these lead inevitably to Christ. So St. Paul used the Old Testament to point out God's working in history among His people to prepare the way for the Redeemer. He tells in narrative form of the coming of Christ and of His life and work. He speaks of the proofs Christ offered for His claims to be God. And after treating of the redemptive life, death and Resurrection, launches into his beautiful treatise on the Church. Thus God, Christ, and the Church become the principal articles about which the earliest catechesis revolves; these three comprise the pivotal points of all our Creeds.

The biblical-narrative was only part of the Apostolic approach. Apostolic catechesis took place primarily in a liturgical setting, at the Eucharistic banquet which for centuries was the only place for formal religious instruction in the Christian community. With Christ as the center of the Good News, all the articles of faith were seen as so many rays emanating from a central source of light, or as so many spokes set in a wheel, the hub of which is Christ. Thus, the Apostolic catechesis is God-centered and Christ-centered. We go to the Father through His Son. This was Christ's own understanding of His role, "I am the way, and the truth, and the life. No one comes to the Father but through Me." (John 14:6)

Perhaps the most important single element in the catechesis of apostolic times is that which to this day remains the most important: the living voice of the teacher, himself on fire to communicate the message of God to men calling them to share His life through Christ.

Between the third and fifth centuries there sprang up in the Christian community the catechumenate, perhaps the most marvelous instrument ever designed for religious instruction. It was intended for adults and was thus pre-baptismal in its purpose. The candidate presenting himself for baptism had to be sponsored by a Christian in good standing, and for three years be tested as to his sincere desire to throw off the old life and reform his ways so that he would be fitted to receive the new life of grace. Moral reform was the objective of the early catechumenate.

The truths of Christianity were made known gradually to the catechumen. This was done in morning prayer sessions and at evening, but principally in association with the Eucharistic assembly. The stress of the catechumenate was upon the Christian life to be lived, and not only upon the body of knowledge to be acquired—though this was basic of course.

Our Lenten Masses to this day reflect the catechumenal course of instruction in Christian living and the need to rid oneself of all attachments to the life of the world to make way for the life of the world to come, lived now by sharing Christ's life through grace.

The Creed was "handed over" only on the night of baptism—at the Easter Vigil Service. At that time, likewise, the Lord's Prayer was fully explained and the catechumen had to be able to recite both Creed and Lord's Prayer before he was accepted for baptism. These two prayers are and have always been the constants in religious education, the core of the curriculum. In fact the Creed is not only a prayer and a summary of truths to be believed, but it is likewise a resumé of the history of salvation. And the Lord's Prayer is and always was basic to developing in the Christian the roots of an ascetic life.

It is important for us to realize today that these prayers had to be known by heart in early Christian times. Thus memorizing formulas has always been a requirement of catechesis—once understanding of their content has been thoroughly explained.

When we come to the early Middle Ages, we note that the spirit of unity in catechesis is greatly intensified by several educative factors. The content of instruction lays great stress upon Christ, and the new life of grace which He brings to men. With the conversion of the barbarian masses, catechesis now shifted its emphasis from pre to post-baptismal instruction. It was necessary to train whole generations of children born into the faith.

The dominant feature of catechesis in the early Middle Ages was a Christian environment. *Liturgical life* continued to exert its powerful formative influence upon the community. Children and adults took part in the processions of the Offertory and Communion during Mass. Until the late eighth century, the language of the Lessons of the Mass was for the most part comprehensible to the people. The Mass was a communal activity—the responses of the faithful were made intelligently. Gradually, of course, this situation degenerated and after the ninth century the Latin language was lost upon the simple faithful.

In addition to the liturgical life with its many vigils—largely instruction and Scripture reading services—there was the rise of the cathedral and *the Bible of the Illiterate*—those beautiful stained glass windows which depicted the history of salvation in dramatic and colorful portrayals.

Christian living itself was an educational agency for catechesis. All about him the child was reminded of evidence of his faith, the roadside shrines, the guilds, the patron saints of towns and nations, the numerous holydays marked by religious processions, the mystery, miracle, and morality plays. All these served as media for communicating to the people the truth that Christ was among them, that their lives were rich and meaningful insofar as in Him they could enjoy new life—the life of grace.

Family life was the fourth formative influence. As early as the time of St. Augustine we find the great catechist speaking to the fathers of families, "My fellow bishops," he said, "be as our curates in your homes." St. Augustine's directives to the fathers of families are inspiring. He calls them to instruct the children in the message of the Sunday Mass. He exhorts them to explain in their terms the sermon preached. This is all significant since there was no such thing in Christian antiquity as an exclusive catechesis for children apart from that given to adults in the Christian assembly on Sunday. In any case, we find that family life was religiously orientated and the Christian message embodied in the home during the early Middle Ages, inheriting the spirit of St. Augustine's directions.

There were schools throughout the Middle Ages—monastic, episcopal, collegial—but the purpose of these was supplementary. They were to organize and deepen religious knowledge acquired at home, in the parish, and at the liturgy.

Were we to single out the most important note in this environmental formation it would be this: *the Christian doctrine was taught in prayable and dramatic form through the liturgy.* The aim of catechesis in the first half of the Middle Ages was to develop in the Christian child and adult a deeper understanding of supernatural realities lived in a prayerful community. Children were to grow up in such an environment into good habits of Christian living.

As long as the parish and the family fulfilled their roles as educational agencies, Christian instruction was one with Christian living.

In the late Middle Ages, a change set in and the favorable circumstances which characterized life in the earlier years began to dwindle. The rise of the monastic orders brought about the need for a Mass which could be celebrated without the solemnity of the traditional "sung Mass." The low, private, or less solemn Mass came into universal prominence and with it the laity fell silent at the service. Then, too, by the ninth century Latin was wholly unintelligible to the faithful and the Lessons of the Mass read to them were meaningless. They became more passive at a service which was also an instruction. The rise of vernacular tongues made sermons extremely difficult for in a single congregation there might be a wide variety of tongues spoken. Instruction was bound to suffer. The rise of cities and the increase in commerce that followed the Crusades resulted in fewer holydays, less leisurely and home-centered living, and more concern for mundane than for religious things.

Most important for catechesis, perhaps, was the decline in preaching. While pastors were everywhere instructed to teach the Creed and the Lord's Prayer in the vernacular on Sundays, and to preach especially in Lent—the traditional time for catechetical review and instruction—the confusion of tongues was frustrating.

Moreover, various misconceptions of the Christian life began to creep into the community; for example, the stress upon the divinity of Christ during the Albigensian controversy led many good and simple souls to think themselves unworthy of Holy Communion. They stayed away from the altar rail through a misguided sense of piety. The Mass? Yes. Reception of the Holy Eucharist? No! People would rather be part of a procession of the Blessed Sacrament, or have public exposition of the Sacred Species, than receive Holy Communion.

Numerous superstitions ran riot in Europe. If one looked upon the Eucharist, he would be preserved from blindness that day. Were the Eucharist brought in procession to a disaster area, the plague or fire—whatever might be the nature of the disaster—would be put down. There were those who would rather go on long pilgrimages to gain indulgences, than receive the sacrament of Penance.

Such misguided notions led to a multiplication of what were thought "good works." Bishops everywhere were alarmed, for a kind of hyperactivity, under the guise of "good works" was actually replacing true concepts of private devotion insofar as that is related to the liturgy. In fact the liturgy was itself in many places being replaced by popular devotions that lacked ecclesiastical approval.

Into the midst of this background came the "prophet" of Wittenburg with his relatively simple gospel—"Away with good works. Faith alone will save." The confusion which Luther caused confounded that which already existed in the minds of many. He preyed upon the ignorance, the superstition, and the notion of "good works" so badly understood.

As a popularizer, he lost no time in finding a following. He was a capable preacher, and one of the first pamphleteers of modern history. Through the use of the printing press, he eventually disseminated his heresies and won a wide audience at a time when the population was not too clear on exactly what was orthodox teaching.

It is to Luther that we owe the "catechism" as we know it. This was the name he gave to a book of questions and answers in which he explained his version of the Faith. It was quite distinct from the confessional and devotional booklets that were everywhere in the Middle Ages. Intended first for pulpit use only, the catechism of Luther went through several editions until it sifted down into the hands of the laity and an adaptation was even made for children.

He divided the subject matter of the Christian religion into three great areas: (1) moral, (2) dogma, and (3) worship. In the first article, moral, he showed the impossibility for a Christian of keeping the Commandments. Man's nature was fallen. He was weak and subject to evil. By nature he was corrupt. There was need for him to throw himself upon the mercy of God through Faith alone. Good works were not for him.

If we carefully observe the structure of his catechism, we see that Luther set up an obligation structure. Since Faith is the most important thing, then if I *must* believe "this," I *must* do "that." While he did not deliberately garble up the Creed, the impression he created was that God is a task master and man's lot an unhappy one. If man is depraved by nature, how can he ever hope to live God's life shared by grace?

When it came time for Catholic theologians to defend the Faith against the heresies that Luther let loose, a flood of Catholic catechism books were found in the Christian world. In the beginning none of these Catholic catechisms were intended for children. They were apologetic in tone, meant for pulpit use—analytic manuals, defending and defining the Christian religion, and in doing so often took the heretic's argument point for point. The most definitive of these presented the subject matter in these divisions: Faith, Commandments, Sacraments.

Luther's particular destructiveness had been in the area of grace especially, and this doctrine has to a great degree been out of context in catechesis ever since the Revolt. Even in an arrangement of the catechism which follows the sequence Faith, Commandments, Sacraments a certain obligation structure remains, especially when we realize that the subject of grace is placed last in the sequence. In this context it has too often been taught as a means to keep the Commandments rather than as a life to be lived which is preserved by keeping the Commandments. Faith—what we must believe; Commandments—what we must do; grace the means—rather than the life.

It is likewise to be noted that post-Reformation catechisms, and many modern works adapted from them, present a strong case for actual grace as healing the wounds of a weak and fallen human nature rather than as divinizing man's actions.

It is to the rigid division of the catechism into Faith, Commandments, and Sacraments that many modern catechists have devoted their study. They feel that a more vital value structure would be achieved were the content to be arranged in terms of God's love. God's love for us is manifested in this: that He gives Himself to us and this is seen in the arrangement which stresses Faith-Sacraments. He gives Himself to us in Divine Revelation: He gives Himself in the Sacraments. The Gift of God to us calls for our response: prayer, Commandments. It is not so much that catechism texts, as such, need this new arrangement from Faith, Commandments, and Sacraments to Faith, Sacraments, and Commandments as that teachers themselves be made aware that we are training children to make a response of love for Love. Grace should be seen as a life, and the Commandments as a blueprint for that life, a means to preserving the life rather than as ends in themselves.

This effort to bring about unity by centering all things in Christ as the Gift of God's Love for us and our response, does not mean "no divisions" in a catechism or in a lesson. Obviously this would be poor pedagogy to say the least. What it means is that when Faith is the main melody of a lesson or a course, worship and Commandments are the harmonies; and when moral is stressed, Faith and worship are the harmonies; when worship is stressed, Faith and Commandments are the harmonies. In each and every lesson there ought to be the three (dogma, worship, and moral) so that each lesson is a whole catechetical communication, with stress upon one or other element.

To this modern movement the term *kerygmatic* has become attached. The word is unfortunate for it tells us nothing. In some areas it has become mere catechetical jargon. The word "kerygma" means a "publicly announced message." In early Christian times it applied to the essential body of truths taught to the catechumen. This notion of teaching essentials and stressing them remains with those who consider their part in the catechetical revival "kerygmatic."

In any case the objective of a kerygmatic approach (if we need the word for purposes of identification) is to restore to catechesis those fundamental values in the Christian doctrine which pervaded the community before apologetic needs diverted the course. It is to restore Christ as the center of religious instruction. The kerygma is not so much a body of doctrine as it is a Person—Christ. He is the Good News. God has sent His Son to bring us home to heaven, already sharing with us in time the life we shall live in union with God for all eternity—the Divine life shared by grace.

The "kerygmatic" school believes that a biblical-historical approach ought to be used in every lesson when possible, so that doctrine is always drawn from the Scripture, or approached through the Scripture. Thus, the course in Christian doctrine might be taught with the Creed as an outline history of salvation as well as a summary of truths.

The essential doctrines which the kerygma stresses are the essentials of the Creed, of course. But the Message is stated in these terms, easily grasped and understood. This is the Message to be proclaimed:

> In His infinite love God has called us to share with Him His own Divine life, through Our Lord Jesus Christ, Whom He gave as a ransom for sinners, that born again of water and the Holy Spirit we may become the adopted sons of God, living our lives in imitation of Christ, and sons of God living by His Spirit. We are thus destined to gain the Kingdom of heaven, joint heirs with Christ, heirs of God.

In this body of truths is the unity of the Creed seen. In it is contained the Good News of our salvation and of God's invitation for us to live the Divine life now and forever. The ultimate aim of proclaiming this message through biblical-narrative, liturgical-catechetical means is the aim which St. Paul sets for us, whether we be in the bishop's chair, in the pulpit, in the classroom, or in our homes as parents—"I . . . labor . . . until Christ is formed in you!" (Gal. 4:19-20)

MEETING OF TEACHERS IN GRADES 4-6

(Chairman: Rt. Rev. Msgr. Timothy F. O'Leary, Boston, Mass.)

THE CLASSROOM APPROACH TO FLES

(Summary)

SISTER MARIE ROSEANNE, I.H.M., SAINT DOROTHY SCHOOL,
DREXEL HILL, PENNSYLVANIA

The classroom approach to a foreign language in grade school is not a topic which can be dismissed with a simple discussion of methods or procedures; rather, it involves many factors, of which by far the most important are feeling for the language and basic understanding of young children. Along with the possession of these requisites, attention to a few "musts" should insure successful language teaching on the elementary level.

The first of these "musts" is the injunction that teachers adhere strictly to the oral method—no reading or writing. Since this is the more natural way to learn a language, the child undoubtedly benefits by an approach which closely resembles the manner in which he learned his native tongue—by imitation and repetition.

Repetition is the secret of the elementary language teacher's success. It is her task to vary the methods of repetition so as to make it, not a laborious exercise, but a pleasure for the students. This can be accomplished by asking provocative questions and by giving in the questions, as far as possible, the exact vocabulary needed for the response. Another method of making children repeat without boredom is the "competition" game, whereby many children reiterate an expression in a spirit of rivalry which is both enjoyable and purposeful.

Great emphasis should be placed upon the use of the sentence-pattern. This linguistic tool will bind together, in the same blow, both the vocabulary and the grammatical construction. The child gets the "feel" of idioms and grammar without befuddling facts which are too complex for him at this particular time. Teachers should, as far as practicable, make direct applications; thus, it is strongly advocated that she use objects in presenting vocabulary, rather than verbal equivalents. The teacher's description of a flag is less impressive to the student than his seeing the actual flag itself. The situation element, in which the child himself participates, makes a more lasting impression.

There is no need to convince teachers of the benefit of visual aids in language learning. These invaluable assets have become indispensable in the field of elementary language instruction, as they have in every area of scholastic endeavor. Resourceful teachers of French or Spanish in the grades include in their list such things as: crayons, pictures, toys, doll furniture, cutouts, coloring books, flannel objects, artificial foods and fruits, playing cards, puppets, etc. The enumeration could go on indefinitely to include such games as Blind Man's Bluff, Simon Says, Button-Button, Twenty Questions, Bingo, etc. Finally, one of the most valuable assets of all is a tape recorder, which permits the children to hear their own pronunciation of the language and to compare it with that of the teacher.

Why do the teachers connected with FLES regard it with such great esteem? They feel that they are sharing in the effort to help children become better citizens of their own country and of the world. By introducing a foreign language to a child while he is still young, the teacher brings him into contact with the customs, culture, and civilization of another nation. In this way, she is preparing the student for future world relationships based on mutual understanding and appreciation. As teachers, we must dedicate ourselves to this effort: to make our pupils citizens of a greater, universal America!

MEETING OF TEACHERS IN GRADES 4-8

(Chairman: Very Rev. Msgr. Vincent Horkan, Detroit, Mich.)

THE BIBLE IN THE LIFE AND WORK OF THE TEACHER

REV. JOHN J. CASTELOT, S.S., ST. JOHN'S PROVINCIAL SEMINARY, PLYMOUTH, MICHIGAN

I have been asked to speak to you on "The Bible in the Life and Work of the Teacher." I should like to change that title just a bit and speak of the Bible in your work first and then of the Bible in your life. I am here, let it be clearly understood, not to criticize, but to offer some constructive suggestions in the light of the great advances made by Catholic biblical scholarship over the past years. What I shall have to say to you will be, I am sure, mostly a review of things you already know. But there are some principles which are so vitally important that they deserve repetition and fresh emphasis from time to time.

In 1943, Pope Pius XII issued his encyclical *Divino afflante Spiritu,* the Magna Charta of modern Catholic scriptural studies. This magnificent document freed Catholic scholars from the shackles with which they had been prudently bound for decades and gave them the green light to speed ahead with truly creative research. Time does not permit us to discuss the reasons for the Church's having restricted the activities of her biblical experts for so long. Suffice it to say that her prudent caution was more than justified. For further information on the situation, I suggest that you read the article of Fr. McCool mentioned in the bibliography which I have prepared.

At any rate, the encouragement given by the Holy Father sparked an invigorating change in the Catholic approach to the Bible. This change was made possible by significant discoveries in the fields of language, archeology, and especially by an increase of knowledge about the literary forms employed in the ancient Mideast. Of particular importance is our clearer appreciation of just how and why the sacred books were written. Knowing, for instance, that the *Pentateuch,* the Law of Moses, went through a long series of editions over a period of about 800 years before reaching its final form is a great help in understanding and in teaching it properly.

We know that Moses made the original contribution to this vast corpus which bears his name; the quantitative extent of that contribution is all but impossible to estimate now. This basic Mosaic nucleus was not allowed to gather dust and end up as a museum piece of antiquarian interest. It was developed and expanded, interpreted and reinterpreted as the constantly changing circumstances of the Hebrews demanded. As long as the Chosen People remained one, this development went on in fairly unilinear fashion. But after the civil war and the division of the United Kingdom into Israel in the north and Juda in the south, the Mosaic tradition took on two different forms, one in the northern kingdom and the other in the southern kingdom. After the fall of Samaria in 721 B.C., these two traditions were welded into one. Then in the seventh century the Law was edited in still another form, and a fourth edition made its appearance during the exile in Babylon, to be given final form after the return of the Jews to Palestine in the fifth century. It was these final editors who took all four traditions and joined them together into one great work, the Law of Moses. We have, then, Moses making the original contribution in the thirteenth century B.C. and the Mosaic Law, as we now know it, achieving final form only eight centuries later—and after as many centuries of rich development. Each of the four traditions which go to make it up is quite distinct from the point of view of style, historical background, and theological outlook. The implications of this fact for an understanding of the *Pentateuch* are tremendous, and we shall have occasion to see some of those implications.

But first I should like to reassure you. Changes can be very unsettling, especially when they concern something so sacred as the Bible, and I have known people to be very upset by some of the "new" ideas they run across in their casual reading. Their fears are quite understandable. To read all of a sudden that Moses did not write the whole *Pentateuch*, or that creation did not take place in the way in which it is described in *Genesis*, or that God did not make man out of the slime of the earth and woman out of the man's rib, or that books like *Jonas*, *Tobias*, *Esther*, *Judith*, and *Daniel* contain only a grain of historical truth, or that the gospels are inspired interpretations of the Christ-event rather than simple, straightforward historial accounts, or that the nativity narratives are capable of a rather free interpretation—statements like this coming out of the clear blue sky can be shocking. They should not be, but they are, and one reason is that popularization of biblical studies in the English language has not kept pace with the scientific research on which conclusions like the above are based. It is quite otherwise in Europe, where there has been, and still is, a wealth of popular literature keeping Catholics well informed on all the latest developments. They are thus able to follow step by step the reasonings behind the conclusions and are ready to accept them without batting an eyelash. Valiant efforts are being made to remedy the situation for English-speaking Catholics, but we still have a long way to go.

Meanwhile, I beg you to keep an open mind and above all not to be frightened at the very idea of changes in our approach to the Bible. Rest assured that *the new attitudes do not affect the essential message of the Bible or of its individual books.* That remains always the same. The approach, however, is different and very, very helpful in the bargain. If it were not advantageous, it would not be worth adopting. Look at it this way: progress necessarily involves change of some sort, and to deny the Church and its scholars the right to change is to deny them the right to make progress in their understanding of the word of God. Again, let me stress the fact that no matter how startling the changes may seem, they do not affect the essential message of the Bible. On the other hand, the new approach is extremely helpful in understanding that message in its fullness, in the sense in which its authors wanted it to be understood. It helps, too, to eliminate, even before they arise, many difficulties which have caused so much trouble and have consumed so much valuable time in the past. As a result, it will prove of inestimable help to you in your own task of understanding and explaining God's message to His children.

The statement I am about to make is an almost painfully obvious one. but how easily it can be forgotten in practice: *the Bible is not a book.* It it a library of books written, collected, edited, and re-edited over a period of about 1,300 years. This is a fact heavy with implications of very practical importance to you. It means that you cannot take the Bible as a literary unit and make the same demands of each and every part of it. To do so is a basic and not uncommon error, and it has been the cause of untold difficulties. To take a parallel, let us say that an anthology of famous literature was compiled comprising parts of the *Summa Theologica* of St. Thomas, the *Imitation of Christ,* the plays of Shakespeare, the novels of Graham Greene or Evelyn Waugh or John Galsworthy. All of these selections would be between two covers, of course. But how very different they all are! You would never think of reading Shakespeare's plays with the same attitude as you would bring to your reading of the selections from the *Imitation*. You would, consciously or unconsciously, change mental gears as you went from one to the other and you would judge each on its own merits. And yet, just because all the sacred books are between two covers under one general title, *The Holy Bible*, there has been a tendency on the part of many to put them all on pretty much the same level and to make the same demands of them all. You often hear this attitude expressed somewhat as follows: "It's in the Bible, isn't it? It must be true!" Yes, it's in the Bible, all right—but in which book? Is it an historical book? Did the author really intend this statement as a literal statement of fact? Or is it merely an illustration of the truth he is really trying to teach? That, of course, makes all the difference in the world.

The *Psalms*, to take an obvious example, are prayers, hymns, and cannot be put on the same level as the historical books. Within the *Book of Psalms* there is a group of historical psalms. But even though the subject matter is history, they are still essentially poetic. They may treat of history, but they do so in a poetical, devotional fashion, and cannot be held to the same degree of factual accuracy as an avowedly historical book.

What, then, of the avowedly historical books? With reference to them, I should like to recall to your minds the fundamentally important truth that *not all the historical writing in the Bible can be put on the same level.* I guess the books of *Samuel* and *Kings* come closest to what we normally think of as history. They recount the events of the Royal Period, with its successions of kings, wars, victories, defeats, intrigues, assassinations, unrest, peace—all the stuff of which national history is made. And yet they are not really national history and are quite different from modern works on ancient, American, or world history. Their authors were not interested in the history of Israel precisely as a nation, but rather as the instrument which God had chosen for the working out of mankind's salvation. They wrote what we call salvation-history, which amounts to a theology of history. They looked back at their people's past with eyes illumined by a special grace and saw the events of that past through God's eyes, as it were, from His point of view. They could not be, of course, uninterested in the historical happenings themselves, but they described those happenings with a certain freedom so as to bring into sharper focus the Divine, the eternal implications of events. Their accounts were as much a profession of faith as they were a record of the nation's past. We list these books, along with *Josue* and *Judges*, as historical books, and that is quite all right as long as we remember what *kind* of history they contain. Quite significantly, however, in the Hebrew division of the Old Testament they are grouped under the title of "Early Prophets," for they exhibit that inspired sense of history so characteristic of the great prophets.

Or take books like *Jonas*, *Tobias*, *Esther*, and *Judith*. They look for all the world like history, but in reality they are more like parables. There may be a grain of historical truth at the bottom of them, like the actual existence of a prophet named Jonas, who lived three centuries before the book which bears his name was written. The author used this man as the central character of a story designed to teach his people a lesson. If it were his intention, then, to write a parable of this sort, he cannot be held responsible for the historical accuracy of everything he wrote. He was a storyteller, not an historian; his purpose was to teach a lesson in an attractive way, not to write a scientific biography. Our Lord certainly made abundant and effective use of this method. Many of the Old Testament authors seem to have done so, too.

Again, the *Book of Judges* had a long literary history. The judges, Gideon, Samson, and all the others, were tribal heroes whose exploits astounded their fellows, and delighted them, too. Their stories were treasured by the different tribes and passed along from generation to generation. Much later a sacred writer, who wanted to impress his audience with the fact that fidelity to God brought success and infidelity caused unhappiness, took these popular stories and edited them in one book. Every one of them drove home his central thesis: if you are faithful to Yahweh, you will be successful; the minute you are unfaithful, trouble will enter. But if you sincerely repent, He will raise up someone who will lead you to victory. His chief interest in the stories was not historical but rather their aptness as illustrations of his thesis.

Or take the very familiar patriarchal stories. They are basically trustworthy as history, and archeology has demonstrated over and over again how really true to life they are. But at the same time, they are *family history*, and are subject to all the weaknesses of that popular type of record. Recognizing them for what they are, we shall accept them on their own merits and not demand that every single detail correspond to strict reality. You know how the details of family history can get confused in the telling and retelling. A good example is the story of Abraham and Sara in Egypt. Abraham realizes that Sara, at the very alluring age of 70 (!) will be irresistible to the Pharaoh, who will surely want her for his harem. Therefore, he instructs Sara to let it be known that she is his sister, not his wife. "If he knows we are married, he'll feel obliged to make you a widow before he takes you. If he thinks you are my sister—well, he'll just take you without any qualms of conscience." Everything turned out just as Abraham had suspected it would, and you know the sequel. However, a bit later on, we read the same story, except that the locale has changed and the villain is no longer the Egyptian Pharaoh but a Canaanite king. That strikes the reader as a bit strange, but when he meets the story for the third time, he really begins to wonder what is going on. This time it is Isaac and Rebecca who are the main characters.

How do you explain all this? Well, evidently something of the sort did happen in the early history of the patriarchs, very likely to Abraham and Sara. But the story as told in one branch of the family, in one part of the country, took on this color, and in another part of the country it took on not only new colors but new sets of characters. Years later, centuries later, the man who edited the patriarchal traditions found three versions of the same event. He could not quite make up his mind which was the correct one and decided to use them all. After all, they all demonstrated God's providential care of the progenitors of His people, and that was the main thing. This is not the way we should go about editing a work of history today, but it was quite in keeping with the Oriental way. And when we read the Bible we must remember that we are reading history as written by *them* and make the necessary allowances. It was *they* whom God inspired, and His grace did not destroy their nature.

Of course, the crucial chapters are *Genesis:* 1-11. These are the ones on which I am sure you spend most time. They are concerned with the basic truths of salvation: the creation of the world and of man, the fall and its consequences, the promise of ultimate redemption. From a literary point of view, these chapters are in a class completely by themselves, and it would be a serious mistake to equate them with any other chapters of any other book of the Bible. In fact, scholars still have not quite figured out precisely how to classify them. But that is just a matter of classification, of giving them a name, an exact literary title. The important matters are sufficiently clear: the meaning their authors intended to convey and how they went about conveying it to their readers.

We are interested in these chapters today chiefly from a pedagogical point of view, and with that in mind I should like to remind you of something of great importance: to teach children that all the *details* of the creation stories or of the account of the fall have the same historical reality as the events surrounding the crucifixion or the resurrection of Our Lord is to sow seeds of terrible disillusion and confusion. For sooner or later they are going to find out that the details of the accounts of creation, of the temptation and the fall are not literally true. And if they have learned to put those details on the same level of reality as the details of the crucifixion and the resurrection, they will understandably be tempted to doubt the reality of the latter. We must be very careful to keep things on their own level of reality and not to confuse them with others.

These chapters contain in fact a theology of prehistory, and about as close as we can come to classifying them literarily is to call them historical parables. We cannot say simply that they are not historical, because they are. On the other hand, we cannot say simply that they are historical, even in the sense in which the patriarchal stories or the *Books of Kings* are historical. The best way to describe them, then, is as historical parables. What is historical about them? The basic facts: that God created all things; that He created man in His own image and likeness, superior to all the rest of material creation; that He created man and woman in a state of unimaginable felicity and of friendship with Himself; that He set a test for them, and that they failed that test with disastrous consequences. These are some of the important historical facts contained in these chapters. But that he created the world in six days or six periods of time or six anything else, or that He made man by fashioning a mud statue and breathing life into it, or that it was a real tree whose fruit our first parents were forbidden to eat and that they, as a matter of fact, ate an apple: these are details which give color and interest to what would have been otherwise unadorned abstract truth, for which the Hebrews had no taste at all. They constitute the parabolic element of these historical parables. Again, there is nothing shabby or undignified about parables. Our Lord Himself used them to express some of the most sublime truths ever taught to mankind. So why should not a sacred writer, intent on putting across the fundamental truths of human existence, also have used them? There is a distinction, of course. Many of Our Lord's parables were clearly fictitious stories: the Prodigal Son, the Good Samaritan, Dives and Lazarus, and others. They were parables, purely and simply, quite different from the historical parables of the first eleven chapters of *Genesis.* The latter have a real historical basis: the facts of man's religious prehistory. The parabolic element is the literary dress in which these facts are presented.

Now for some practical suggestions flowing from the foregoing remarks. I should like to quote first a passage from Father Hauret's *Beginnings,* listed in your bibliography. This splendid little work contains an excellent appendix which treats precisely the pedagogical problems which confront you in presenting these very difficult chapters to your children. Father Hauret quotes the French biblical scholar, Father Guitton, as follows:

> It is imprudent to an extreme to propose as historical reality certain symbols that are but the envelope of religious truth, as for example, the creation of the woman from the man's *rib,* or the eating of the forbidden fruit. . . . At school, and very often at home as well, the child lives in an environment which can no longer boast the simple, tranquil faith of former times, and which, rightly or wrongly, thinks itself to be enlightened. Give a child of ten the idea that the fruit of paradise, or the days that elapsed before the stars were created, have as much reality as the wood of the Cross, or the resurrection of Jesus, or the multiplication of the loaves, and the doubts which he cannot fail to have about his fairy-tale wonders may be transferred to the miracles or events narrated in the Gospels. A young man may even lose his faith because he has identified that faith with certain Oriental expressions which were meant to make a religious truth understandable to his forefathers, who in certain respects were more childlike than he. (*Le développement des idées dans l'Ancien Testament,* p. 36.)

Father Hauret continues with this citation from a work by Father Junker, a German scholar of note:

> Beginning with the very first instruction on the biblical account of primitive history, therefore, we must take care not to create false pictures and concepts in regard to these events. If we deliberately set out to induce belief in all the external details of the narrative, we are only preparing for the later loss of confidence in the truthfulness of the Scriptures. Then we shall have to explain later difficulties (which will inevitably arise) by saying: "Why, the text does not mean that at all!" Explanations of this sort come too late when they come as answers to objections. Of course, when our young people first come into contact with the Old Testament, we cannot immediately explain all the fine points to them. But from the very beginning we must give them a *general idea* of the Divinely revealed Old Testament, an idea that is capable of adjustment and development, one that will grow in depth with the passage of time, with the help of fuller explanations, and with a deeper study of the principal problems. (*Die biblische Urgeschichte*, p. 7.)

On the grammar school level, then, the explanation of these first chapters of *Genesis* should be progressive, and homogeneous in all its phases, keeping the essential separate from the accidental, the certain from the uncertain, the imagery or poetry from the idea. The governing principle is one with which you are, of course, very familiar: *never teach anything in one grade which will have to be unlearned in another.* To neglect this principle is to sow confusion and doubt. In the early grades stress the *teaching* of these chapters—not their literary dress, but their teaching. Leave the imagery of the six days and the mud-man and all that until the child has reached a level at which he can make the distinction between *what* an author is saying and *how* he is saying it. In the first presentation of the creation and the fall, for instance, do not even mention things like six days, the serpent, the fruit. You know how avidly little minds cling to pictures and *transform them into hard realities.* This breeds serious trouble on higher levels of education, especially if, as so many of them do, they attend secular colleges and universities.

I have had some interesting experiences along these lines in my occasional work with Newman Clubs at different colleges and universities. Whenever they invite me to speak, I never have to ask what they want me to talk about. I know: the first three chapters of *Genesis.* It is distressing to realize how many Catholic students have left the Church because of apparently unanswerable objections against these chapters. They grew up convinced that every single detail of the narratives was an article of faith, and when they were shown that many of them were simply untenable from different points of view, they were in serious intellectual and spiritual trouble. If these "articles of faith" were untenable, then all the rest might be, too. And even if the rest were not, how could one doubt, indeed reject, any of the "articles of faith" and still remain in the Church in good faith?

Let us take an example. On the question of the formation of the human body, we do not have to believe that God created it immediately and directly. All the Bible tells us actually is that He took very special care and was lovingly concerned about its formation. It really tells us nothing about how He engineered that formation. The latter might well have been a long process of evolution from lower forms. In fact, Catholic scientists, even priest scientists, are in general quite convinced that such was the case. The only thing actually which we must hold as certain with regard to the creation of man is that God created his spiritual soul immediately and directly. That could never have evolved from anything material, precisely because it is spiritual. Again, this may well be the last formal religious education your boys and girls will receive. Please, do not let them go out into the cold, critical world believing that every statement, every image in the Bible is an article of faith.

I suggested before that in the early presentation of these chapters one should stick to the teaching and skip the story, the imagery. Father Hauret has lined up in parallel columns first the imagery and then the truth it expresses, and he urges that you confine your presentation to the truths contained in the second column. Here are a few examples:

The Imagery	*To Be Retained*
Yahweh fashions a figure of clay (2:7a).	The body of the man, which is material, was created in a special (not necessarily direct) manner by God.
Yahweh breathes his own breath into the man's face (2:7b).	The soul of the man, which is spiritual and immortal, is produced directly by God.
Yahweh extracts one of the man's ribs and makes it into a woman (2:21-22).	Eve is of the same nature as Adam; husband and wife form one being and the woman is dependent on the man.

Father Hauret also gives a sample lesson suitable for very small children. Perhaps the vocabulary should be broken down a bit more, but the lesson is a good example of how the principles suggested above can be applied.

> Thousands and thousands of years ago there was no light, no sun, no moon, no stars. There were no men or animals, no plants or stones, not even a tiny grain of sand. (Here the things best known to the children might be mentioned.) None of these things existed. *The world is not eternal.*
>
> Before the world began, God alone existed; there was only God. He always existed and He will always exist. He is eternal.
>
> Since God is all good and since He can make whatever He wishes—that is why we say He is "all-powerful"—He decided that the earth should come into existence at a given moment, together with everything it contains, as well as the sun and moon and stars that shine above us. He willed that there should be heaven and earth.
>
> No one knows exactly how each thing came into existence in the world, or in what order God produced the things we see, or how long He took to perform the wonders of heaven and earth. God alone knows this. He could have told us about it, but He did not think it necessary to do so, for we can get to heaven without such knowledge.

Much more could be said on this subject, but time does not permit a full presentation. I have tried merely to point up some of the problems and to suggest some avenues of solution. We must now get on to the second part of the talk: the Bible in your own personal life. It is intimately connected with the first part, of course. In view of your solemn obligation to teach the word of God wisely and effectively, the Bible must play an important part in your own lives. One of the best definitions ever given of teaching is *contemplata tradere,* to hand on to others what you yourself have thought about intimately, personally, and made your own. You should make the word of God your intimate personal possession before you hand it on to others. Really, how can one expect to give others a true appreciation and a love which he does not have himself? Two things, then, are necessary: study and prayer.

Under the heading of study, I suggest that you read the Bible every day, even if it is only for ten or fifteen minutes. It is this daily contact that breeds familiarity, intimacy. A little while each day is better, much better, than an hour or two once a week. Not that you should not read it for longer periods of time when the opportunity presents itself; but I know how many demands are made on your time. Read the Bible in a good translation. A great deal of the difficulty encountered in Bible reading has been due to the translations which were available to English-speaking Catholics. Often enough the translation itself was not accurate, and even when it was—as it was in the main—the language was archaic, unreal. Reading the Bible, especially the Old Testament, under such circumstances was frequently painful and discouraging, even when the reader brought all the good will in the world to his task. Fortunately we now have splendid translations in clear, modern English. The *Confraternity Edition* is particularly good for the Old Testament. It is not complete as yet, but it will be soon, and meanwhile enough of it is ready to keep you busy—profitably and enjoyably busy—for quite a while. For the New Testament I suggest the translation of Fathers Kleist and Lilly. It is a rendering of the original Greek by two men who were eminently qualified for their work. Their aim was to translate into idiomatic American English. I say "American" because there is another popular translation on the market, that of Monsignor Knox. It is a beautiful piece of literature, but—besides leaving something to be desired from the scientific point of view—its English is often quite British and in places as mystifying as some of the archaic passages in the Douay-Rheims translation. At any rate, read a good translation, one that you will like, one that you will understand.

Read your Bible *systematically.* There is a beautiful order and unity in the Bible in spite of the diversity of its component parts. And to understand the individual parts you must understand the over-all plan. To discover this unity, this meaning, you need help; everyone does. And there are some wonderful helps at your disposal. One which I cannot recommend too highly is Father Lupton's *A Guide to Reading the Bible.* It will steer you through the sacred books in a very intelligent and inspiring way. For your general appreciation of biblical literature, there are a great many splendid books now available. This was not true ten years ago. There were mountains of books on the Bible in French and German and Dutch, but not in English. The situation has changed encouragingly, and you will find some helpful suggestions in the bibliography given you at the beginning of this lecture.

Study is basically necessary; so is prayer. I put study first for the simple reason that you can hardly pray about something you do not understand. Knowledge precedes love. It is significant that the Scriptures form the heart of the Church's official prayer. You know that from your familiarity with the Missal and the Breviary. Where did the Church go when it wanted the finest expression of its sentiments of religion? To the inspired word of God. Why not imitate the wisdom of the Church in this regard? After all, the Scriptures *are* the word of God, His self-revelation, the mirror in which He has chosen to reflect Himself to you. Would it not be unwise, ungrateful even, to neglect looking into that mirror very frequently and very intently? Your whole purpose in life is to know Him, to love Him, and to serve Him. But notice: to *know* Him comes first. Notice, too, that it is not a question of knowing *about* Him, but of *knowing* Him, personally, intimately. Where will you go for this knowledge of God? First and foremost to the source which He Himself has given you. There is where He chose to reveal Himself to you.

This matter of self-revelation is a remarkable thing. When you stop to think of it, how many people really know you, individually, as a person? I mean really *know* you, and with your most secret thoughts and dreams, likes and dislikes, hopes and fears, and all the rest. I am sure that very few, if any, people know you thus. And why? Because the only way anyone can really get to know you is by your revealing yourself to him, opening your heart and soul with their inmost secrets. You do not do that for everyone, but only for one whom you love and trust implicitly. The very fact that you do is a mark of your own love for that person; self-revelation is the greatest proof of love and of trust that you can give, under ordinary circumstances. And that is precisely what God has done for you. It is really an amazing thing that He has loved you so much as to reveal Himself to you. He has stooped to your level and spoken to you in terms you can understand, just as you stoop to the level of your children and communicate sublime truths to them in childishly simple terms. To listen to Him as he opens His mind and heart to you in the pages of His book, to answer Him from your own heart—that is to use the Bible as the basis for prayer. And here again, books which will guide you in this most fruitful spiritual exercise are becoming more numerous. In fact, the new emphasis in Catholic scriptural scholarship is precisely on the *meaning* of the inspired word, and that meaning is inexhaustibly rich.

But to conclude: experience and reflection have led me to the almost certain conclusion that the elementary years are the most important years in a person's education. You have little minds and hearts and souls entrusted to your care. In many cases their moral and intellectual formation is left exclusively in your hands. As you mold them so will they grow, and it will be almost psychologically impossible to undo your work later on—for better or for worse. Eight years is such a long time, especially eight such impressionable years as those of grade school. You know that I am not flattering you when I remind you that you are fashioning in your classrooms the Church of tomorrow, laity and clergy alike. Whence will the boys come to enter our seminaries? From your classrooms. What kind of church the American Catholic Church of tomorrow will be depends to an amazing extent upon you. And your handling of the word of God in your personal lives and in your work will be a major factor in determining your success. May God be with you.

BIBLIOGRAPHY

AHERN, B. M., "Gathering the Fragments: Of Fear and Scholarship," *Worship*, 35 (1961), 160-165.

BOUYER, L., *The Meaning of Sacred Scripture* (University of Notre Dame Press, 1958).

BRILLET, G., *Meditations on the Old Testament: The Narratives* (New York: Desclée & Co., 1959); *The Psalms (ibid.*, 1960).

CASTELOT, J., *Meet the Bible* I (Baltimore: Helicon Press, 1960); Vol. II is scheduled for publication this spring.

CHARLIER, C., *The Christian Approach to the Bible* (Westminster: The Newman Press, 1959).

DANNEMILLER, L., *Reading the Word of God* (Baltimore: Helicon Press, 1960).

DOUGHERTY, J., *Searching the Scriptures* (Garden City, N. Y.: Hanover House, 1959).

FISCHER, J., *Jonas and the Whale* (Paterson, N. J.: St. Anthony's Guild, 1959).

HAURET, C., *Beginnings: Genesis and Modern Science* (Dubuque: The Priory Press, 1955).

KEVANE, E., "Sacred Scripture in the Catholic High School," *Catholic Biblical Quarterly*, 17 (1955), 136-153.

LUPTON, D., *A Guide to Reading the Bible* (Chicago: ACTA Publications, 1959).

McCOOL, F., "The Preacher and the Historical Witness of the Gospels," *Theological Studies*, 21 (1960), 517-543.

McKENZIE, J. L., *The Two-Edged Sword* (Milwaukee: Bruce, 1956).

MORIARTY, F., *Foreword to the Old Testament Books* (Weston College Press, 1954).
Introducing the Old Testament (Milwaukee: Bruce, 1960).

MURPHY, R. E., *Seven Books of Wisdom* (Milwaukee: Bruce, 1960).

MURPHY, R. T. A., *The Sunday Gospels* (Milwaukee: Bruce, 1960).
New Testament Reading Guide (Collegeville: The Liturgical Press, 1960).

RICHARDS, H. J., "The Modern Approach to Scripture," *The Clergy Review*, 45 (1960), 577-589.

ROBERT—TRICOT, *Guide to the Bible*, 2d ed. (New York: Desclée & Co., 1960).

STUHLMUELLER, C., "Catholic Biblical Scholarship and College Theology," *The Thomist*, 23 (1960), 533-563.

TWOMEY, J., "*Genesis* for Juniors," *The Clergy Review*, 42 (1957), 65-76.

VAWTER, B., *A Path through Genesis* (New York: Sheed & Ward, 1955).
The Bible Is Different (Paterson: St. Anthony's Guild, 1959).

MEETING OF PRINCIPALS AND SUPERVISORS

(Chairman: Sister Violetta Florio, M.P.F., Morristown, N.J.)

DEVOTION VERSUS DEVOTIONS

(Summary)

BROTHER BERNARD PETER, F.S.C., COMMUNITY SUPERVISOR,
NEW YORK, NEW YORK

The implications of this title may be more extensive than a cursory recital of the topic will indicate; for example, our convention theme embodies the aims of Christian education. Over the years, however, there have been differences of opinion regarding the general purpose of our schools. It is essential, therefore, that our position be made clear so that our conclusions on devotions may be evaluated in this light.

An abundant number of sources could be quoted, including the writings of Pope Pius XI and his successor, to accentuate the responsibility of Catholic schools in forming the Christian character. However, let us confine ourselves, now, to the aims of Catholic education as expressed in *Guiding Growth in Christian Social Living* (The Commission on American Citizenship, of The Catholic University of America). These resulted from an Apostolic Letter from His Holiness Pope Pius XI, to the American Hierarchy, dated September 21, 1938.

These aims are:

1. Physical Fitness.
2. Economic Competency.
3. Social Virtues.
4. Cultural Development.
5. Moral and Spiritual perfection in Christ, or saintliness, the crown of all the rest, achieved in and through all the rest, fulfilling the purpose of man's existence because it purifies him and unites him with God.

This is our responsibility: to produce Christ-like characters. Naturally, Catholic educators are aware of the fact that they are not the sole educators or trainers of youth. The character of the child is formed by all the associations of life, whether in the home, in the school or in society. But the educator is aware of his share in this responsibility and that he must do all he can to form the good Christian character.

In this paper, though, our concern is not the whole facet of character formation. It is just the place of devotions in this area of formation.

Before considering specific devotions, let us understand what we are discussing. We know that we were created by God to know, love and serve Him. The object of the virtue of religion is to perform the last of these, the services owed to God. The virtue of religion enables us to give God the honor and services which are His due. It is a habit of mind and heart that inclines us to pay to God this worship and reverence. The intensity of this virtue is expressed in devotion.

Devotion is derived etymologically from *vovere*, to vow, to pledge. This pledging to return to God His goodness is devotion. Man reaches his full being in proportion to his complete giving of self and all his actions to God. This totally giving up of self to God is expressed in devotion, and devotion is expressed in devotions. A man's devotions are the fulfillment of this giving of self. These devotions are a multiplicity of prayers and actions, which in themselves can become just that—emotional prayers and actions, unless they are *well ordered* and properly *motivated.*

Keeping these two factors, "well ordered" (well organized) and "motivation" in mind, let us consider the place of devotions in what we have been discussing so far, the formation of youth. Daily devotions are exercised in the elementary schools not so much for practice but for what they really are—formation. That I believe is the key word of this whole discussion. We are not desirous of crowding our day with pious practices but with formation. St. John Baptist de La Salle gave his Brothers a set of devotions for use in the classes with this particular theory in mind. By daily use and repetition with proper motivation the pupils would form the habit of constant use. He realized that character formation cannot be accomplished by a crash program. It is a gradual development. To be effective it must be centered on the habit forming years of the elementary grades, where the twig can be bent and become the strong branch that will not yield to the buffeting of the wind of social acceptance. In addition, the *learning process* must be considered. Psychology has taught us a great deal about how children learn. It is obvious that children do not learn all at once or that all children learn at the same pace. We also know that some children learn incompletely, and that all children forget. However, as children mature they learn more fully. This means repeated opportunities to do the same thing deepen the understanding and strengthen the habit. The proof of the pudding is the report from the graduates of our schools.

This program must have the first factor—good organization. It must be organized on a school or school system basis and not left to the personal choice of individuals. Frustration instead of formation results from lack of organization.

However, merely exposing pupils to devotions is not sufficient. There must also be motivation. We know that motivation takes a different form depending upon the age of the pupils. It is conditioned also by such factors as socioeconomic group, and population distribution, e.g., large city pupils, small town pupils. Regardless, the teacher must motivate the pupils in these devotions, so that the habit will be built on a conviction so sound that the continuance of devotions throughout the life of the pupil is assured.

Due to individual differences and circumstances of training and environment it is difficult to say when pupils should be placed on individual responsibility, and natural motives should be exchanged for spiritual motives. The sooner it can be done, the better; also, the sooner a pupil can be placed in an atmosphere close to the natural way in which he will perform, the more it is to his advantage, e.g., going to Mass on Sunday with the family or alone.

Pupils who are about to be forced to enter public education should have adequate training in personal responsibility as regards Mass, reception of Sacraments and devotions. In all of this it is not sufficient to tell pupils to do what they should. Proper motivation should lead to solid habits.

I am of the opinion that in the low grades the pupils should be led by the hand to many devotions and Church services. But these should not encroach too heavily on the time devoted to school work *per se.* These small children lean on authority. However, as quickly as possible they should be placed on their own. I do not endorse compulsory daily attendance at Mass once the pupils are of age to attend on their own. Proper motivation will secure desired results.

A danger in unrestrained use of devotions is the sway of emotions. When proper motivation is lost to emotions there is little hope for true devotion. In conclusion, we are firm in our opinion that we have the responsibility as

Christian educators to develop sound Christian characters. One phase of this training is forming the habit of using devotions, since devotion is the intensity of the virtue of religion whereby man returns to God that which is His due. By the use of organized devotions in school, we look for *formation* rather than merely practice. Formation, to repeat, is the key word and is what we are seeking. By constant repetition of these devotions through the years, habits are formed. With proper motivation these are concretized.

We should not fear a lapse from the use of some or all devotions. It is a reliable assumption that the root never wholly dies. Many individuals pass through a plateau period in their early life but, because of firm foundation and solid motivation, they blossom forth more abundantly than before. This is our conviction in instilling devotions in our classes, since it enables an individual to give to God all that he is and does—fulfilling the purpose for which he was created.

DEVOTION VS. DEVOTIONS IN THE CATHOLIC ELEMENTARY SCHOOL

(Summary)

REV. ROLLINS LAMBERT, ASSISTANT PASTOR,
ST. DOROTHY'S PARISH, CHICAGO, ILLINOIS

By "devotion" I understand dedication flowing from profound love. "Devotions" mean prayers or other religious practices. We would expect religious "devotion" and religious "devotions" to be in harmony, with the latter stimulating and promoting the former. As a matter of fact, it is quite possible to have devotions with little or inadequate devotion going along with them.

A moment's thought will tell us that our object as educators is to develop in our pupils lasting devotion to God, to Christ, and to His Church, and to develop virtues which will make this devotion sincere, effective, and lasting. Three observations I have made lead me to doubt that we are doing the job as well as it needs be done.

The First Friday devotion to the Sacred Heart, for instance, draws many children to confession and Holy Communion when school is in session; summer vacation, however, finds them absent. One might conclude that they have not really developed a love for Christ.

Unchristian attitudes on the race question would seem to indicate that the Catholic school has not put across the doctrine of Christ in this important field.

Liturgical participation, the "primary and indispensable source of the true Christian spirit" according to St. Pius X, has also been lacking in many places. And almost everywhere, there has been no serious effort to familiarize children with the Psalms, God's own prayerbook.

The Church at present is engaged in a life-and-death struggle not only with Communism but with materialism and religious indifference. We would do well to choose our weapons carefully: we should concentrate on developing greater depth of understanding and love in essential matters such as Mass and the Sacraments; we should explore and teach more practically the doctrine of the Mystical Body.

The elementary school should be aware of the three great currents of life in the Church today: the lay apostolate, the liturgical revival, and the revival of Scripture studies. By using the last two, the school can prepare boys and girls for their role as adults in the twentieth century.

KINDERGARTEN MEETING

(Chairmen: Sister M. Agnes Therese, I.H.M., Detroit, Mich.,
and Sister Mary Ada, C.S.J., Loudonville, N.Y.)

WHISTLES OF SILVER

VERY REV. MSGR. JOHN F. BOURKE, SUPERINTENDENT OF
SCHOOLS, DIOCESE OF ALBANY, NEW YORK

In the busy maelstrom of today's living, one of the things that man wants most to do is to go the moon. Whether for national defense or whatever reason, we seem to need to know what is on the moon or its other side. This creates many problems, and yet I know a boy who told me the other day that he knows a cow who has already jumped over the moon. In order to check these findings, I also talked to a little girl who said she knows someone, a special someone, who has the moon at her feet and twelve stars, real stars, in her crown—a woman arrayed with the sun, as an army in battle. It is about these children that I would like to speak today.

In a matter of three months your speaker will have completed twenty-five years of blessed involvement in the work of Catholic education; will have come to a silver anniversary of teaching and studying, searching and learning, guiding and exploring the souls and hearts of the little ones of Christ. I should like to share then at this time with you the sounds of the whistles of silver which I have heard, to invite you to see and to sense some of the phenomena I have been given to see, to share some of the secrets I have been permitted to find and to probe. Come then with me while I digress and report some of my findings, conclusions and understandings of the mystery, the wonder and the splendor that is a child.

My first reflection has to do with the power and potential of the child mind, the depth and extent of the mental or intellectual ability of the little ones. Presently as you deal with the kindergarten pupil you are guided in your estimate of the power by the proper tests, IQ and achievement, mental maturity. You have been assured and assisted in your measure by comparison with national norms. You have been enlightened by the psychological and psychometric approach to the child. It would seem that what has been meant to be a means of better understanding a particular child's ability has become an agreed upon goal, a limit which if he or she reaches, means success, has led to a sated satisfaction on the part of both pupil and teacher. We find for instance that desirable objectives which might have been left unlimited and provided the sport of continuous striving, which might have fed the fires of everlasting curiosity, have actually halted the search and stunted the drive of the perpetual why, what, where and how placed by the Good Lord in the active, restless intellect of the child.

Review with me if you will some findings of St. Thomas, angel of the schools, about the power of the human mind, what happened to it in the Fall, and what therefore are the theological facts concerning the power, integrity and stability of the human reason of the child who comes to you in kindergarten. St. Thomas teaches that nothing that was natural to man was lost by man's sin. When we speak of fallen nature or of the wounds suffered by nature through the sin of Adam we do not mean that human nature suffered a bad smashup and was condemned to hobble through the ages a hopeless cripple.

Only by facing the facts can we see man as he is: a creature made for work, for love, for marriage and a family, made to learn to perfect his virtue, to approach to God, and ultimately to rest with Him. And only in appreciating these things can we be fair to ourselves. St. Thomas continues on this point to teach that because of the insistent part God has played in the destiny of this nature of ours, we can hope, labor, pray, love and live life to the full; for there is a paradise we can attain that alone fulfills the longing of our nature, that alone gives human life meaning and purpose. The story of man's beginnings is a sad account of what might have been; but it is also a vague hint of the glories that yet can be.

If we reflect further, we find the following: the child born of Catholic parents and presented to a Catholic kindergarten has most likely been baptized a matter of days, or even of hours, following birth. This rebirth in and through the waters of the Sacrament removes the remains of original sin, the obstacle to sanctifying grace and almost if not immediately any damage to human nature is repaired and the life of grace begins, begins to be continued uninterrupted, flourishing and increasing, for the child is yet incapable of any act which might destroy it in his or her soul. With the beginnings of grace, the flowering of the gifts of faith, hope and charity, any damage to the nature is repaired. The child then who comes to kindergarten is still in the pristine state of uninterrupted sanctifying grace or original justification which has as one of its indirect effects the strengthening and sharpening of human reason and the launching of the drive to know. It is my finding that when and where this child is exposed to the right kind of a Catholic religious home he begins to acquire the attitude, the atmosphere, the routine of practice, not only of the knowledge and service of God, but also of God's world and its creatures, the storehouse of knowledge which nature under God contains for man's finding. When the child as an infant and as a growing child in the arms and knowing protection of its Catholic mother is shown the crucifix and is taught to say God and God's Mother when shown a picture or figure or statue of the Madonna, when the same child's hand is taken in that of its mother to form the Sign of the Cross upon itself, feels the soothing of holy water, is told in story and in music that an angel watches over him in sleep and a saint whose name he bears is his daily companion and protector, this child already begins to know, to love and to serve his God. When this same child is told as he journeys out to walk or play for the first time that:

In the heavens up above
Dwells the Father, God of Love.
He made the earth; He made the sky
The oceans wide, the heavens high,
He made each flower and bird and tree,
He made you, He made me.
He sends the snow, He sends the rain,
He makes the flowers bloom again,
And when the earth is bleak and bare
He feeds the birdies everywhere.

When this same child is also taught:

How nice it is, dear God, to know
That You make all the flowers grow!
How nice it is to stop and think
You made the spring from which I drink.
How nice it is to know that You
Painted the sky that lovely blue!
How nice it is to know You fill
The night with stars and always will.
But oh! how nice to know You made
Me, too! Sometimes I am afraid
I do not thank You as I should!
You are so wise, dear God, and good!

Have we not sometimes underestimated the child's capacity to know, have we not by method and routine slowed the child into complacent achievement that is less than its potential? Have we not been guilty of what to me is one of the heresies of American child care, that is have we not removed much if not most of the element of challenge, worthwhile competition and striving from much of child living, to which we as school people have sometimes contributed. Stop and think for a moment how the average child is bundled and snow suited, legginged and hooded, booted and mittened to the point where he or she hardly knows what the cold is; how it is more convenient for Mother or Dad to ride him or her to school and home again, to store and playground, to theatre or museum, to library or place of interest so that walking is a lost art of practice; how in the matter of food, his or hers is caloried and homogenized, immunized and hydrogenated, enriched and ironized; how in the matter of toys and playthings his or her every wish is gratified and thus stupifies the urge or the need to make or find or improvise, or create again to the point of complacency.

Where is the boy that in his pockets carries the rewards of a never-forgotten walk—a colored marble lit by the rays of the sun and snatched from a muddy bath by an eager, freckled hand; a rusty nail pulled from a board, fallen across his path; a speckled frog captured at the edge of the pond? Where is the girl that holds pressed in her tiny hand the future dried-petaled rose that will keep ever in her memory the burning glow of a summer rose garden? Where is the child that walks along with Pooh as in Milne's "Us Two" found in Milne's *Christopher Robin Story Book?*

Us Two

Wherever I am, there's always Pooh,
There's always Pooh and Me.
Whatever I do, he wants to do,
"Where are you going to-day?" says Pooh:
"Well, that very odd 'cox I was too.
"Let's go together," says Pooh, says he.
"Let's go together," says Pooh.
"What's twice eleven?" I said to Pooh.
("Twice what?" said Pooh to Me.)
"I think it ought to be twenty-two."
"Just what I think myself," says Pooh.
"It wasn't an easy sum to do,"
"But that's what it is," said Pooh, said he.
"That's what it is," said Pooh.
"Let's look for dragons," I said to Pooh.
"Yes, let's" said Pooh to Me.
We cross the river and found a few—
"Yes, those are dragons all right," said Pooh.
"As soon as I saw their beaks I knew."
"That's what they are," said Pooh, said he.
"That's what they are," said Pooh.
"Let's frighten the dragons," I said to Pooh.
"That's right," said Pooh to Me.
"I'm not afraid," I said to Pooh.
And I held his paw and I shouted, "Shoo!"
"I wasn't afraid," said Pooh, said he,
"I'm never afraid with you."
So wherever I am, there's always Pooh,
There's always Pooh and Me.
"What would I do?" I said to Pooh,
"If it wasn't for you," and Pooh said: "True,
It isn't much fun for One, but Two
Can stick together," says Pooh, says he.
"That's how it is," says Pooh.

Every child has his "Pooh." And I say this with greatest reverence. Every child has God, indwelling in his soul. You, the kindergarten teacher, have the privilege, the challenge, of training each child to walk along the path of life, holding hands and talking to God at all times.

It isn't much fun for one—
But Two—can stick together—
God and me—Us two.

not the death of Christ but the love of the dying Christ which was pleasing to God, says St. Bernard, and St. Thomas points out that the satisfaction would have had no efficacy if it had not proceeded from love. Moreover, the ineffable gift of Christ Our Redeemer will be seen with greater insight if we are careful to show its true nature. Christ did not substitute Himself for us; rather, He made Himself one with us and then so acted that His salvific deeds are meritorious for us. The reality of our solidarity with Christ in His Mystical Body is thus established, and the ground is prepared for an appreciation of our solidarity with other men in the Church, which is Christ's Mystical Bride, His Mystical Body.

From this central core of dogma all doctrine, all worship, all moral are developed in such a way as to show their deepest sense and their harmonious interdependence. It is not our purpose here to develop the full catechetical system that is our opportunity and our challenge, but only to indicate some of its more basic characteristics. It is evident that if we are to proclaim the kerygma, the Bible forms the point of departure for our catechesis. With Christ as center we work out to the manifestation of God as Father and to a study of the whole of history as the gradual and progressive revelation of His Divine Fatherhood, working ceaselessly to bring about the Divine, eternal plan of man's salvation. Our catechesis, therefore, is concerned not so much with the individual encounters of various men with God—Noah, Abraham, Moses—but rather with each encounter a new and greater movement on the part of God to bring about the salvation of men. Bible history apart from the history of salvation is meaningless, no matter what "moral" or lessons we may derive from individual incidents. In this way the Covenant takes on new, deeper meaning for the children, and the Covenant virtues of God's fidelity and loving-kindness become more apt to call forth a response on their part. If we help them to read the Old Testament for what it really is, the history of men awaiting Redemption, then the beautiful pages of Isaias bearing God's promise to come Himself as Savior will evoke for the children an organic appreciation of God's unfailing preoccupation with man in spite of his unworthiness.

The continuity of salvation history is also established for the children, preparing the way for a more fruitful understanding of the words of Christ in the Cenacle when He established the sacrifice of the New and Eternal Covenant. Moreover, such a presentation of salvation history in its doctrinal aspect provides a solid basis for progressive development of dogma that will avoid repetition of matter already known and help eliminate the source of a rather widespread complaint after a few years that the religion class is the "same old material." We shall not attempt to teach the full meaning to little ones, but we must be careful to give them what they are ready for, and in such a way that there will be no need for unlearning, for reteaching in a different context any material already presented on the lower levels. Moreover, a catechetical formation firmly rooted in Scripture will be the best preparation we can give our children for an earnest and enlightened participation in the liturgical prayer of the Church, and it will prepare them for studies on a more advanced level of the books of the Bible, particularly the epistles of St. Paul, with their more fully developed presentation of the kerygma.

We have said that the mystery of Christianity must be presented as the fruit of great love, and Christian initiation into this mystery consists in leading the child to a knowledge of this love that responds in act. For this it is important that we help the children grasp a vital appreciation of Christ's love for the Father and of His desire to have us share in that love. Father Hofinger has expressed this vividly: if we were to open the heart of Christ, we would find inscribed therein, "Father, Father!" The reality of God as Father is one of the most beautiful dogmas which we have to present as good news to our children, and from their comprehension of the meaning and value of this doctrine will flow a vital Christian response as child of God. Then for them the concluding words of the Canon of the Mass will not be mere rhetorical peroration; rather, they will express the exuberant recognition of the overwhelming truth of our condition as the beloved children of God in Christ Jesus. This doctrine of the Divine Fatherhood of God is a doctrine so profound, a mystery so compelling that our children must be led to see that their only response before such love is silent and profound adoration in peace and utter joy.

Having established securely the role of God as Father and Christ as Mediator and Redeemer, our catechesis can be concerned progressively with any doctrine which is presented as the work of a particular year. If we are teaching the doctrine of creation, we present it as the work of Omnipotent Love busy preparing a universe as the home of God's children, a world in which Christ's redeeming actions take place and bring about its sanctification. Since all that God does partakes in some way of the mystery of His divinity and the nature of His being, creation will be seen as the result of Divine workmanship and of fatherly solicitude, and a beautiful sense of reverence and of holy awe will be inculcated in the children. In this perspective the investigations of science will take on a note quite different from the present tendency which sees in all matter merely a challenge to the ingenuity of man, a threat to his knowledge insofar as it represents to him unprobed secrets. A scientist formed to a true Christian attitude will see in his studies, rather, a means of reverent cooperation with the creative act of God. In the light of our contemporary preoccupation with scientific research is this not the essential attitude to be developed?

A kerygmatic catechesis will necessarily embrace the wholeness of the Christian mystery, and one of its most insistent notes will be a complete restoration of the Resurrection of Christ as an integral element in the doctrine of salvation. For too long a time we have been preoccupied with the Resurrection only in its apologetic sense; by rising from the dead, Christ "proved" His divinity, "proved" the truth of His doctrines. But in this emphasis on apologetics, we have lost the more fruitful note of the integral connection between Christ's Resurrection and our salvation. St. Paul's vision was more sure. "Christ died for our sins," he said, "and rose for our justification." One of the essential notes of our catechesis must be the restoration of this Paschal sense to our children. Both the Gospels and the Acts of the Apostles, as well as the great doctrinal epistles of Peter and of Paul, place the mystery of the Resurrection at the summit of salvation history. There is need for restoring this Paschal sense to the world today, for it is the essential basis for all joy and peace. The Resurrection is, as it were, the luminous doctrine introducing us into a new situation: we are risen with Christ; our life henceforth must be hidden with Christ in God. If we are risen with Him, we must seek the things that are above. If with Him we have died to sin, with Him also we have risen to justification, that is, to holiness of life. We have just experienced the splendid triumph of the liturgical renewal of this mystery that has transformed human history. We must be certain that our religious formation has prepared our children for a genuine re-experiencing in themselves of this mystery of Redemption. Sunday will then truly be what the Church has made of it—a little Easter, a day on which all the redeemed, corporately united with Christ their Redeemer and with all their brethren, joyously offer anew the mystical sacrifice of salvation and partake anew of its fruits. Sunday Mass will then be seen for what it truly is—not a moralistic obligation to which is attached a grave penal sanction, but rather a splendid opportunity for joyous personal commitment through Christ and with Him and in Him, offering praise and satisfaction to the Father. Our catechesis will lead our children through all the fourteen stations of the Via Crucis, but in order to be true to this Resurrection motif in our dogma, we shall teach them that the Way of the Cross ends at the fifteenth station, the tabernacle wherein our risen and triumphant Christ is dispensing the fruits of His Passion. Moreover, the Resurrection of Christ, like all the mysteries of Christ, has unending power. As the type and cause of our own resurrection, it adds an eschatological dimension to the whole of

Christian life. Our catechesis must help our children to live not only in view of what has happened, but also in preparation for what is to come. We have said that one of our most important functions is to help the children find a true value system in their Christian faith. Let us help them read St. John's *Apocalypse* in this spirit, for in the promise of the good things to come they will be helped to endure and even to embrace willingly the difficulties inherent in their human situation.

The formation of our children to a liturgical and sacramental life with a true and responsive understanding of the nature of the Church will be greatly facilitated by the doctrinal and Scriptural approach which we have taken. As we have seen, the redemptive work of Christ is the center and focus of all our teaching. Now the nexus between this overwhelming gift of Redemption and each individual soul is the moment of baptism—hence, the importance of baptism and of the Church, whose acts constitute the sacramental and, therefore, redemptive activity of Christ in the world today. Our catechesis must develop for the children a new and more vital understanding of the meaning of baptism, and of its absolute necessity in the salvation of man. Moreover, our children must be given a true appreciation of baptism as something that endures. They must know that the grace life introduced into their souls at baptism is for eternity, and by means of this baptism they are made holy with the holiness of Christ Himself. The Greek formula for baptism expresses this simply: I *consecrate* thee in the name of the Father and of the Son and of the Holy Spirit. The immediate effect of baptism is a consecration to the all-holy God, and the possibility of living our lives as co-heirs of His Divine nature. From this follow all the wonderful possibilities and implications of our lives as Christians. Our catechesis should present the sacraments, therefore, as the opportunities for Christ to enlarge in us our capacity for Redemption. The Catholic catechism emphasizes this Christological dimension beautifully when it frames the doctrinal definitions of the sacraments in such a way as to describe each one as the act of Christ. As we present the dogmatic basis of our sacramental system, we must be careful to establish the sacraments for what they truly are: means established by God for nourishing and increasing in us the Divine life which our faith has made possible.

One final note should be considered in our catechesis of the good news of salvation: Biblical catechesis as we have envisioned it must necessarily be accompanied by liturgical catechesis, for the liturgy provides the opportunity for the child to experience the mystery of Christ. And by this we mean not only a participation in ritual, but above all, a participation in doctrine, in mystery. Father Jungmann says emphatically: Not much liturgics, but very much liturgy. Pius XI has said: "The splendors of the liturgy are far more efficacious than the documents of the ecclesiastical magisterium, even the most important, for instructing the faithful in Divine truths and rousing them to spiritual and interior joys. For the latter reach only a limited number of the more cultured Catholics, while the former touch and teach all the faithful; the latter are published only once, but the former give tongue, if one may put it thus, every year to the mysteries as they come round again in the liturgical cycle; those appeal only to the intelligence; these to both intellect and heart." By its very nature the central meaning of liturgy is the making real here and now the redemptive mystery of Christ. Hence no catechesis can afford to disregard it both for its pedagogic opportunities and far more significantly, for the opportunity it affords for a response in deep worship and grateful praise to the mystery which it embraces. It is in the liturgy that Christ manifests His presence to us, and thus becomes, as it were, the contemporary of every Christian throughout all ages. By participating reverently and fully in the sacred action of the liturgy the Christian, as it were, speads abroad in his own age and milieu the sanctifying act of God.

In the Acts of the Apostles there is a delightful vignette which epitomizes the whole of our catechetical apostolate: the encounter of Philip with the

Eunuch on the road from Jerusalem. You remember the elements: Philip taught; the Eunuch believed and asked for baptism; and then after the transforming effects of the sacrament had been accomplished, Philip the teacher disappeared, and the Eunuch went on his solitary way rejoicing. May it be true of our children, as it was of the Eunuch, that when the work of our catechizing is complete, the abiding reaction in the soul of our children, now passed beyond us into adulthood, will be that of a holy hilarity that they too have believed in Jesus Christ and have been baptized.

A KERYGMATIC APPROACH TO RELIGIOUS EDUCATION

WILLIAM J. REEDY, SPECIALIST IN RELIGIOUS EDUCATION,
NEW YORK, NEW YORK

When the Sacred Congregation of Rites issued its directives regarding the new liturgy of Holy Week, it made quite clear that this new liturgy is not an innovation; it is a restoration, that is, a return to previous Catholic liturgical custom. The same is true of the instructions concerning lay participation at Mass.

It is in this same spirit of restoration that the Christian world has been witnessing during the past sixty years a revival of interest in the teaching of religion. The modern catechetical revival is in most respects a return to concepts of religious training as these prevailed in the Christian community for some sixteen hundred years prior to the Protestant Revolt.

It is indeed fitting that the liturgical and catechetical revival should be part of the same movement, for the liturgy is an ordinary magisterium of the Church, a way in which from season to season and year to year, Holy Mother Church renews and reviews for us the principal truths of our Faith. And this the liturgy does in a most concrete way, presenting abstract ideas in prayerful and dramatic form.

In fact, the ecclesiastical year offers a classic religion course for all the faithful. It follows no systematic pattern of theology, it is true. No systematic presentation of revelation is found there. No full life of Christ or a theological treatise is embodied in it. But the main pillars of the Faith are found in the liturgy: Christ and His Redemption. The two main points of the Gospel center about these two great feasts in the Church calendar: Christmas, and the Person of Christ; Easter, and His work. The two series of dogmas regarding the Savior as these are presented in the Creed are grouped about these same points: the Incarnation; the suffering, death, Resurrection, and Ascension. All further dogmas concerning the Holy Spirit are fitted into the Creed and the liturgy as the consummation of Easter.

Thus we say truly that the liturgy is an ordinary magisterium, and it was all but inevitable that the liturgical revival and the catechetical revival should take place simultaneously.

The catechetical revival of which we speak began in those countries—Germany, Austria, Belgium, France—where the findings of applied psychology at the turn of the century were making possible great advances in the teaching of the profane subjects. The concern of this educational development was with improved methods of teaching in general. Eventually the teaching of religion was to be affected by the educational advances of the day. But until this time, religious instruction had been largely a matter of analytic explanations of a catechism text which were to be committed to memory. This method is by no means the traditional method of teaching religion in the Christian community. It had its place and to this day, with proper modifications, continues to have an important place in religious education. But it is by no means the be-all and end-all of religious methodology.

The extreme analytic method with which most of us are familiar was that comprising the use of little "dry-as-dust," pictureless catechism texts; memorizing precise theological formulas on the supposition that some day these would be understood if not comprehended at the time of memorizing; unchildlike answers to unchildlike questions which often bore no relation to religious living. It was evident to many deeply concerned with catechesis that a too rigid insistence upon memorizing formulas that had been carefully analyzed was sending the message of salvation over the children's heads and past their hearts, thus making difficult deeper religious living in a non-religiously orientated society.

The rigid analytic approach to religious instruction has been prevalent in the Christian world since the time of the Revolt and for quite understandable reasons. Certainly the Catholic needed a clear, concise, and correct statement of Catholic truth in light of the profusion of heresy. But most catechists object to the obvious weakness of such an apologetic approach for our time. This is the overstress laid on the intellectual content of the Faith brought about by placing the Message of Salvation in a too precise and logical framework. All are concerned with the need to communicate a body of knowledge, true, but in doing so it has often been the case that Christianity was not seen as a life to be lived based upon knowledge, but merely as a body of knowledge to be committed to memory after careful analysis.

The tendency to analyze and define is the need of scientific theology. Catechesis of necessity depends upon the science of theology. But is this tendency to analyze and define the need of religious education? Is not the role of catechesis to proclaim the Message in its own right, dependent upon theology, distinct in its procedure? It would appear from the history of catechetics that it was never the intention of the Church to present the Christian message of salvation through abstract formulas isolated from life. Instead we find certain constants in catechesis: the biblical-narrative, the liturgy, and the witness of Christian living, all concrete ways of presenting abstract ideas. A catechism of questions and answers came with the sixteenth century. Such booklets in their proper place and when properly employed are indispensable to good religious education.

The criticism leveled by many catechists has been that the catechism text has developed as a theology manual rather than a text in religious instruction for religious living. It has become a point of departure when it ought best to have been a point of arrival.

The tendency to analyze, categorize, and divide the content of religious instruction has often resulted in teaching without a sense of unity to the Christian revelation; for example, we often find the catechesis on sacraments separated from that on dogma, just as for centuries the teaching on Christ was often widely separated from the teaching on the sacraments. The aim of the modern catechetical movement has been to restore the catechism as a religious text and to discontinue using it as a theology manual. Its primary concern is not with the catechism as a book but with the catechism as a means to an end.

The primary concern of the modern movement is to restore a sense of unity to the Christian message, by stressing this key doctrine: God has called us to share with Him His own Divine life, through Our Lord Jesus Christ. That this doctrine may properly be seen at the heart and center of the Faith, the catechetical movement of the past sixty years has been concerned with selecting from the abundance of material at hand from scientific theology, those truths of Divine Revelation which God meant to be specifically and emphatically proclaimed.

In this respect all catechists will agree that the aim of religious instruction is not to make theologians of our children, but to proclaim to them the essential truth—God's invitation for us to share a new life in Christ.

The need for unity in educational practice is evident. The human mind has a psychological need for unity. In the physical sciences, for example, we witness three separate and apparently different phenomena: a jet plane streaking overhead, a ball bouncing in the playground, a boat sailing up the river. Yet there is among these a unifying principle—the law of gravity.

There is likewise a unifying principle in religious science, which, when it is grasped, makes comprehensible the whole and the relation of parts to that whole. This is Christ. Notice that in presenting the doctrine on creation, St. John at once places the *Word* upon the scene, "All things were made through Him, and without Him was made nothing that has been made." (John 1:2-3) St. Paul, the master of unity in religious presentation, speaks to us of baptism, but not as if we were to learn of resurrection at another time—in the dogma section as distinct from that on the sacraments. He unifies: "Do you not know that all we who have been baptized into Christ Jesus have been baptized into His Death? For we were buried with Him by means of baptism into death, in order that just as Christ has risen from the dead through the glory of the Faith, so we also may walk in newness of life. For if we have been united with Him in the likeness of His death, we shall be so in the likeness of His resurrection also." (Rom. 6:3-6)

In fact unity was the characteristic feature of catechesis from the very beginning of Christian history down to the Middle Ages.

While the principal aim of the modern movement is to restore a sense of unity to the content of religious instruction, it was concerned for the first thirty years of its development with the most evident need of catechetics in the early twentieth century: the re-examination of methods of teaching religion. The results for our time are splendid. We find everywhere in the world better illustrated catechism texts, as well as simple explanations or presentations before the development of an idea which will be summarized in a clear, concise, correct catechism answer—understanding thus preceding memorization. Splendid audio-visual materials to help the teacher and the child are available. Teachers' manuals are at hand for better lesson planning, organization, and step-by-step presentation of a point being communicated. Word study, the activities programs, scared music, Sacred Scripture, the story of salvation integrally developed, liturgy—all find prominent places in our modern methodology. And with few exceptions this is all to the good.

The present concern, that is the concern of the past thirty years, has been not so much with "how" to teach religion as with "what" to teach. It is this concern which is now giving great impetus to the catechetical movement. As we have pointed out, catechists have by and large adapted many of the findings of applied psychology to religious education. The deep concern for method now is not quite as serious as that for content. The question posed in connection with this latter area is, "What shall we teach?" In other words many catechists believe that there is a need for a re-evaluation of the substance of the Christian message. There is need to restore to religious education that unity which was once its most evident characteristic.

To understand how unity was achieved in catechetics during those centuries prior to the sixteenth, it is necessary briefly to review the three great eras of religious education: (1) the Apostolic era, including the catechumenate; (2) the early and late Middle Ages, separate in several ways; and (3) the modern era, since the Revolt.

It is clear that the content of the Apostolic catechesis was Christ. He was the whole content of religious instruction. "We preach not ourselves," says St. Paul, "but Jesus Christ. . . ." (Cor. 3:4,5) In Him all of the doctrines of faith are centered; to Him they lead. In Him all of Divine Revelation reaches its climax and fulfillment.

What was the method of preaching Christ as the Central Figure in God's plan for the salvation of the world? It was an oral narrative drawn from the Sacred Scripture. The classic example of Apostolic catechesis is that of St. Peter. He begins with an Old Testament prophecy (Joel) as it points to Christ. He recounts the life of Christ in its essentials, climaxed by His passion, death, and Resurrection. All is centered in Christ as the way to the Father.

St. Paul likewise employs the biblical-narrative style. This does not mean that the catechist must begin with Genesis I: 1 and recount the whole history of God's dealing with men. It means employing salient features of the Old Testament as these lead inevitably to Christ. So St. Paul used the Old Testament to point out God's working in history among His people to prepare the way for the Redeemer. He tells in narrative form of the coming of Christ and of His life and work. He speaks of the proofs Christ offered for His claims to be God. And after treating of the redemptive life, death and Resurrection, launches into his beautiful treatise on the Church. Thus God, Christ, and the Church become the principal articles about which the earliest catechesis revolves; these three comprise the pivotal points of all our Creeds.

The biblical-narrative was only part of the Apostolic approach. Apostolic catechesis took place primarily in a liturgical setting, at the Eucharistic banquet which for centuries was the only place for formal religious instruction in the Christian community. With Christ as the center of the Good News, all the articles of faith were seen as so many rays emanating from a central source of light, or as so many spokes set in a wheel, the hub of which is Christ. Thus, the Apostolic catechesis is God-centered and Christ-centered. We go to the Father through His Son. This was Christ's own understanding of His role, "I am the way, and the truth, and the life. No one comes to the Father but through Me." (John 14:6)

Perhaps the most important single element in the catechesis of apostolic times is that which to this day remains the most important: the living voice of the teacher, himself on fire to communicate the message of God to men calling them to share His life through Christ.

Between the third and fifth centuries there sprang up in the Christian community the catechumenate, perhaps the most marvelous instrument ever designed for religious instruction. It was intended for adults and was thus pre-baptismal in its purpose. The candidate presenting himself for baptism had to be sponsored by a Christian in good standing, and for three years be tested as to his sincere desire to throw off the old life and reform his ways so that he would be fitted to receive the new life of grace. Moral reform was the objective of the early catechumenate.

The truths of Christianity were made known gradually to the catechumen. This was done in morning prayer sessions and at evening, but principally in association with the Eucharistic assembly. The stress of the catechumenate was upon the Christian life to be lived, and not only upon the body of knowledge to be acquired—though this was basic of course.

Our Lenten Masses to this day reflect the catechumenal course of instruction in Christian living and the need to rid oneself of all attachments to the life of the world to make way for the life of the world to come, lived now by sharing Christ's life through grace.

The Creed was "handed over" only on the night of baptism—at the Easter Vigil Service. At that time, likewise, the Lord's Prayer was fully explained and the catechumen had to be able to recite both Creed and Lord's Prayer before he was accepted for baptism. These two prayers are and have always been the constants in religious education, the core of the curriculum. In fact the Creed is not only a prayer and a summary of truths to be believed, but it is likewise a resumé of the history of salvation. And the Lord's Prayer is and always was basic to developing in the Christian the roots of an ascetic life.

It is important for us to realize today that these prayers had to be known by heart in early Christian times. Thus memorizing formulas has always been a requirement of catechesis—once understanding of their content has been thoroughly explained.

When we come to the early Middle Ages, we note that the spirit of unity in catechesis is greatly intensified by several educative factors. The content of instruction lays great stress upon Christ, and the new life of grace which He brings to men. With the conversion of the barbarian masses, catechesis now shifted its emphasis from pre to post-baptismal instruction. It was necessary to train whole generations of children born into the faith.

The dominant feature of catechesis in the early Middle Ages was a Christian environment. *Liturgical life* continued to exert its powerful formative influence upon the community. Children and adults took part in the processions of the Offertory and Communion during Mass. Until the late eighth century, the language of the Lessons of the Mass was for the most part comprehensible to the people. The Mass was a communal activity—the responses of the faithful were made intelligently. Gradually, of course, this situation degenerated and after the ninth century the Latin language was lost upon the simple faithful.

In addition to the liturgical life with its many vigils—largely instruction and Scripture reading services—there was the rise of the cathedral and *the Bible of the Illiterate*—those beautiful stained glass windows which depicted the history of salvation in dramatic and colorful portrayals.

Christian living itself was an educational agency for catechesis. All about him the child was reminded of evidence of his faith, the roadside shrines, the guilds, the patron saints of towns and nations, the numerous holydays marked by religious processions, the mystery, miracle, and morality plays. All these served as media for communicating to the people the truth that Christ was among them, that their lives were rich and meaningful insofar as in Him they could enjoy new life—the life of grace.

Family life was the fourth formative influence. As early as the time of St. Augustine we find the great catechist speaking to the fathers of families, "My fellow bishops," he said, "be as our curates in your homes." St. Augustine's directives to the fathers of families are inspiring. He calls them to instruct the children in the message of the Sunday Mass. He exhorts them to explain in their terms the sermon preached. This is all significant since there was no such thing in Christian antiquity as an exclusive catechesis for children apart from that given to adults in the Christian assembly on Sunday. In any case, we find that family life was religiously orientated and the Christian message embodied in the home during the early Middle Ages, inheriting the spirit of St. Augustine's directions.

There were schools throughout the Middle Ages—monastic, episcopal, collegial—but the purpose of these was supplementary. They were to organize and deepen religious knowledge acquired at home, in the parish, and at the liturgy.

Were we to single out the most important note in this environmental formation it would be this: *the Christian doctrine was taught in prayable and dramatic form through the liturgy.* The aim of catechesis in the first half of the Middle Ages was to develop in the Christian child and adult a deeper understanding of supernatural realities lived in a prayerful community. Children were to grow up in such an environment into good habits of Christian living.

As long as the parish and the family fulfilled their roles as educational agencies, Christian instruction was one with Christian living.

In the late Middle Ages, a change set in and the favorable circumstances which characterized life in the earlier years began to dwindle. The rise of the monastic orders brought about the need for a Mass which could be celebrated without the solemnity of the traditional "sung Mass." The low, private, or less solemn Mass came into universal prominence and with it the laity fell silent at the service. Then, too, by the ninth century Latin was wholly unintelligible to the faithful and the Lessons of the Mass read to them were meaningless. They became more passive at a service which was also an instruction. The rise of vernacular tongues made sermons extremely difficult for in a single congregation there might be a wide variety of tongues spoken. Instruction was bound to suffer. The rise of cities and the increase in commerce that followed the Crusades resulted in fewer holydays, less leisurely and home-centered living, and more concern for mundane than for religious things.

Most important for catechesis, perhaps, was the decline in preaching. While pastors were everywhere instructed to teach the Creed and the Lord's Prayer in the vernacular on Sundays, and to preach especially in Lent—the traditional time for catechetical review and instruction—the confusion of tongues was frustrating.

Moreover, various misconceptions of the Christian life began to creep into the community; for example, the stress upon the divinity of Christ during the Albigensian controversy led many good and simple souls to think themselves unworthy of Holy Communion. They stayed away from the altar rail through a misguided sense of piety. The Mass? Yes. Reception of the Holy Eucharist? No! People would rather be part of a procession of the Blessed Sacrament, or have public exposition of the Sacred Species, than receive Holy Communion.

Numerous superstitions ran riot in Europe. If one looked upon the Eucharist, he would be preserved from blindness that day. Were the Eucharist brought in procession to a disaster area, the plague or fire—whatever might be the nature of the disaster—would be put down. There were those who would rather go on long pilgrimages to gain indulgences, than receive the sacrament of Penance.

Such misguided notions led to a multiplication of what were thought "good works." Bishops everywhere were alarmed, for a kind of hyperactivity, under the guise of "good works" was actually replacing true concepts of private devotion insofar as that is related to the liturgy. In fact the liturgy was itself in many places being replaced by popular devotions that lacked ecclesiastical approval.

Into the midst of this background came the "prophet" of Wittenburg with his relatively simple gospel—"Away with good works. Faith alone will save." The confusion which Luther caused confounded that which already existed in the minds of many. He preyed upon the ignorance, the superstition, and the notion of "good works" so badly understood.

As a popularizer, he lost no time in finding a following. He was a capable preacher, and one of the first pamphleteers of modern history. Through the use of the printing press, he eventually disseminated his heresies and won a wide audience at a time when the population was not too clear on exactly what was orthodox teaching.

It is to Luther that we owe the "catechism" as we know it. This was the name he gave to a book of questions and answers in which he explained his version of the Faith. It was quite distinct from the confessional and devotional booklets that were everywhere in the Middle Ages. Intended first for pulpit use only, the catechism of Luther went through several editions until it sifted down into the hands of the laity and an adaptation was even made for children.

He divided the subject matter of the Christian religion into three great areas: (1) moral, (2) dogma, and (3) worship. In the first article, moral, he showed the impossibility for a Christian of keeping the Commandments. Man's nature was fallen. He was weak and subject to evil. By nature he was corrupt. There was need for him to throw himself upon the mercy of God through Faith alone. Good works were not for him.

If we carefully observe the structure of his catechism, we see that Luther set up an obligation structure. Since Faith is the most important thing, then if I *must* believe "this," I *must* do "that." While he did not deliberately garble up the Creed, the impression he created was that God is a task master and man's lot an unhappy one. If man is depraved by nature, how can he ever hope to live God's life shared by grace?

When it came time for Catholic theologians to defend the Faith against the heresies that Luther let loose, a flood of Catholic catechism books were found in the Christian world. In the beginning none of these Catholic catechisms were intended for children. They were apologetic in tone, meant for pulpit use—analytic manuals, defending and defining the Christian religion, and in doing so often took the heretic's argument point for point. The most definitive of these presented the subject matter in these divisions: Faith, Commandments, Sacraments.

Luther's particular destructiveness had been in the area of grace especially, and this doctrine has to a great degree been out of context in catechesis ever since the Revolt. Even in an arrangement of the catechism which follows the sequence Faith, Commandments, Sacraments a certain obligation structure remains, especially when we realize that the subject of grace is placed last in the sequence. In this context it has too often been taught as a means to keep the Commandments rather than as a life to be lived which is preserved by keeping the Commandments. Faith—what we must believe; Commandments—what we must do; grace the means—rather than the life.

It is likewise to be noted that post-Reformation catechisms, and many modern works adapted from them, present a strong case for actual grace as healing the wounds of a weak and fallen human nature rather than as divinizing man's actions.

It is to the rigid division of the catechism into Faith, Commandments, and Sacraments that many modern catechists have devoted their study. They feel that a more vital value structure would be achieved were the content to be arranged in terms of God's love. God's love for us is manifested in this: that He gives Himself to us and this is seen in the arrangement which stresses Faith-Sacraments. He gives Himself to us in Divine Revelation: He gives Himself in the Sacraments. The Gift of God to us calls for our response: prayer, Commandments. It is not so much that catechism texts, as such, need this new arrangement from Faith, Commandments, and Sacraments to Faith, Sacraments, and Commandments as that teachers themselves be made aware that we are training children to make a response of love for Love. Grace should be seen as a life, and the Commandments as a blueprint for that life, a means to preserving the life rather than as ends in themselves.

This effort to bring about unity by centering all things in Christ as the Gift of God's Love for us and our response, does not mean "no divisions" in a catechism or in a lesson. Obviously this would be poor pedagogy to say the least. What it means is that when Faith is the main melody of a lesson or a course, worship and Commandments are the harmonies; and when moral is stressed, Faith and worship are the harmonies; when worship is stressed, Faith and Commandments are the harmonies. In each and every lesson there ought to be the three (dogma, worship, and moral) so that each lesson is a whole catechetical communication, with stress upon one or other element.

To this modern movement the term *kerygmatic* has become attached. The word is unfortunate for it tells us nothing. In some areas it has become mere catechetical jargon. The word "kerygma" means a "publicly announced message." In early Christian times it applied to the essential body of truths taught to the catechumen. This notion of teaching essentials and stressing them remains with those who consider their part in the catechetical revival "kerygmatic."

In any case the objective of a kerygmatic approach (if we need the word for purposes of identification) is to restore to catechesis those fundamental values in the Christian doctrine which pervaded the community before apologetic needs diverted the course. It is to restore Christ as the center of religious instruction. The kerygma is not so much a body of doctrine as it is a Person—Christ. He is the Good News. God has sent His Son to bring us home to heaven, already sharing with us in time the life we shall live in union with God for all eternity—the Divine life shared by grace.

The "kerygmatic" school believes that a biblical-historical approach ought to be used in every lesson when possible, so that doctrine is always drawn from the Scripture, or approached through the Scripture. Thus, the course in Christian doctrine might be taught with the Creed as an outline history of salvation as well as a summary of truths.

The essential doctrines which the kerygma stresses are the essentials of the Creed, of course. But the Message is stated in these terms, easily grasped and understood. This is the Message to be proclaimed:

> In His infinite love God has called us to share with Him His own Divine life, through Our Lord Jesus Christ, Whom He gave as a ransom for sinners, that born again of water and the Holy Spirit we may become the adopted sons of God, living our lives in imitation of Christ, and sons of God living by His Spirit. We are thus destined to gain the Kingdom of heaven, joint heirs with Christ, heirs of God.

In this body of truths is the unity of the Creed seen. In it is contained the Good News of our salvation and of God's invitation for us to live the Divine life now and forever. The ultimate aim of proclaiming this message through biblical-narrative, liturgical-catechetical means is the aim which St. Paul sets for us, whether we be in the bishop's chair, in the pulpit, in the classroom, or in our homes as parents—"I . . . labor . . . until Christ is formed in you!" (Gal. 4:19-20)

MEETING OF TEACHERS IN GRADES 4-6

(Chairman: Rt. Rev. Msgr. Timothy F. O'Leary, Boston, Mass.)

THE CLASSROOM APPROACH TO FLES

(Summary)

SISTER MARIE ROSEANNE, I.H.M., SAINT DOROTHY SCHOOL,
DREXEL HILL, PENNSYLVANIA

The classroom approach to a foreign language in grade school is not a topic which can be dismissed with a simple discussion of methods or procedures; rather, it involves many factors, of which by far the most important are feeling for the language and basic understanding of young children. Along with the possession of these requisites, attention to a few "musts" should insure successful language teaching on the elementary level.

The first of these "musts" is the injunction that teachers adhere strictly to the oral method—no reading or writing. Since this is the more natural way to learn a language, the child undoubtedly benefits by an approach which closely resembles the manner in which he learned his native tongue—by imitation and repetition.

Repetition is the secret of the elementary language teacher's success. It is her task to vary the methods of repetition so as to make it, not a laborious exercise, but a pleasure for the students. This can be accomplished by asking provocative questions and by giving in the questions, as far as possible, the exact vocabulary needed for the response. Another method of making children repeat without boredom is the "competition" game, whereby many children reiterate an expression in a spirit of rivalry which is both enjoyable and purposeful.

Great emphasis should be placed upon the use of the sentence-pattern. This linguistic tool will bind together, in the same blow, both the vocabulary and the grammatical construction. The child gets the "feel" of idioms and grammar without befuddling facts which are too complex for him at this particular time. Teachers should, as far as practicable, make direct applications; thus, it is strongly advocated that she use objects in presenting vocabulary, rather than verbal equivalents. The teacher's description of a flag is less impressive to the student than his seeing the actual flag itself. The situation element, in which the child himself participates, makes a more lasting impression.

There is no need to convince teachers of the benefit of visual aids in language learning. These invaluable assets have become indispensable in the field of elementary language instruction, as they have in every area of scholastic endeavor. Resourceful teachers of French or Spanish in the grades include in their list such things as: crayons, pictures, toys, doll furniture, cutouts, coloring books, flannel objects, artificial foods and fruits, playing cards, puppets, etc. The enumeration could go on indefinitely to include such games as Blind Man's Bluff, Simon Says, Button-Button, Twenty Questions, Bingo, etc. Finally, one of the most valuable assets of all is a tape recorder, which permits the children to hear their own pronunciation of the language and to compare it with that of the teacher.

Why do the teachers connected with FLES regard it with such great esteem? They feel that they are sharing in the effort to help children become better citizens of their own country and of the world. By introducing a foreign language to a child while he is still young, the teacher brings him into contact with the customs, culture, and civilization of another nation. In this way, she is preparing the student for future world relationships based on mutual understanding and appreciation. As teachers, we must dedicate ourselves to this effort: to make our pupils citizens of a greater, universal America!

MEETING OF TEACHERS IN GRADES 4-8

(Chairman: Very Rev. Msgr. Vincent Horkan, Detroit, Mich.)

THE BIBLE IN THE LIFE AND WORK OF THE TEACHER

REV. JOHN J. CASTELOT, S.S., ST. JOHN'S PROVINCIAL SEMINARY, PLYMOUTH, MICHIGAN

I have been asked to speak to you on "The Bible in the Life and Work of the Teacher." I should like to change that title just a bit and speak of the Bible in your work first and then of the Bible in your life. I am here, let it be clearly understood, not to criticize, but to offer some constructive suggestions in the light of the great advances made by Catholic biblical scholarship over the past years. What I shall have to say to you will be, I am sure, mostly a review of things you already know. But there are some principles which are so vitally important that they deserve repetition and fresh emphasis from time to time.

In 1943, Pope Pius XII issued his encyclical *Divino afflante Spiritu*, the Magna Charta of modern Catholic scriptural studies. This magnificent document freed Catholic scholars from the shackles with which they had been prudently bound for decades and gave them the green light to speed ahead with truly creative research. Time does not permit us to discuss the reasons for the Church's having restricted the activities of her biblical experts for so long. Suffice it to say that her prudent caution was more than justified. For further information on the situation, I suggest that you read the article of Fr. McCool mentioned in the bibliography which I have prepared.

At any rate, the encouragement given by the Holy Father sparked an invigorating change in the Catholic approach to the Bible. This change was made possible by significant discoveries in the fields of language, archeology, and especially by an increase of knowledge about the literary forms employed in the ancient Mideast. Of particular importance is our clearer appreciation of just how and why the sacred books were written. Knowing, for instance, that the *Pentateuch*, the Law of Moses, went through a long series of editions over a period of about 800 years before reaching its final form is a great help in understanding and in teaching it properly.

We know that Moses made the original contribution to this vast corpus which bears his name; the quantitative extent of that contribution is all but impossible to estimate now. This basic Mosaic nucleus was not allowed to gather dust and end up as a museum piece of antiquarian interest. It was developed and expanded, interpreted and reinterpreted as the constantly changing circumstances of the Hebrews demanded. As long as the Chosen People remained one, this development went on in fairly unilinear fashion. But after the civil war and the division of the United Kingdom into Israel in the north and Juda in the south, the Mosaic tradition took on two different forms, one in the northern kingdom and the other in the southern kingdom. After the fall of Samaria in 721 B.C., these two traditions were welded into one. Then in the seventh century the Law was edited in still another form, and a fourth edition made its appearance during the exile in Babylon, to be given final form after the return of the Jews to Palestine in the fifth century. It was these final editors who took all four traditions and joined them together into one great work, the Law of Moses. We have, then, Moses making the original contribution in the thirteenth century B.C. and the Mosaic Law, as we now know it, achieving final form only eight centuries later—and after as many centuries of rich development. Each of the four traditions which go to make it up is quite distinct from the point of view of style, historical background, and theological outlook. The implications of this fact for an understanding of the *Pentateuch* are tremendous, and we shall have occasion to see some of those implications.

But first I should like to reassure you. Changes can be very unsettling, especially when they concern something so sacred as the Bible, and I have known people to be very upset by some of the "new" ideas they run across in their casual reading. Their fears are quite understandable. To read all of a sudden that Moses did not write the whole *Pentateuch*, or that creation did not take place in the way in which it is described in *Genesis*, or that God did not make man out of the slime of the earth and woman out of the man's rib, or that books like *Jonas*, *Tobias*, *Esther*, *Judith*, and *Daniel* contain only a grain of historical truth, or that the gospels are inspired interpretations of the Christ-event rather than simple, straightforward historial accounts, or that the nativity narratives are capable of a rather free interpretation—statements like this coming out of the clear blue sky can be shocking. They should not be, but they are, and one reason is that popularization of biblical studies in the English language has not kept pace with the scientific research on which conclusions like the above are based. It is quite otherwise in Europe, where there has been, and still is, a wealth of popular literature keeping Catholics well informed on all the latest developments. They are thus able to follow step by step the reasonings behind the conclusions and are ready to accept them without batting an eyelash. Valiant efforts are being made to remedy the situation for English-speaking Catholics, but we still have a long way to go.

Meanwhile, I beg you to keep an open mind and above all not to be frightened at the very idea of changes in our approach to the Bible. Rest assured that *the new attitudes do not affect the essential message of the Bible or of its individual books.* That remains always the same. The approach, however, is different and very, very helpful in the bargain. If it were not advantageous, it would not be worth adopting. Look at it this way: progress necessarily involves change of some sort, and to deny the Church and its scholars the right to change is to deny them the right to make progress in their understanding of the word of God. Again, let me stress the fact that no matter how startling the changes may seem, they do not affect the essential message of the Bible. On the other hand, the new approach is extremely helpful in understanding that message in its fullness, in the sense in which its authors wanted it to be understood. It helps, too, to eliminate, even before they arise, many difficulties which have caused so much trouble and have consumed so much valuable time in the past. As a result, it will prove of inestimable help to you in your own task of understanding and explaining God's message to His children.

The statement I am about to make is an almost painfully obvious one, but how easily it can be forgotten in practice: *the Bible is not a book.* It it a library of books written, collected, edited, and re-edited over a period of about 1,300 years. This is a fact heavy with implications of very practical importance to you. It means that you cannot take the Bible as a literary unit and make the same demands of each and every part of it. To do so is a basic and not uncommon error, and it has been the cause of untold difficulties. To take a parallel, let us say that an anthology of famous literature was compiled comprising parts of the *Summa Theologica* of St. Thomas, the *Imitation of Christ,* the plays of Shakespeare, the novels of Graham Greene or Evelyn Waugh or John Galsworthy. All of these selections would be between two covers, of course. But how very different they all are! You would never think of reading Shakespeare's plays with the same attitude as you would bring to your reading of the selections from the *Imitation.* You would, consciously or unconsciously, change mental gears as you went from one to the other and you would judge each on its own merits. And yet, just because all the sacred books are between two covers under one general title, *The Holy Bible,* there has been a tendency on the part of many to put them all on pretty much the same level and to make the same demands of them all. You often hear this attitude expressed somewhat as follows: "It's in the Bible, isn't it? It must be true!" Yes, it's in the Bible, all right—but in which book? Is it an historical book? Did the author really intend this statement as a literal statement of fact? Or is it merely an illustration of the truth he is really trying to teach? That, of course, makes all the difference in the world.

The *Psalms,* to take an obvious example, are prayers, hymns, and cannot be put on the same level as the historical books. Within the *Book of Psalms* there is a group of historical psalms. But even though the subject matter is history, they are still essentially poetic. They may treat of history, but they do so in a poetical, devotional fashion, and cannot be held to the same degree of factual accuracy as an avowedly historical book.

What, then, of the avowedly historical books? With reference to them, I should like to recall to your minds the fundamentally important truth that *not all the historical writing in the Bible can be put on the same level.* I guess the books of *Samuel* and *Kings* come closest to what we normally think of as history. They recount the events of the Royal Period, with its successions of kings, wars, victories, defeats, intrigues, assassinations, unrest, peace—all the stuff of which national history is made. And yet they are not really national history and are quite different from modern works on ancient, American, or world history. Their authors were not interested in the history of Israel precisely as a nation, but rather as the instrument which God had chosen for the working out of mankind's salvation. They wrote what we call salvation-history, which amounts to a theology of history. They looked back at their people's past with eyes illumined by a special grace and saw the events of that past through God's eyes, as it were, from His point of view. They could not be, of course, uninterested in the historical happenings themselves, but they described those happenings with a certain freedom so as to bring into sharper focus the Divine, the eternal implications of events. Their accounts were as much a profession of faith as they were a record of the nation's past. We list these books, along with *Josue* and *Judges,* as historical books, and that is quite all right as long as we remember what *kind* of history they contain. Quite significantly, however, in the Hebrew division of the Old Testament they are grouped under the title of "Early Prophets," for they exhibit that inspired sense of history so characteristic of the great prophets.

Or take books like *Jonas, Tobias, Esther,* and *Judith.* They look for all the world like history, but in reality they are more like parables. There may be a grain of historical truth at the bottom of them, like the actual existence of a prophet named Jonas, who lived three centuries before the book which bears his name was written. The author used this man as the central character of a story designed to teach his people a lesson. If it were his intention, then, to write a parable of this sort, he cannot be held responsible for the historical accuracy of everything he wrote. He was a storyteller, not an historian; his purpose was to teach a lesson in an attractive way, not to write a scientific biography. Our Lord certainly made abundant and effective use of this method. Many of the Old Testament authors seem to have done so, too.

Again, the *Book of Judges* had a long literary history. The judges, Gideon, Samson, and all the others, were tribal heroes whose exploits astounded their fellows, and delighted them, too. Their stories were treasured by the different tribes and passed along from generation to generation. Much later a sacred writer, who wanted to impress his audience with the fact that fidelity to God brought success and infidelity caused unhappiness, took these popular stories and edited them in one book. Every one of them drove home his central thesis: if you are faithful to Yahweh, you will be successful; the minute you are unfaithful, trouble will enter. But if you sincerely repent, He will raise up someone who will lead you to victory. His chief interest in the stories was not historical but rather their aptness as illustrations of his thesis.

Or take the very familiar patriarchal stories. They are basically trustworthy as history, and archeology has demonstrated over and over again how really true to life they are. But at the same time, they are *family history*, and are subject to all the weaknesses of that popular type of record. Recognizing them for what they are, we shall accept them on their own merits and not demand that every single detail correspond to strict reality. You know how the details of family history can get confused in the telling and retelling. A good example is the story of Abraham and Sara in Egypt. Abraham realizes that Sara, at the very alluring age of 70 (!) will be irresistible to the Pharaoh, who will surely want her for his harem. Therefore, he instructs Sara to let it be known that she is his sister, not his wife. "If he knows we are married, he'll feel obliged to make you a widow before he takes you. If he thinks you are my sister—well, he'll just take you without any qualms of conscience." Everything turned out just as Abraham had suspected it would, and you know the sequel. However, a bit later on, we read the same story, except that the locale has changed and the villain is no longer the Egyptian Pharaoh but a Canaanite king. That strikes the reader as a bit strange, but when he meets the story for the third time, he really begins to wonder what is going on. This time it is Isaac and Rebecca who are the main characters.

How do you explain all this? Well, evidently something of the sort did happen in the early history of the patriarchs, very likely to Abraham and Sara. But the story as told in one branch of the family, in one part of the country, took on this color, and in another part of the country it took on not only new colors but new sets of characters. Years later, centuries later, the man who edited the patriarchal traditions found three versions of the same event. He could not quite make up his mind which was the correct one and decided to use them all. After all, they all demonstrated God's providential care of the progenitors of His people, and that was the main thing. This is not the way we should go about editing a work of history today, but it was quite in keeping with the Oriental way. And when we read the Bible we must remember that we are reading history as written by *them* and make the necessary allowances. It was *they* whom God inspired, and His grace did not destroy their nature.

Of course, the crucial chapters are *Genesis:* 1-11. These are the ones on which I am sure you spend most time. They are concerned with the basic truths of salvation: the creation of the world and of man, the fall and its consequences, the promise of ultimate redemption. From a literary point of view, these chapters are in a class completely by themselves, and it would be a serious mistake to equate them with any other chapters of any other book of the Bible. In fact, scholars still have not quite figured out precisely how to classify them. But that is just a matter of classification, of giving them a name, an exact literary title. The important matters are sufficiently clear: the meaning their authors intended to convey and how they went about conveying it to their readers.

We are interested in these chapters today chiefly from a pedagogical point of view, and with that in mind I should like to remind you of something of great importance: to teach children that all the *details* of the creation stories or of the account of the fall have the same historical reality as the events surrounding the crucifixion or the resurrection of Our Lord is to sow seeds of terrible disillusion and confusion. For sooner or later they are going to find out that the details of the accounts of creation, of the temptation and the fall are not literally true. And if they have learned to put those details on the same level of reality as the details of the crucifixion and the resurrection, they will understandably be tempted to doubt the reality of the latter. We must be very careful to keep things on their own level of reality and not to confuse them with others.

These chapters contain in fact a theology of prehistory, and about as close as we can come to classifying them literarily is to call them historical parables. We cannot say simply that they are not historical, because they are. On the other hand, we cannot say simply that they are historical, even in the sense in which the patriarchal stories or the *Books of Kings* are historical. The best way to describe them, then, is as historical parables. What is historical about them? The basic facts: that God created all things; that He created man in His own image and likeness, superior to all the rest of material creation; that He created man and woman in a state of unimaginable felicity and of friendship with Himself; that He set a test for them, and that they failed that test with disastrous consequences. These are some of the important historical facts contained in these chapters. But that he created the world in six days or six periods of time or six anything else, or that He made man by fashioning a mud statue and breathing life into it, or that it was a real tree whose fruit our first parents were forbidden to eat and that they, as a matter of fact, ate an apple: these are details which give color and interest to what would have been otherwise unadorned abstract truth, for which the Hebrews had no taste at all. They constitute the parabolic element of these historical parables. Again, there is nothing shabby or undignified about parables. Our Lord Himself used them to express some of the most sublime truths ever taught to mankind. So why should not a sacred writer, intent on putting across the fundamental truths of human existence, also have used them? There is a distinction, of course. Many of Our Lord's parables were clearly fictitious stories: the Prodigal Son, the Good Samaritan, Dives and Lazarus, and others. They were parables, purely and simply, quite different from the historical parables of the first eleven chapters of *Genesis*. The latter have a real historical basis: the facts of man's religious prehistory. The parabolic element is the literary dress in which these facts are presented.

Now for some practical suggestions flowing from the foregoing remarks. I should like to quote first a passage from Father Hauret's *Beginnings*, listed in your bibliography. This splendid little work contains an excellent appendix which treats precisely the pedagogical problems which confront you in presenting these very difficult chapters to your children. Father Hauret quotes the French biblical scholar, Father Guitton, as follows:

> It is imprudent to an extreme to propose as historical reality certain symbols that are but the envelope of religious truth, as for example, the creation of the woman from the man's *rib*, or the eating of the forbidden fruit. . . . At school, and very often at home as well, the child lives in an environment which can no longer boast the simple, tranquil faith of former times, and which, rightly or wrongly, thinks itself to be enlightened. Give a child of ten the idea that the fruit of paradise, or the days that elapsed before the stars were created, have as much reality as the wood of the Cross, or the resurrection of Jesus, or the multiplication of the loaves, and the doubts which he cannot fail to have about his fairy-tale wonders may be transferred to the miracles or events narrated in the Gospels. A young man may even lose his faith because he has identified that faith with certain Oriental expressions which were meant to make a religious truth understandable to his forefathers, who in certain respects were more childlike than he. (*Le développement des idées dans l'Ancien Testament*, p. 36.)

Father Hauret continues with this citation from a work by Father Junker, a German scholar of note:

> Beginning with the very first instruction on the biblical account of primitive history, therefore, we must take care not to create false pictures and concepts in regard to these events. If we deliberately set out to induce belief in all the external details of the narrative, we are only preparing for the later loss of confidence in the truthfulness of the Scriptures. Then we shall have to explain later difficulties (which will inevitably arise) by saying: "Why, the text does not mean that at all!" Explanations of this sort come too late when they come as answers to objections. Of course, when our young people first come into contact with the Old Testament, we cannot immediately explain all the fine points to them. But from the very beginning we must give them a *general idea* of the Divinely revealed Old Testament, an idea that is capable of adjustment and development, one that will grow in depth with the passage of time, with the help of fuller explanations, and with a deeper study of the principal problems. (*Die biblische Urgeschichte*, p. 7.)

On the grammar school level, then, the explanation of these first chapters of *Genesis* should be progressive, and homogeneous in all its phases, keeping the essential separate from the accidental, the certain from the uncertain, the imagery or poetry from the idea. The governing principle is one with which you are, of course, very familiar: *never teach anything in one grade which will have to be unlearned in another.* To neglect this principle is to sow confusion and doubt. In the early grades stress the *teaching* of these chapters—not their literary dress, but their teaching. Leave the imagery of the six days and the mud-man and all that until the child has reached a level at which he can make the distinction between *what* an author is saying and *how* he is saying it. In the first presentation of the creation and the fall, for instance, do not even mention things like six days, the serpent, the fruit. You know how avidly little minds cling to pictures and *transform them into hard realities.* This breeds serious trouble on higher levels of education, especially if, as so many of them do, they attend secular colleges and universities.

I have had some interesting experiences along these lines in my occasional work with Newman Clubs at different colleges and universities. Whenever they invite me to speak, I never have to ask what they want me to talk about. I know: the first three chapters of *Genesis.* It is distressing to realize how many Catholic students have left the Church because of apparently unanswerable objections against these chapters. They grew up convinced that every single detail of the narratives was an article of faith, and when they were shown that many of them were simply untenable from different points of view, they were in serious intellectual and spiritual trouble. If these "articles of faith" were untenable, then all the rest might be, too. And even if the rest were not, how could one doubt, indeed reject, any of the "articles of faith" and still remain in the Church in good faith?

Let us take an example. On the question of the formation of the human body, we do not have to believe that God created it immediately and directly. All the Bible tells us actually is that He took very special care and was lovingly concerned about its formation. It really tells us nothing about how He engineered that formation. The latter might well have been a long process of evolution from lower forms. In fact, Catholic scientists, even priest scientists, are in general quite convinced that such was the case. The only thing actually which we must hold as certain with regard to the creation of man is that God created his spiritual soul immediately and directly. That could never have evolved from anything material, precisely because it is spiritual. Again, this may well be the last formal religious education your boys and girls will receive. Please, do not let them go out into the cold, critical world believing that every statement, every image in the Bible is an article of faith.

I suggested before that in the early presentation of these chapters one should stick to the teaching and skip the story, the imagery. Father Hauret has lined up in parallel columns first the imagery and then the truth it expresses, and he urges that you confine your presentation to the truths contained in the second column. Here are a few examples:

The Imagery	*To Be Retained*
Yahweh fashions a figure of clay (2:7a).	The body of the man, which is material, was created in a special (not necessarily direct) manner by God.
Yahweh breathes his own breath into the man's face (2:7b).	The soul of the man, which is spiritual and immortal, is produced directly by God.
Yahweh extracts one of the man's ribs and makes it into a woman (2:21-22).	Eve is of the same nature as Adam; husband and wife form one being and the woman is dependent on the man.

Father Hauret also gives a sample lesson suitable for very small children. Perhaps the vocabulary should be broken down a bit more, but the lesson is a good example of how the principles suggested above can be applied.

> Thousands and thousands of years ago there was no light, no sun, no moon, no stars. There were no men or animals, no plants or stones, not even a tiny grain of sand. (Here the things best known to the children might be mentioned.) None of these things existed. *The world is not eternal.*
>
> Before the world began, God alone existed; there was only God. He always existed and He will always exist. He is eternal.
>
> Since God is all good and since He can make whatever He wishes—that is why we say He is "all-powerful"—He decided that the earth should come into existence at a given moment, together with everything it contains, as well as the sun and moon and stars that shine above us. He willed that there should be heaven and earth.
>
> No one knows exactly how each thing came into existence in the world, or in what order God produced the things we see, or how long He took to perform the wonders of heaven and earth. God alone knows this. He could have told us about it, but He did not think it necessary to do so, for we can get to heaven without such knowledge.

Much more could be said on this subject, but time does not permit a full presentation. I have tried merely to point up some of the problems and to suggest some avenues of solution. We must now get on to the second part of the talk: the Bible in your own personal life. It is intimately connected with the first part, of course. In view of your solemn obligation to teach the word of God wisely and effectively, the Bible must play an important part in your own lives. One of the best definitions ever given of teaching is *contemplata tradere,* to hand on to others what you yourself have thought about intimately, personally, and made your own. You should make the word of God your intimate personal possession before you hand it on to others. Really, how can one expect to give others a true appreciation and a love which he does not have himself? Two things, then, are necessary: study and prayer.

Under the heading of study, I suggest that you read the Bible every day, even if it is only for ten or fifteen minutes. It is this daily contact that breeds familiarity, intimacy. A little while each day is better, much better, than an hour or two once a week. Not that you should not read it for longer periods of time when the opportunity presents itself; but I know how many demands are made on your time. Read the Bible in a good translation. A great deal of the difficulty encountered in Bible reading has been due to the translations which were available to English-speaking Catholics. Often enough the translation itself was not accurate, and even when it was—as it was in the main—the language was archaic, unreal. Reading the Bible, especially the Old Testament, under such circumstances was frequently painful and discouraging, even when the reader brought all the good will in the world to his task. Fortunately we now have splendid translations in clear, modern English. The *Confraternity Edition* is particularly good for the Old Testament. It is not complete as yet, but it will be soon, and meanwhile enough of it is ready to keep you busy—profitably and enjoyably busy—for quite a while. For the New Testament I suggest the translation of Fathers Kleist and Lilly. It is a rendering of the original Greek by two men who were eminently qualified for their work. Their aim was to translate into idiomatic American English. I say "American" because there is another popular translation on the market, that of Monsignor Knox. It is a beautiful piece of literature, but—besides leaving something to be desired from the scientific point of view—its English is often quite British and in places as mystifying as some of the archaic passages in the Douay-Rheims translation. At any rate, read a good translation, one that you will like, one that you will understand.

Read your Bible *systematically.* There is a beautiful order and unity in the Bible in spite of the diversity of its component parts. And to understand the individual parts you must understand the over-all plan. To discover this unity, this meaning, you need help; everyone does. And there are some wonderful helps at your disposal. One which I cannot recommend too highly is Father Lupton's *A Guide to Reading the Bible.* It will steer you through the sacred books in a very intelligent and inspiring way. For your general appreciation of biblical literature, there are a great many splendid books now available. This was not true ten years ago. There were mountains of books on the Bible in French and German and Dutch, but not in English. The situation has changed encouragingly, and you will find some helpful suggestions in the bibliography given you at the beginning of this lecture.

Study is basically necessary; so is prayer. I put study first for the simple reason that you can hardly pray about something you do not understand. Knowledge precedes love. It is significant that the Scriptures form the heart of the Church's official prayer. You know that from your familiarity with the Missal and the Breviary. Where did the Church go when it wanted the finest expression of its sentiments of religion? To the inspired word of God. Why not imitate the wisdom of the Church in this regard? After all, the Scriptures *are* the word of God, His self-revelation, the mirror in which He has chosen to reflect Himself to you. Would it not be unwise, ungrateful even, to neglect looking into that mirror very frequently and very intently? Your whole purpose in life is to know Him, to love Him, and to serve Him. But notice: to *know* Him comes first. Notice, too, that it is not a question of knowing *about* Him, but of *knowing* Him, personally, intimately. Where will you go for this knowledge of God? First and foremost to the source which He Himself has given you. There is where He chose to reveal Himself to you.

This matter of self-revelation is a remarkable thing. When you stop to think of it, how many people really know you, individually, as a person? I mean really *know* you, and with your most secret thoughts and dreams, likes and dislikes, hopes and fears, and all the rest. I am sure that very few, if any, people know you thus. And why? Because the only way anyone can really get to know you is by your revealing yourself to him, opening your heart and soul with their inmost secrets. You do not do that for everyone, but only for one whom you love and trust implicitly. The very fact that you do is a mark of your own love for that person; self-revelation is the greatest proof of love and of trust that you can give, under ordinary circumstances. And that is precisely what God has done for you. It is really an amazing thing that He has loved you so much as to reveal Himself to you. He has stooped to your level and spoken to you in terms you can understand, just as you stoop to the level of your children and communicate sublime truths to them in childishly simple terms. To listen to Him as he opens His mind and heart to you in the pages of His book, to answer Him from your own heart—that is to use the Bible as the basis for prayer. And here again, books which will guide you in this most fruitful spiritual exercise are becoming more numerous. In fact, the new emphasis in Catholic scriptural scholarship is precisely on the *meaning* of the inspired word, and that meaning is inexhaustibly rich.

But to conclude: experience and reflection have led me to the almost certain conclusion that the elementary years are the most important years in a person's education. You have little minds and hearts and souls entrusted to your care. In many cases their moral and intellectual formation is left exclusively in your hands. As you mold them so will they grow, and it will be almost psychologically impossible to undo your work later on—for better or for worse. Eight years is such a long time, especially eight such impressionable years as those of grade school. You know that I am not flattering you when I remind you that you are fashioning in your classrooms the Church of tomorrow, laity and clergy alike. Whence will the boys come to enter our seminaries? From your classrooms. What kind of church the American Catholic Church of tomorrow will be depends to an amazing extent upon you. And your handling of the word of God in your personal lives and in your work will be a major factor in determining your success. May God be with you.

BIBLIOGRAPHY

AHERN, B. M., "Gathering the Fragments: Of Fear and Scholarship," *Worship*, 35 (1961), 160-165.

BOUYER, L., *The Meaning of Sacred Scripture* (University of Notre Dame Press, 1958).

BRILLET, G., *Meditations on the Old Testament: The Narratives* (New York: Desclée & Co., 1959); *The Psalms (ibid.*, 1960).

CASTELOT, J., *Meet the Bible* I (Baltimore: Helicon Press, 1960); Vol. II is scheduled for publication this spring.

CHARLIER, C., *The Christian Approach to the Bible* (Westminster: The Newman Press, 1959).

DANNEMILLER, L., *Reading the Word of God* (Baltimore: Helicon Press, 1960).

DOUGHERTY, J., *Searching the Scriptures* (Garden City, N. Y.: Hanover House, 1959).

FISCHER, J., *Jonas and the Whale* (Paterson, N. J.: St. Anthony's Guild, 1959).

HAURET, C., *Beginnings: Genesis and Modern Science* (Dubuque: The Priory Press, 1955).

KEVANE, E., "Sacred Scripture in the Catholic High School," *Catholic Biblical Quarterly*, 17 (1955), 136-153.

LUPTON, D., *A Guide to Reading the Bible* (Chicago: ACTA Publications, 1959).

McCOOL, F., "The Preacher and the Historical Witness of the Gospels," *Theological Studies*, 21 (1960), 517-543.

McKENZIE, J. L., *The Two-Edged Sword* (Milwaukee: Bruce, 1956).

MORIARTY, F., *Foreword to the Old Testament Books* (Weston College Press, 1954).
Introducing the Old Testament (Milwaukee: Bruce, 1960).

MURPHY, R. E., *Seven Books of Wisdom* (Milwaukee: Bruce, 1960).

MURPHY, R. T. A., *The Sunday Gospels* (Milwaukee: Bruce, 1960).
New Testament Reading Guide (Collegeville: The Liturgical Press, 1960).

RICHARDS, H. J., "The Modern Approach to Scripture," *The Clergy Review*, 45 (1960), 577-589.

ROBERT—TRICOT, *Guide to the Bible*, 2d ed. (New York: Desclée & Co., 1960).

STUHLMUELLER, C., "Catholic Biblical Scholarship and College Theology," *The Thomist*, 23 (1960), 533-563.

TWOMEY, J., "*Genesis* for Juniors," *The Clergy Review*, 42 (1957), 65-76.

VAWTER, B., *A Path through Genesis* (New York: Sheed & Ward, 1955).
The Bible Is Different (Paterson: St. Anthony's Guild, 1959).

MEETING OF PRINCIPALS AND SUPERVISORS

(Chairman: Sister Violetta Florio, M.P.F., Morristown, N.J.)

DEVOTION VERSUS DEVOTIONS

(Summary)

BROTHER BERNARD PETER, F.S.C., COMMUNITY SUPERVISOR, NEW YORK, NEW YORK

The implications of this title may be more extensive than a cursory recital of the topic will indicate; for example, our convention theme embodies the aims of Christian education. Over the years, however, there have been differences of opinion regarding the general purpose of our schools. It is essential, therefore, that our position be made clear so that our conclusions on devotions may be evaluated in this light.

An abundant number of sources could be quoted, including the writings of Pope Pius XI and his successor, to accentuate the responsibility of Catholic schools in forming the Christian character. However, let us confine ourselves, now, to the aims of Catholic education as expressed in *Guiding Growth in Christian Social Living* (The Commission on American Citizenship, of The Catholic University of America). These resulted from an Apostolic Letter from His Holiness Pope Pius XI, to the American Hierarchy, dated September 21, 1938.

These aims are:

1. Physical Fitness.
2. Economic Competency.
3. Social Virtues.
4. Cultural Development.
5. Moral and Spiritual perfection in Christ, or saintliness, the crown of all the rest, achieved in and through all the rest, fulfilling the purpose of man's existence because it purifies him and unites him with God.

This is our responsibility: to produce Christ-like characters. Naturally, Catholic educators are aware of the fact that they are not the sole educators or trainers of youth. The character of the child is formed by all the associations of life, whether in the home, in the school or in society. But the educator is aware of his share in this responsibility and that he must do all he can to form the good Christian character.

In this paper, though, our concern is not the whole facet of character formation. It is just the place of devotions in this area of formation.

Before considering specific devotions, let us understand what we are discussing. We know that we were created by God to know, love and serve Him. The object of the virtue of religion is to perform the last of these, the services owed to God. The virtue of religion enables us to give God the honor and services which are His due. It is a habit of mind and heart that inclines us to pay to God this worship and reverence. The intensity of this virtue is expressed in devotion.

Devotion is derived etymologically from *vovere*, to vow, to pledge. This pledging to return to God His goodness is devotion. Man reaches his full being in proportion to his complete giving of self and all his actions to God. This totally giving up of self to God is expressed in devotion, and devotion is expressed in devotions. A man's devotions are the fulfillment of this giving of self. These devotions are a multiplicity of prayers and actions, which in themselves can become just that—emotional prayers and actions, unless they are *well ordered* and properly *motivated.*

Keeping these two factors, "well ordered" (well organized) and "motivation" in mind, let us consider the place of devotions in what we have been discussing so far, the formation of youth. Daily devotions are exercised in the elementary schools not so much for practice but for what they really are—formation. That I believe is the key word of this whole discussion. We are not desirous of crowding our day with pious practices but with formation. St. John Baptist de La Salle gave his Brothers a set of devotions for use in the classes with this particular theory in mind. By daily use and repetition with proper motivation the pupils would form the habit of constant use. He realized that character formation cannot be accomplished by a crash program. It is a gradual development. To be effective it must be centered on the habit forming years of the elementary grades, where the twig can be bent and become the strong branch that will not yield to the buffeting of the wind of social acceptance. In addition, the *learning process* must be considered. Psychology has taught us a great deal about how children learn. It is obvious that children do not learn all at once or that all children learn at the same pace. We also know that some children learn incompletely, and that all children forget. However, as children mature they learn more fully. This means repeated opportunities to do the same thing deepen the understanding and strengthen the habit. The proof of the pudding is the report from the graduates of our schools.

This program must have the first factor—good organization. It must be organized on a school or school system basis and not left to the personal choice of individuals. Frustration instead of formation results from lack of organization.

However, merely exposing pupils to devotions is not sufficient. There must also be motivation. We know that motivation takes a different form depending upon the age of the pupils. It is conditioned also by such factors as socioeconomic group, and population distribution, e.g., large city pupils, small town pupils. Regardless, the teacher must motivate the pupils in these devotions, so that the habit will be built on a conviction so sound that the continuance of devotions throughout the life of the pupil is assured.

Due to individual differences and circumstances of training and environment it is difficult to say when pupils should be placed on individual responsibility, and natural motives should be exchanged for spiritual motives. The sooner it can be done, the better; also, the sooner a pupil can be placed in an atmosphere close to the natural way in which he will perform, the more it is to his advantage, e.g., going to Mass on Sunday with the family or alone.

Pupils who are about to be forced to enter public education should have adequate training in personal responsibility as regards Mass, reception of Sacraments and devotions. In all of this it is not sufficient to tell pupils to do what they should. Proper motivation should lead to solid habits.

I am of the opinion that in the low grades the pupils should be led by the hand to many devotions and Church services. But these should not encroach too heavily on the time devoted to school work *per se.* These small children lean on authority. However, as quickly as possible they should be placed on their own. I do not endorse compulsory daily attendance at Mass once the pupils are of age to attend on their own. Proper motivation will secure desired results.

A danger in unrestrained use of devotions is the sway of emotions. When proper motivation is lost to emotions there is little hope for true devotion. In conclusion, we are firm in our opinion that we have the responsibility as

Christian educators to develop sound Christian characters. One phase of this training is forming the habit of using devotions, since devotion is the intensity of the virtue of religion whereby man returns to God that which is His due. By the use of organized devotions in school, we look for *formation* rather than merely practice. Formation, to repeat, is the key word and is what we are seeking. By constant repetition of these devotions through the years, habits are formed. With proper motivation these are concretized.

We should not fear a lapse from the use of some or all devotions. It is a reliable assumption that the root never wholly dies. Many individuals pass through a plateau period in their early life but, because of firm foundation and solid motivation, they blossom forth more abundantly than before. This is our conviction in instilling devotions in our classes, since it enables an individual to give to God all that he is and does—fulfilling the purpose for which he was created.

DEVOTION VS. DEVOTIONS IN THE CATHOLIC ELEMENTARY SCHOOL

(Summary)

REV. ROLLINS LAMBERT, ASSISTANT PASTOR,
ST. DOROTHY'S PARISH, CHICAGO, ILLINOIS

By "devotion" I understand dedication flowing from profound love. "Devotions" mean prayers or other religious practices. We would expect religious "devotion" and religious "devotions" to be in harmony, with the latter stimulating and promoting the former. As a matter of fact, it is quite possible to have devotions with little or inadequate devotion going along with them.

A moment's thought will tell us that our object as educators is to develop in our pupils lasting devotion to God, to Christ, and to His Church, and to develop virtues which will make this devotion sincere, effective, and lasting. Three observations I have made lead me to doubt that we are doing the job as well as it needs be done.

The First Friday devotion to the Sacred Heart, for instance, draws many children to confession and Holy Communion when school is in session; summer vacation, however, finds them absent. One might conclude that they have not really developed a love for Christ.

Unchristian attitudes on the race question would seem to indicate that the Catholic school has not put across the doctrine of Christ in this important field.

Liturgical participation, the "primary and indispensable source of the true Christian spirit" according to St. Pius X, has also been lacking in many places. And almost everywhere, there has been no serious effort to familiarize children with the Psalms, God's own prayerbook.

The Church at present is engaged in a life-and-death struggle not only with Communism but with materialism and religious indifference. We would do well to choose our weapons carefully: we should concentrate on developing greater depth of understanding and love in essential matters such as Mass and the Sacraments; we should explore and teach more practically the doctrine of the Mystical Body.

The elementary school should be aware of the three great currents of life in the Church today: the lay apostolate, the liturgical revival, and the revival of Scripture studies. By using the last two, the school can prepare boys and girls for their role as adults in the twentieth century.

KINDERGARTEN MEETING

(Chairmen: Sister M. Agnes Therese, I.H.M., Detroit, Mich., and Sister Mary Ada, C.S.J., Loudonville, N.Y.)

WHISTLES OF SILVER

VERY REV. MSGR. JOHN F. BOURKE, SUPERINTENDENT OF SCHOOLS, DIOCESE OF ALBANY, NEW YORK

In the busy maelstrom of today's living, one of the things that man wants most to do is to go the moon. Whether for national defense or whatever reason, we seem to need to know what is on the moon or its other side. This creates many problems, and yet I know a boy who told me the other day that he knows a cow who has already jumped over the moon. In order to check these findings, I also talked to a little girl who said she knows someone, a special someone, who has the moon at her feet and twelve stars, real stars, in her crown—a woman arrayed with the sun, as an army in battle. It is about these children that I would like to speak today.

In a matter of three months your speaker will have completed twenty-five years of blessed involvement in the work of Catholic education; will have come to a silver anniversary of teaching and studying, searching and learning, guiding and exploring the souls and hearts of the little ones of Christ. I should like to share then at this time with you the sounds of the whistles of silver which I have heard, to invite you to see and to sense some of the phenomena I have been given to see, to share some of the secrets I have been permitted to find and to probe. Come then with me while I digress and report some of my findings, conclusions and understandings of the mystery, the wonder and the splendor that is a child.

My first reflection has to do with the power and potential of the child mind, the depth and extent of the mental or intellectual ability of the little ones. Presently as you deal with the kindergarten pupil you are guided in your estimate of the power by the proper tests, IQ and achievement, mental maturity. You have been assured and assisted in your measure by comparison with national norms. You have been enlightened by the psychological and psychometric approach to the child. It would seem that what has been meant to be a means of better understanding a particular child's ability has become an agreed upon goal, a limit which if he or she reaches, means success, has led to a sated satisfaction on the part of both pupil and teacher. We find for instance that desirable objectives which might have been left unlimited and provided the sport of continuous striving, which might have fed the fires of everlasting curiosity, have actually halted the search and stunted the drive of the perpetual why, what, where and how placed by the Good Lord in the active, restless intellect of the child.

Review with me if you will some findings of St. Thomas, angel of the schools, about the power of the human mind, what happened to it in the Fall, and what therefore are the theological facts concerning the power, integrity and stability of the human reason of the child who comes to you in kindergarten. St. Thomas teaches that nothing that was natural to man was lost by man's sin. When we speak of fallen nature or of the wounds suffered by nature through the sin of Adam we do not mean that human nature suffered a bad smashup and was condemned to hobble through the ages a hopeless cripple.

Only by facing the facts can we see man as he is: a creature made for work, for love, for marriage and a family, made to learn to perfect his virtue, to approach to God, and ultimately to rest with Him. And only in appreciating these things can we be fair to ourselves. St. Thomas continues on this point to teach that because of the insistent part God has played in the destiny of this nature of ours, we can hope, labor, pray, love and live life to the full; for there is a paradise we can attain that alone fulfills the longing of our nature, that alone gives human life meaning and purpose. The story of man's beginnings is a sad account of what might have been; but it is also a vague hint of the glories that yet can be.

If we reflect further, we find the following: the child born of Catholic parents and presented to a Catholic kindergarten has most likely been baptized a matter of days, or even of hours, following birth. This rebirth in and through the waters of the Sacrament removes the remains of original sin, the obstacle to sanctifying grace and almost if not immediately any damage to human nature is repaired and the life of grace begins, begins to be continued uninterrupted, flourishing and increasing, for the child is yet incapable of any act which might destroy it in his or her soul. With the beginnings of grace, the flowering of the gifts of faith, hope and charity, any damage to the nature is repaired. The child then who comes to kindergarten is still in the pristine state of uninterrupted sanctifying grace or original justification which has as one of its indirect effects the strengthening and sharpening of human reason and the launching of the drive to know. It is my finding that when and where this child is exposed to the right kind of a Catholic religious home he begins to acquire the attitude, the atmosphere, the routine of practice, not only of the knowledge and service of God, but also of God's world and its creatures, the storehouse of knowledge which nature under God contains for man's finding. When the child as an infant and as a growing child in the arms and knowing protection of its Catholic mother is shown the crucifix and is taught to say God and God's Mother when shown a picture or figure or statue of the Madonna, when the same child's hand is taken in that of its mother to form the Sign of the Cross upon itself, feels the soothing of holy water, is told in story and in music that an angel watches over him in sleep and a saint whose name he bears is his daily companion and protector, this child already begins to know, to love and to serve his God. When this same child is told as he journeys out to walk or play for the first time that:

In the heavens up above
Dwells the Father, God of Love.
He made the earth; He made the sky
The oceans wide, the heavens high,
He made each flower and bird and tree,
He made you, He made me.
He sends the snow, He sends the rain,
He makes the flowers bloom again,
And when the earth is bleak and bare
He feeds the birdies everywhere.

When this same child is also taught:

How nice it is, dear God, to know
That You make all the flowers grow!
How nice it is to stop and think
You made the spring from which I drink.
How nice it is to know that You
Painted the sky that lovely blue!
How nice it is to know You fill
The night with stars and always will.
But oh! how nice to know You made
Me, too! Sometimes I am afraid
I do not thank You as I should!
You are so wise, dear God, and good!

Have we not sometimes underestimated the child's capacity to know, have we not by method and routine slowed the child into complacent achievement that is less than its potential? Have we not been guilty of what to me is one of the heresies of American child care, that is have we not removed much if not most of the element of challenge, worthwhile competition and striving from much of child living, to which we as school people have sometimes contributed. Stop and think for a moment how the average child is bundled and snow suited, legginged and hooded, booted and mittened to the point where he or she hardly knows what the cold is; how it is more convenient for Mother or Dad to ride him or her to school and home again, to store and playground, to theatre or museum, to library or place of interest so that walking is a lost art of practice; how in the matter of food, his or hers is caloried and homogenized, immunized and hydrogenated, enriched and ironized; how in the matter of toys and playthings his or her every wish is gratified and thus stupifies the urge or the need to make or find or improvise, or create again to the point of complacency.

Where is the boy that in his pockets carries the rewards of a never-forgotten walk—a colored marble lit by the rays of the sun and snatched from a muddy bath by an eager, freckled hand; a rusty nail pulled from a board, fallen across his path; a speckled frog captured at the edge of the pond? Where is the girl that holds pressed in her tiny hand the future dried-petaled rose that will keep ever in her memory the burning glow of a summer rose garden? Where is the child that walks along with Pooh as in Milne's "Us Two" found in Milne's *Christopher Robin Story Book?*

Us Two

Wherever I am, there's always Pooh,
There's always Pooh and Me.
Whatever I do, he wants to do,
"Where are you going to-day?" says Pooh:
"Well, that very odd 'cox I was too.
"Let's go together," says Pooh, says he.
"Let's go together," says Pooh.
"What's twice eleven?" I said to Pooh.
("Twice what?" said Pooh to Me.)
"I think it ought to be twenty-two."
"Just what I think myself," says Pooh.
"It wasn't an easy sum to do,"
"But that's what it is," said Pooh, said he.
"That's what it is," said Pooh.
"Let's look for dragons," I said to Pooh.
"Yes, let's" said Pooh to Me.
We cross the river and found a few—
"Yes, those are dragons all right," said Pooh.
"As soon as I saw their beaks I knew."
"That's what they are," said Pooh, said he.
"That's what they are," said Pooh.
"Let's frighten the dragons," I said to Pooh.
"That's right," said Pooh to Me.
"I'm not afraid," I said to Pooh.
And I held his paw and I shouted, "Shoo!"
"I wasn't afraid," said Pooh, said he,
"I'm never afraid with you."
So wherever I am, there's always Pooh,
There's always Pooh and Me.
"What would I do?" I said to Pooh,
"If it wasn't for you," and Pooh said: "True,
It isn't much fun for One, but Two
Can stick together," says Pooh, says he.
"That's how it is," says Pooh.

Every child has his "Pooh." And I say this with greatest reverence. Every child has God, indwelling in his soul. You, the kindergarten teacher, have the privilege, the challenge, of training each child to walk along the path of life, holding hands and talking to God at all times.

It isn't much fun for one—
But Two—can stick together—
God and me—Us two.

PSYCHOLOGICAL AND INSTRUCTIONAL PROBLEMS OF THE MALADJUSTED CHILD

REV. WILLIAM H. ROCHE, DIRECTOR,
CATHOLIC BOYS' GUIDANCE CENTRE, BOSTON, MASSACHUSETTS

Maladjusted children constitute a small percentage of the American school population. Although we are primarily interested in the maladjusted child, and his relationship to the school, we should always bear in mind that the great majority of these youngsters also constitute a problem in the home, or in the community. Without question, through acute observation and testing, more and more of these disturbed children are being recognized in the school systems. An alarming factor must be stressed. This percentage is increasing rapidly.

Experience with delinquent youth shows a very close correlation between the presence of the delinquency and maladjustment in the school. A high percentage of those youngsters referred to the Catholic Boys' Guidance Centre, for evaluation because of some form of delinquency have a record of repeating two grades in school. Quite shocking also is the seepage of behavior problems into the lower grades.

Sister Genevieve of Rosary Clinic, Jamaica Plain, Massachusetts, has noticed in the past two or three years an alarming increase in referrals of second, third and fourth grade children for evaluation, not only for learning difficulties but also because of aggressive or destructive behavior. It would seem that an increase in maladjustment will continue and the testing facilities of the schools, as well as their therapeutic efforts, will only barely stem the tide. Until parents in general once again accept their responsibilities and exert their God-given leadership in regard to the education of their children, the efforts of the school, despite its laudable intentions, will in no sense be adequate to the task.

Some fundamental facts should be restated here. Children and adolescents must again learn by word, and most importantly by example from adults, the existence of certain basic, objective facts. They must accept and respect the fact of the existence of Sin, the necessity of an individual accepting the duties of his state in life, the personal responsibility one must bear for one's actions, and the personal significance of the existence of Heaven and Hell and the fact that the everyday actions of an individual will have an effect on his final end.

Many a youngster in the category of the maladjusted will insist vigorously on what he considers "his rights" and will deny or ignore the existence of corresponding duties. Basic to the whole discussion of maladjustment is the existence of Original Sin and the effect of Original Sin on the life of any individual.

Pope Pius XII in a discussion on "Education in the Modern Environment" stated that: "immoderate pursuit of pleasure and lack of moral discipline likewise seek to invade (even) the ranks of Catholic youth trying to make them forget that they bear within themselves a fallen nature weighed down by the sad legacy of Original Sin. Counteract this with education in self-control, renunciation, beginning with the smaller things and gradually going onto greater ones—education in the fidelity of one's duties, of sincerity, serenity and purity, especially in the years of development into maturity." Again he stated in a lecture to Italian teachers: "A Christian instructor cannot be satisfied merely with pedagogical techniques. By faith he knows something which, unfortunately, is confirmed by experience, the importance of Sin in the life of youngsters, and he knows the influence of Grace as well. The Capital Sins do not of themselves depend upon medicine. Certainly there are often reasons of temperament and health in laziness and other imperfections, but there is also Original Sin too. A Christian educator fights against the law of inclination and works to make the highest ones develop. He struggles patiently and firmly against the defects of his pupils and trains them in virtue. He lifts them up and improves them."

The Most Reverend Thomas J. Riley, D.D., Ph.D., of Boston, in a comment concerning the average young person, not necessarily the maladjusted one, stated: "A young person who makes a serious mistake, or maliciously or resentfully refuses to submit to correction, should be seriously dealt with." He also stated that such youngsters "should be subjected to rigid discipline which is the necessary substitute for the attitude of docility and respect which young people must show to their parents."

Dr. James A. Bragan of Boston, Massachusetts, a very capable psychiatrist, not only accepts the fact of Original Sin but stresses the detrimental factors effecting the intellect and the will, as a direct result of Original Sin.

The above introductory comments have, in my opinion, a very definite bearing on the problem of the increase in the number of maladjusted children and the result of the relationship of these children to the school environment.

There is a basic "rule of thumb" which can indicate the presence of emotional maladjustment:

1. Is the child respectful of all lawful authority?
2. Is the child accepting responsibility proportionate to his age?

To the degree that a child lacks adequate response to these two basic factors, will he usually be proportionately disturbed. Usually one will find that there is a lack of prudent, adequate supervision—the function of the home. The responsibility for maintaining this adequate control rests primarily on the shoulders of the head of the household—the father.

It is, however, rash and unjust to condemn all parents as being neglectful or irresponsible because of the existence of maladjustment. There are many deterring factors operating against the stability of the home, some of which might well be considered beyond the control of the home, e.g., the necessity of a father spending time in service during the earliest years of a child's life, thus removing the main stabilizing factor from the home. Economic factors are also important. Inadequate incomes often force a family to live in an environment which leaves much to be desired. Housing projects tend to curtail privacy. The presence of just a few irresponsible adults in such a close setting can adversely effect large numbers of families. The increasing numbers of working mothers, without a doubt, is a major contributing factor of maladjustment among children, the chief reason being that the stability of the home is seriously threatened. Charity indicates that working mothers should not be condemned rashly; however, a mother's essential function is the guiding of her children by providing a serene and stable home. Grandparents, older siblings or neighbors, are not an adequate substitute.

Another factor which is often detrimental to the children of families associated with the Armed Forces or in industry is that the family is required to move from one area to another, making it difficult for the youngsters to establish firm roots or any stability regarding early friendships. Serious illness, on the part of a youngster, hospitalization for long periods of time, particularly in the early years, can have a traumatic effect. Physical disabilities of innumerable types, sometimes considered minor from an adult point of view, often will lead to maladjustment. No one will deny that prepsychotic, and psychotic factors, in the young are tragically in existence.

Other factors exist which impose culpable and grave moral responsibility on the parents. The damage done by divorce and separation is incalculable. The presence of discord, harsh elements of incompatibility, infidelity, gambling bear directly on the tragedy of maladjustment. Abuses of social drinking, drunkenness and alcoholism, with the possible exception of the latter, constitute serious elements of culpable irresponsibility. Youngsters today are offered excessive freedom—many accept it and demand license.

To say that certain things should be "banned" from the adolescent probably would be greeted with repugnance in some quarters of American society today. No doubt the use of drugs is banned from the adolescent. It would be hoped that a majority would still concede that drinking in general, let alone drinking to excess, in any level of high school should be banned. Smoking seems to have reached almost a compulsive stage among many high school students. It is not at all unusual to see youngsters twelve, thirteen or fourteen years of age reaching for a cigarette in situations of apparent stress or strain.

If it would be repugnant then to use the term "ban," there seems to be no reason to apologize for the term "control." Certainly the school is not responsible for the use the child makes of its free time. The utter freedom with which the young, as well as those in high school, wander about outside their homes at night has a deterring effect on character, let alone school work. The responsibility for more strict controls falls on the home. The unlimited granting of licenses and the use of cars, by the adolescent, can directly effect his performance in school. The responsibility for this rests in the home. It is not the school who can control the prevalent damaging, useless, time-wasting addiction to television; the home should be able to control this. Homework assignments from school should, in general, be mandatory. The enforcement of the homework assignments is primarily the responsibility of the home.

Probably the first emotional disturbance experienced by the child in his earliest years is that of anxiety. Dr. Bragan points out the development of apprehension as a close follow-up. Apprehension is merely the difficulty that the youngster foresees in not being able to handle tomorrow's problems, in view of the difficulty experienced in handling today's problems. General inadequacy, insecurity, strong feelings of inferiority, impulsiveness and explosiveness can then enter into the picture in varying degrees of intensity. However, after a child has passed through a period of latency, normal, aggressive drives must begin to develop. The educational system foresees this and generally provides adequate outlets for these drives, particularly in the junior and senior high school years. These outlets include the competition of school itself, as well as varied athletic and academic resources such as glee clubs, debating, school newspaper, etc. However, if some of the above-mentioned emotional factors are in existence a tendency toward egocentricity seems to develop. The overall effect is that the normal aggressive drive is perverted and tends to be externalized as hostility.

A type of maladjustment frequently overlooked in school is the withdrawn, fearful child, and the neurotic child. Such youngsters usually do not constitute a behavior problem, as such, in the class. They are generally observed to be quiet and withdrawn, youngsters who do not mix too well, or who do not participate in those normal, competitive activities usually expected of children in their age group. They find it difficult to comprehend and they are slow learners. Another category includes the so-called "class clown" usually a somewhat hostile individual, generally very inadequate and insecure—one who finds class work difficult and seeks to compensate for his deficiencies by this type of behavior. In many cases the withdrawn child and the "class clown" can profit by the presence of strong, identifying figures. Then again aggressive hostility can become strongly extroverted and clash head on with the school, the home or the community. It would seem that the extremely hostile, rebellious, somewhat destructive type of behavior of the maladjusted constitutes the "hard core problem" of the school system. Treatment of this type of adolescent is difficult because the necessary element of cooperation is lacking. The evasiveness, suspiciousness of the youngster in his relationship with adults generally leads him to associate with children of similar difficulties. Manifestations of the difficulty can be seen in truancy, disrespect, and destructiveness. Youngsters with reading disabilities generally have very strong overtones of emotional instability. School phobias are extremely difficult to handle and usually require professional help. Because the emotional manifestations in the maladjusted child can take such a variety of patterns, it is sometimes difficult to categorize them.

The development of acute observation, based on an understanding of potential emotional difficulty, is a tremendous asset to the teacher, and this can be developed. Without question the school must continue to handle the problems of the maladjusted youngster as they become manifest in junior and senior high school, but the school should be cautious not to assimilate to itself that which is the primary function of the parents.

Our experience at the Catholic Boys' Guidance Centre in Boston over the past fifteen years indicates that, in order to more adequately handle the problem of maladjustment, attention must be focused on the earliest primary grades, let alone the pre-school age. Many mild emotional difficulties are to be expected in the first, second and third grades. A high percentage of these can be rectified without recourse to trained personnel. However, in the parochial school system the problem of finances and shortage of trained personnel is a practical factor to be reckoned with. In order to attack this problem in a practical way, would it be possible for trained workers in one religious order to cover a certain small geographic area and test in schools where other religious orders might be teaching? Testing all children for emotional problems would be a waste of time. It would certainly seem, however, that a great deal of good could be done, if an observant teacher, in these earlier grades, could pinpoint the very few potentially serious, emotional problems by having these youngsters tested by such trained personnel. A very significant factor also would be the more easily attained cooperation of the parents. Youngsters of this age do not usually constitute a threat to the parents. With the essential element of parental help assured, plus intelligent cooperation of the school system, much future difficulty could be forestalled. Emotional problems which are allowed to develop, however, whether unrecognized or untreated, can become extremely deep-rooted. When these are complicated with emerging adolescent drives and result in hostile. egocentric manifestations, parental cooperation is sometimes unavailable. The reason is that the anxiety state of the parent is proportionately higher, and most significant, in many, many cases the parents are simply afraid of the child. The child, by an odd twist, has assumed control of the home.

In summary this brief paper does not intend to castigate the American family as a whole. However, it does seek to stress that in our experience it is beyond question that increasing percentages of American families are, to a great degree, negligent in accepting their God-given responsibilities. In the light of the refusal, or inability, of parents to accept their responsibilities, the school systems will have to continue to provide therapy for the maladjusted child but it should be stressed that until once again parents assume their proper status as the primary directing forces of their children, particularly in control and discipline, maladjustment will continue to increase in quantity and seriousness.

In questions of serious emotional disturbances disciplines of medicine, psychology and psychiatry are mandatory. It is understood that disturbed emotions can have an effect on insight, judgment of choice and acceptance of responsibility which is expected of any individual. The observations made by the Rt. Rev. Monsignor Thomas F. McNamara, who established the Catholic Boys' Guidance Centre, are still valid and essential. "In general, an adolescent should be held strictly accountable and responsible for his actions if the actions are contrary to the good order of the home, the school or the community. Not only might forms of therapy be indicated, but frequently, prudent and reasonable application of sanctions are mandatory—not only to aid the offender but also to deter others and preserve the rights of the community."

Finally the social adjustment of the child is important; his adjustment with Christ is essential. Social mores and customs are necessary and helpful; virtue must be the controlling habit. To live a happy, fruitful life and be an asset to one's country is of prime importance; to live as a member of the Mystical

Body of Christ supercedes all. The character of a child built on materialistic philosophies, and ways of life based on pleasure principles, will easily crumble. Character, nourished by religion, supported on a firm, objective code of behavior, nourished with Sanctifying Grace, will withstand most of the stresses with which the child is confronted.

PSYCHOLOGICAL AND INSTRUCTIONAL PROBLEMS OF MENTALLY HANDICAPPED CHILDREN

(Summary)

SISTER M. ANGELA, C.S.S.F., CANTALICIAN CENTER
FOR MENTALLY RETARDED CHILDREN, BUFFALO, NEW YORK

In teaching mentally handicapped children, we have found that these children have the same needs as the normal and brilliant, since they have inherited the same human nature. Yet, some of these needs are neglected or glossed over because of the inadequate intelligence of the retardate.

One of the most important needs is familial and social security. By this we mean the acceptance by the family and teachers of not only the child but also his handicap. The child must live with this handicap, and it makes it easier for him if the family accepts it.

The need for achievement is evident when a child expresses a desire for attention and praise. Therefore, in school it is desirable to use numeral grading. To the educator, there is no difference between 60 and 61; however, to the slow child it means a great deal.

The need for mutuality, i.e., for sharing and responsibility, is shown when a child wishes people had more faith in him as an individual. This can be cultivated by permitting and assigning to the child responsibility for certain chores.

The need for esteem or a sense of self-respect and personal adequacy is even more necessary for the retardate than a normal child. It expresses itself in a desire for achievement or in a demand for prestige and recognition. Satisfaction leads to a certain degree of self-confidence; thwarting it leads to feelings of inferiority and helplessness.

The need for self-actualization expresses itself in accomplishing useful tasks for which one is fitted. The musician wants to make music, the artist to paint, the mechanic to manipulate machinery. The retardate wants to accomplish something too.

The need for worship and religion is as necessary for the retardate as for the normal child.

We have found that the first prerequisite to work with a mentally handicapped child is to try to make him happy, by satisfying his basic psychological needs, and treat him as you treat a normal child. When the child is happy and when he realizes that you are treating him as the normal child, he learns better and tries to please you.

PSYCHOLOGICAL AND INTELLECTUAL PROBLEMS OF THE MULTIPLE HANDICAPPED

(Summary)

SISTER ROSE GERTRUDE, S.S.J.,
ST. MARY'S SCHOOL FOR THE DEAF, BUFFALO, NEW YORK

Exceptional children are those who deviate from normal children to such an extent that specialized services are essential. The severe loss of auditory acuity from early childhood creates psychological and instructional problems that place the child in the category of multiple handicapped. The greatest impairment is the lack of normal language development. The trained teacher, therefore, must use objective, simplified teaching in developing language in the young deaf child. These same methods have been found helpful with children who have learning disorders caused by aphasia and brain injury.

The Brain Injured Deaf Child

The teacher should know the usual underlying causes of brain injury, and the observable symptoms. Dr. Lauretta Bender formulates some of the common problems in her book *Psychopathology of Children with Organic Brain Disorders.*

1. Difficulties in patterned behavior.
2. A severe anxiety.
3. A greatly increased need for human support.

It is necessary for the teacher to establish in such a child patterned behavior, and by kindling his interest in games, hobbies and suitable activities stimulate him into maturating deportment. In the educational approach distractions should be eliminated, simple concepts presented one at a time, and every method possible used to help him reach his intellectual potential.

The Cerebral Palsied Deaf Child

Loss of hearing is frequently a concomitant of cerebral palsy, and schools for the deaf usually accept those who are ambulatory and have a severe loss. The three types of neuromuscular disabilities found in the cerebral palsied are briefly described as:

1. Athetosis—characterized by uncontrolled, purposeless muscle movements.
2. Spasticity—characterized by restricted movement due to contracture of the muscles, which slows down motion and makes it stiff.
3. Ataxia—in which there is a disturbance of balance and directional control.

The cerebral palsied child is unusually sensitive and requires a warm-hearted, understanding teacher, perhaps more than all the other handicapped. He will respond and improve even physically to love and acceptance by his teacher. When tensions are lessened his motor ability will increase.

There is urgent need for more research and more trained teachers in this area of the multiple handicapped.

PSYCHOLOGICAL AND INSTRUCTIONAL PROBLEMS OF THE ORTHOPEDICALLY HANDICAPPED CHILD

(Summary)

SISTER MARY PAUL, H.H.M., DIRECTOR OF NURSING AND
COORDINATOR OF THERAPY PROGRAM, ROSE MARY
REHABILITATION AND EDUCATIONAL CENTER,
CLEVELAND, OHIO

With the advent of miracle drugs, preventive medicine, new vaccines, and improved surgical skills, the trend has changed in the past thirty-seven years from crippling by infectious diseases which presented fewer educational problems, to more congenital and acquired orthopedic handicaps, including cerebral palsy, which run the gamut from mild disability to complete involvement and present a greater challenge in the field of education.

The orthopedically handicapped child may require special adaptive equipment in the classroom and may become more easily fatigued than other children. However, those who are ambulatory and need only a small amount of assistance need not be refused admission to the regular school. The "team-conscious" teacher will not find it difficult to acquire a necessary basic knowledge of physical, occupational, and speech therapy.

A child who has been confined to limited activity and has not enjoyed the normal levels of physical growth with their corresponding levels of mental growth is not likely to have a mental age equal to his chronological age and often unjustly becomes labeled dull and unable to learn. The teacher is not only helping the youngster to form patterns of thought and character, but she may be his only chance for an education, and what the child in turn does as a result of this teaching may be the determining factor in all future planning for him. Patience must be exercised in permitting the child to learn to do for himself what he can, and often encouragement must be given to the parents with their family financial and emotional burdens.

It is the teacher's task to help the child to live by Faith, when with each increasing year there may be more "why's." It is this knowledge and love of God that will help the handicapped in time of pain and stress to turn to God.

PSYCHOLOGICAL AND INSTRUCTIONAL PROBLEMS OF VISUALLY HANDICAPPED CHILDREN

(Summary)

SISTER M. BONIFACE, I.H.M.,
ST. LUCY'S DAY SCHOOL, PHILADELPHIA, PENNSYLVANIA

Some of the psychological problems that beset blind children in particular are:

1. Overdependence.
2. Fear, particularly in moving about, and inability to grasp new situations with any amount of confidence.
3. Awareness of the concern he causes.
4. The child's attitude toward his handicap.
5. Selfishness.

Overdependence is a direct result of overprotection on the part of the parents and the family in the home situation. Too much solicitude, too much pity, too much help in every respect is conducive to lack of self-confidence and even self-respect.

Fear must be taught. Somewhere along the way the family cautions extremely and excitedly about every move he tries to make on his own. He soon learns to fear to move or to step out independently. He now has another handicap in addition to his blindness.

The child who has been made aware of the great concern he is to his parents and family can soon become a little tyrant. The parents can harm him in no worse way.

The blind child's attitude toward his handicap is usually set up by the attitude of others toward him. If his parents make him feel uncomfortable with his blindness, he is apt to pity himself unduly. What a psychological problem this can be!

Selfishness, uncurbed, can cause great problems. The child is made to feel that everything revolves around him. Therefore, he demands attention and regards no one's feelings, so he becomes most unacceptable socially outside his own home and even within it.

The best psychological equipment for any child is love, security, recognition, and a chance to grow on his own. The blind child who has begun life being loved feels that he is worthy of love and he will go through life extending his own loving personality to others.

The child who in the family circle is taught self-reliance and orderliness, who is allowed and encouraged to do things on his own, grows in confidence. This child has been protected in the right way but he is not overprotected.

The blind child needs to grow in strength and skills. He can learn to dress himself, feed himself, perform household chores and to become proficient in play skills almost as early as the sighted child.

Any educational problems that occur in the school life of a blind child are due to: (1) the mental ability of the child, and (2) his psychological and emotional status at his entrance. The teacher must establish a warm relationship with the child based upon respect, and her acceptance of him as an individual in his own right. It is her task to eradicate psychological and emotional obstacles that lie in the path of his education. With this accomplished, she can teach him as much as she would teach a sighted child. His mental ability will indicate to a great extent how successful he will be. In addition to mental ability, however, the attributes of cooperation, industry, orderliness, and obedience will determine whether or not he will be a good student or a poor student.

The Catholic blind child belongs in a Catholic school where he can receive religious instruction. The spiritual life of the blind child is of utmost importance.

To keep the child psychologically and emotionally sound and to enable him to live successfully in a sighted world, he should be taught through a program that provides for daily integration with sighted children. He should live at home among his family and he should be permitted to make lasting friendships and to worship God beside his sighted neighbors. In such a situation he has every chance to be successful in this life and to save his immortal soul.

HELPING THE HANDICAPPED THROUGH SPECIAL CLASSES

WALTER A. KELLY, DEPARTMENT OF SPECIAL EDUCATION,
ARCHDIOCESE OF NEW YORK, NEW YORK

Inherent in every public discussion concerning handicapped children is the plea for additional and adequate services for them. And well there should be when we know that one out of ten or one out of twelve youngsters is an exceptional child. This plea is voiced because too many exceptional children are not being educated. They may be surrounded by a school building, school mates and school people, but they are not being educated. What I mean is they are not benefiting from regular class placement.

Can we say that children who have been in school three, five, eight years—children who all this time have needed the help of a special class setting yet never received it—can we say that these youngsters have never gone to school? I think we can, for children who have not been helped in school—who have not learned in school—have never gone to school regardless of where they have spent five hours a day over a period of time.

Why do I open my remarks on such a note, when I am witness to and know of the widespread good work that is being performed across the nation in special classes. I do so to emphasize the need to all who recognize the problem and are striving to solve it that it is our responsibility to carry forward the message of special education. Educators, administrators, supervisors, principals, teachers have to know the extent of the need, what should be done about it, what can be done about it and what is being done about it. We must go even further. No school system can provide adequate educational services without support of the people—the general populace. The message has to be brought to them. A lack of knowledge and apathy are the main obstacles to the growth of special classes, special schools, special services. What facts do we have to support our position that special classes should be an integral part of every school system?

Every child has a right to an education. On this point we have Constitutional support. Then we have compulsory education laws. We should interpret compulsory education literally. Just placing children in a school building is not necessarily fulfilling the law. All children have a right to all that the law implies. Isn't this their right as members of a democratic society? Is not this what we believe and preach as members of this society? And don't we believe that what affects one individual, positively or adversely, affects the whole of society? And as adherents of these principles, can we countenance the denial of education to those who can benefit from it?

The Christian educator will claim that the greatest fulfillment, completeness and happiness is attained when the whole personality is directed God-ward in the hope of perfect union with infinite love, truth and beauty. Therefore, the children—unscathed or handicapped—have a right to an education that they may be fitted for their high destiny. Our duty then is to help them to develop their powers to their full capacity and to show them how they may accept their limitations in obedience to the Will of God. Our high privilege is to serve Christ in the persons of handicapped children, whom He has sent to us.

Today in education we are very much aware of the problem of segregation. In another sense, we hear critics of special education say: "Don't segregate them." But I ask you: "Who are more segregated and alone than the mentally retarded child, the physically handicapped child, the emotionally disturbed child in regular grades where teachers find it next to impossible to serve them. I have stated that such children are not in school because they are not learning. But actually they do learn. They learn to dislike school intensely. They learn to dread and to withdraw from problem situations. They learn they are stupid and not worth much in the eyes of others. They learn to doubt the abilities they have. They learn they are not accepted by teachers, peers, and they even question how their parents feel.

For just one child this should be considered a serious situation. Yet we know the problem is compounded many times over through our school systems. Many of these handicapped children are incapable of successful scholastic achievement in their present school settings. Lessons and programs that help their unfettered peers leave them confused, frightened, insecure and unhappy. Often to the burden of an existing handicap is added the burden of personality disorder as a result of being misunderstood and rejected by parents, teachers and peers, and denied the wholesome experience of successful achievement in school, at home and in the community. Their problem compounded in this fashion tends to stifle intellectual, social, emotional and even physical growth. The potential these children have for successful life adjustment is in serious danger of ever being realized under these circumstances. Special Education—for the majority, special class placement with a program fashioned to meet their needs—is the solution we espouse to help them.

ADMINISTRATION AND SUPERVISION OF SPECIAL CLASSES

The success of an educational program rests in the administration. It is the control center for determining the need for creating, fostering and extending the program. Without adequate administration the entire program can be one of confusion, misdirection and failure. Special class programs succeed in direct proportion to the efficiency of the administration of such programs.

1. The responsibilities for the special class program should be definitely fixed.
2. Parents should be informed regarding the nature and purposes of the special classes. The approach should be kindly.
3. Administrators must accept the fact that special classes are more expensive. Just as it becomes an obligation of the parent to spend more money and effort in caring for the handicapped child, it becomes necessary for the school to do likewise in providing adequately for the education of handicapped individuals.
4. It is the responsibility of the administration to set up a means for locating the exceptional child and for making a thorough study of his needs. This requires trained personnel. In evaluating children to determine who need special help, the cumulative record should include a social, psychological, medical and school study of the child.
5. Provision should be made for an adequate setting for the special class children and for adequate equipment and instructional supplies.
6. There should be a definite policy for admitting pupils into special classes. The special class should not be a catchall for all types of handicap. It should not be a detention room for behavior problems. Parents should be informed of the reason for special class placement. Charitable understanding is so necessary. A definite procedure for releasing pupils should be established. Regular grade principals and teachers must be kept informed of policy so that they can help the parents understand and accept the required program.
7. The special class program should be planned for the best interest of the whole child.
8. A general plan should be set up to integrate the special class with the rest of the school. The special class pupils as an integral group of the school should participate in general school activities.
9. Parent education is vital for maximum efficiency of the program. Parents

have to be helped to correlate their efforts with the children at home with the efforts of the special class program. Parents as well as school must help the community to understand that, although children may differ greatly in physical and mental traits, all can work and play together if emphasis is put on the things the exceptional children can do instead of on their limitations.

10. A realistic emphasis must be placed on the social and vocational adjustment of the exceptional child.
11. The administrator should recognize that a special class program is designed to meet the individual needs, interests, capabilities and disabilities of each atypical child. Various types of adjustments must be made for individual requirements. Just removing handicapped children from the regular grades to a special class is not enough.

IDENTIFYING THE EXCEPTIONAL

Many problems are avoided by a clearly defined process of identifying and referring exceptional children. All who deal with the child should be aware that below par functioning in any area or deviant behavior may stem from poor vision or hearing, low vitality, emotional problems or other serious physiological reasons.

Group tests may be used to locate various types needing further special study. The entire school staff should be encouraged to refer deviate children as they are discovered in ordinary school progress surveys. After the screening program has been concluded, careful study should be made of each pupil with serious defects, physical and mental. Each child should be referred to whichever specialists are necessary for a thorough diagnosis of his handicap. Their findings serve not only a diagnostic purpose, but this is also essential in formulating the educational program for each child. The value of this phase of the program cannot be overemphasized. It not only locates the child who needs special attention and assists in formulating a sound program for him but also protects the normal child from being mistakenly assigned to special classes. We know there are children who are functioning poorly in school because of physical reasons and psychological reasons. Many of them are thought by the school to be mentally retarded. A thorough evaluation often reveals them as children of average or better than average ability. We cannot be too careful in screening. For those youngsters who are assigned to special classes, the school needs the data compiled in the diagnostic study and the specific recommendations. These serve as a basis for understanding the child and his handicaps and in planning a sound educational program for him. The administrator not only makes plans for securing the data but is responsible for filing so that they may be used by the staff involved in the program.

STAFF

Particular care should be given to the selection of staff. Teachers should have had the fundamental training required for teaching of normal children with additional courses pertaining to the needs of pupils with particular handicaps. Teaching classes of normal children is a helpful preliminary experience to the more exacting task of teaching exceptional children. More specialized training is required for teaching some exceptional groups than for others.

Training alone does not insure well qualified teachers. Attention should also be given to the matter of personality, interest in the handicapped child, and sympathetic understanding. Teachers should not be assigned to special education. Teachers who choose special education should be the ones considered for special education. Also, since many exceptional children remain in the regular classroom, training courses for all teachers should include orientation courses in special education.

Special teachers, like other members of the school staff, should be responsible to the principal of the building. The teachers of these groups should accept the same building responsibilities and duties as do regular grade teachers. The special class children, too, should be made to feel that there are no special rules for them and that, as far as possible, they may participate in all school activities.

PROGRAMS

Programs for exceptional children should be comparable to those given normal children, with the necessary additional services to provide for their exceptional needs. Although needs may differ among the mentally retarded, the physically handicapped, the emotionally disturbed, the socially maladjusted, the final goals are the same for all children—good personal adjustment, ability to cooperate with others, acceptance of civic responsibility and vocational efficiency with religious principles permeating all areas.

The educational program in each area should be based upon a complete study of the individual child: (a) his physical condition, (b) his capacity for learning, (c) his school record, (d) his social adjustment, and (e) his aptitudes and interests. Through parent education and the services of the clinical team, much can be done to remedy physical defects, teach better health habits, foster emotional and social development, and establish conditions that will promote the physical development of the children.

The program in special classes should be adjusted to the individual child and should represent a definite plan for his progress and promotion. Although he must spend much of his time with the special teacher because of his handicaps, he should have contact with the regular classes whenever this is possible. The groundwork for integration should be laid carefully with the building principal who should prepare her staff. Integration just so we can say we are integrating can fail miserably to the disadvantage of all concerned. The special class teacher plays a key role in orienting school personnel and the school population before integration is attempted. Special class pupils, too, should be ready to participate in a program of integration. It is important that special class pupils be considered a part of the school in which the class is located and that the principal assume full responsibility for their membership in his school and for providing good working conditions. The special class teacher and her pupils have a right to this security.

CURRICULUM

The goals of education are the same for all children but the curriculum for the exceptional needs to be specifically designed because of their disabilities. Programs should be coordinated with the everyday living and needs of the pupils.

We have stated that exceptional children should participate in regular grade activities. In a special class where there may be many grades as well as a wide range of ages, it is very difficult for the teacher to give them a complete program without some help from the regularly organized grades. We know how pupils are stimulated by taking part in group activities; they learn from each other. Therefore, the visually handicapped pupil, the child physically under par, the child not too crippled to participate or too deafened to respond, the mentally retarded, etc., will profit much by contact with regular groups of pupils.

SUMMARY

Those associated with special class programs know that children burdened with problems that stem from handicaps are being helped to carry this burden. Reports from parents and teachers indicate that in many cases much of the weight on young shoulders has been lifted, and that the children have been able to move forward, unencumbered by frustrations resulting from frightening, distasteful school experiences. Now they are accepted in a sympathetic, understanding school setting, which is conducive to good mental health and wholesome normal life situations. They are receiving the necessary motivation and stimulation to achieve a measure of success, commensurate with their needs and capabilities. Until now their talents lay buried, crushed under the weight of unnatural circumstances. Energies and abilities they always had are now being released, enabling them to develop spiritually, physically, intellectually, emotionally and socially.

Since their assignment to special classes they are more composed and more lighthearted each day at home. The carry-over from classroom learning is seen in a greater adaptability to family living and household responsibilities. There is a smoother relationship with brothers and sisters and less crying from frustrations. They have acceptance and are enjoying success. They know they are able to perform. This gives them stature among their peers. They no longer are on the outer rim of the circle, set apart, lonely and discouraged. They know they belong and are recognized for what they can do—not for what they cannot do.

The fullness of life ordained by God for all His creatures can be had if all the necessary means placed at our disposal are utilized wisely. Surely one of these means for all children is education. And this education is being given to handicapped children enrolled in special classes. A gap in our educational systems is being closed, but much remains to be done. Too many handicapped boys and girls continue to struggle as on a treadmill, going no place, confused, discouraged, frightened and unhappy in school settings that only add to their problems. Their parents, frantically groping for a solution, or running from the problem, are no less unhappy.

We have but to read the New Testament to be aware of the concern of Christ for the exceptional. We know that His Apostles and disciples also were mindful of this group. Throughout history the church has always shown the same concern for the exceptional. From the earliest times the lame, the infirm, the blind, the mentally ill were cared for by men and women of the faith.

So while we evaluate present progress, which is encouraging, we pray that God will make it possible for us in the not too distant future to meet the total need.

HELPING HANDICAPPED CHILDREN THROUGH SPECIAL SCHOOLS

(Summary)

SISTER M. ASSUMPTA, M.Z.S.H., PRINCIPAL,
ST. ANTHONY'S SCHOOL, OAKMONT, PENNSYLVANIA

As a service to the parents, the special schools insure the integrity of the family for the child by making it unnecessary for many handicapped children to enroll in institutions and by making it possible for others to return to the community. To the child is offered a special concentrated positive program which aims to identify accurately, to educate, to rehabilitate, and to bring about social and emotional adjustments to the degree possible. To the professionally skilled in medicine and psychology an opportunity is given to offer their services.

How do we identify special schools? At the second Annual Symposium held on November 13, 1959, at St. Anthony School for Exceptional Children, Oakmont, Pennsylvania, the Very Reverend Monsignor John B. McDowell, Superintendent of the Pittsburgh Diocesan Schools, referred to the special schools as *bridge schools* since they bridge the gap between the special classes and the institutions. Doctor Edward J. Humphreys, educator, editor and director of research on mental deficiency defined them as a *unit rendering vast services to both the state and the community* by preventing many children from going to state institutions and aiding many others in returning to the community.

The three types of special schools (the day schools, the residential schools, and the combined day and residential schools) enroll both the *severely retarded,* the educable group, and the *more severely retarded,* known as the trainable group. In the case of the *more severely retarded child,* there are some who will never survive in society. If, however, there is the least hope that the child will profit from training, then the role of the special residential schools comes into play. The special school first becomes an observation point where it studies the child. After a reasonable time, if it is evident that the child cannot be helped, then institutional care is recommended.

The second important role of the special schools is to consider the doubtful cases, to study them and to give them direction, foundation and substance. Finally, the diagnostic and educational functions characterize the special schools by a distinctive program which gives the basic and fundamental services the child needs. It teaches him to live better, to use all his abilities and to become a useful and happy member of society. The educational program is both terminal and initiating. When possible children are transferred into special classes and even to regular classes. The terminal program is where the greatest work will be done. The school brings the child to the limits of his capacity academically, then places him in a vocational program and finally *on the job* in some suitable vocation.

The handicapped child belongs to an integrated educational system. It is true his position falls at the bottom of the educational ladder, and a rather deep pit presents itself when one views the situation from the top (the normal class) down to the severely handicapped. But to look at it from the bottom up, there *is* hope, and there *is* challenge.

HELPING HANDICAPPED CHILDREN THROUGH SPECIAL SUPPLEMENTARY SERVICES: A REMEDIAL READING PROGRAM

SISTER JOSEPH MARY, S.N.D. DE NAMUR,
LT. JOSEPH P. KENNEDY JR. INSTITUTE, WASHINGTON, D.C.

Persons concerned with the identification, diagnosis and training of handicapped children frequently come in contact with boys and girls of all ages and levels of instruction who, for lack of better terminology, are classified as "educationally handicapped." These are not mentally retarded to the extent that they require placement in special classes or special schools. In most instances, there is no physical handicap present, or at least the physical handicap is not the primary cause of school failure. The majority can "get along" and "would do rather well" according to both parent and teacher report, *except* for one condition: *they cannot read.* As a consequence, in those subject areas which require the skill of interpreting printed symbols, i.e. *words*, these children are experiencing frustration and failure. In some cases, the inability to succeed carries over into their non-academic lives, and school troubles lead to home troubles and social incompetency. Personality maladjustment and emotional disturbances enter the darkening picture. Within months a happy, normal child, eager to learn, curious to investigate the world about him, interested in people, a leader in his little neighborhood group, can become an unhappy, uninterested withdrawn child, refusing to obey, staging temper tantrums, displaying hostility or cynicism toward family and friends. Why? Because he cannot read, and he feels he never will be able to read as well as his classmates and friends. The children thus handicapped, because of repeated academic failure, run the risk of being designated through group testing as mentally retarded. In some instances retarded readers for whom no other provision has been made, are grouped with the mentally slow, given courses of studies prepared for the 50 to 75 IQ range, and pushed from one special class to another with no signs of success along the way. This further complicates their original handicap of reading retardation, but does not answer their problem.

The boy who rates a passing score in arithmetic computation often cannot do the same fundamental operation when it is imbedded in the so-called *word problem.* Able to subtract $25,000 from $28,452 when it is set up as an example in a drill exercise on page 49, he cannot do the word problem on page 50 which reads: "Mr. Martin built a house for $25,000 and sold it for $28,452. How much did he gain by the sale?" Reading disability enters into performance in mathematics.

Have you ever met the high school sophomore who likes science, is observant, careful, very handy at setting up experimental apparatus in the lab, who learns much from listening and watching, but who fails the written test and printed exam? Reading disability enters into performance in science classes.

What can you do for or about numerous elementary and high school students who are able to recount episodes from history, or the narrative of a novel, complete with emotional and psychological overtones, when they have viewed the story on TV or seen it in a movie, *but* who could not be coaxed or forced to enjoy the same in its original printed form—because they cannot read? Does not reading disability enter into performance in literature classes and social studies?

These and hundreds more are among the educationally handicapped. While it is true that disabled readers are not the only ones who might be classified as educationally handicapped, it is safe to say that most children who do not succeed in American schools are the ones who have not learned to read. Our schools are reading schools, and most of the day is devoted to learning through reading. Reading is closely allied to thinking. It is not a simple skill but a complex one. Reading as we refer to it does not mean identification of symbol. It is not word calling or just word recognition. The heart of reading is interpretation. In other words we teach the mechanics of reading in order to get comprehension. Reading is no good to us unless we get the meaning the author wishes to convey. It is vitally important because it is a means of communication. We just expect people to be able to read. And it follows that those who are non-readers or poor readers cannot function as effectively in a school situation or a life situation as their reading brothers and sisters and friends. Their handicap, not so easily noticed or identified as a physical handicap, is none the less real. A crippled limb or weakened bodily organ, lack of sight, inability to hear universally excite the sympathy and pity—or at least a desire to help—on the part of the observer. The condition of the disabled reader has more often than not aroused only the impatience and the displeasure of his hearers, his parents and even the so-called interested observers and self-styled experts. Teachers may occasionally fall into this pit of criticism and impatience. Some make no attempt to understand the problem of the poor reader. Most teachers seeing daily and hourly the plight of retarded readers in their classes want to help them, try to assist them, but simply cannot reach out to them with all their other classroom duties. As a group, teachers know the need for a remedial reading program and welcome the opportunity to cooperate with reading specialists, itinerant teachers and clinic personnel. There are educators, however, who feel that any attempt to identify and group retarded readers in a remedial program is in itself an admission of the incompetency of teachers and the proof of inefficient instructional programs. If we face the problem in good faith, there is no reason to harbor guilt feelings or condemn the teaching profession. Some sort of remedial or supplementary services will be needed, even if the ideally perfect staff is on hand to instruct the students. We must take cognizance of the existing individual differences among students, differences of mentality, emotional stability, physical well-being. Nor can we overlook the wide range of home and socio-economic backgrounds which our students bring with them into the schools. If the model teachers and the model student body ever meet under ideally perfect classroom conditions, we would still need remedial reading programs, because of "circumstances over which we have no control." What do I mean? The realities of life: some second or third graders are going to fall victims to a series of epidemics of childhood diseases and lose out during the spring term; some families of servicemen and salesmen are eternally moving about as transients from one geographical region to another, changing schools as they go; accidents of all kinds incapacitate boys and girls as well as adults; bad winter weather and spring floods can interfere with transportation and delay the school schedule; some reading materials, basic readers and otherwise are not interesting enough to motivate the children, and some very perfect systems of phonics do not work on everybody. There are thousands of reasons why we need remedial programs, without lowering ourselves to the point where we need to criticize the teacher, although some of the more honest souls will admit that defective teaching and manner of presentation might possibly be contributing factors. Our overcrowded classrooms and dearth of personnel have something to do with the situation, too. Regardless of the reasons why, our biggest job at present is to admit the need, and set up the remedial programs as efficiently as we can. It is more advisable to apply the pound of cure to the disabled victims while that measure is still adequate, than to stand around helplessly wringing our hands over the ounce of prevention we failed to supply in some earlier stage of the reading game. Tons of later remedial aid may be ineffective if the opportunity to begin supplementary instruction is passed up when the problem is first identified. Anyone who has worked with handicapped readers knows how relatively easy it is to motivate and teach a fourth or fifth grader who is working on a second grade level, in contrast to the often frustrating task of attempting to rehabilitate a 14-year-old eighth grader who is functioning on a fourth grade level.

To realize the need for remedial programs is one thing; to establish them successfully is indeed another. Fortunately, the parochial school systems across the Nation have met the need as best they could in the past decade by providing various types of remedial programs. We may not have as many as we need, or as many as other school systems have, but what we have is of a caliber that is not to be scoffed at. There is also wide variety in the types of existing programs. Each diocese, it is presumed, has developed whatever resources were available in its locality, and emerged with a system deemed most workable in its own area. For those present who may be interested in setting up remedial service in places where there are no existing clinics or centers, it might be well to review some of the more successful plans.

Certain diocesan offices of education have provided remedial classes by establishing regional centers to which children from various nearby schools can go for instruction during the school day, leaving and returning to regular classes after the hour of instruction. Itinerant teachers who visit schools on schedule and take groups out for special aid also act as consultors to the classroom teachers in several dioceses. Some communities have entered into cooperative planning with nearby college and university clinics; other centers have been sponsored by existing Catholic social service or education groups. Individual principals in schools where there are large numbers of children needing remedial help have set up reading laboratories within the school itself, sending only the more severe cases to psychological treatment centers or reading clinics. In a few parishes, volunteer tutors, such as college and graduate students, have come to the aid of the school, giving an hour or two on Saturday mornings to assist the children in need. Each of these answers to the problem has its known advantages and disadvantages. Some plans which have proven workable for one area would not be feasible in others. It remains for each diocesan system to work out what is best in its own case. A survey of all angles of the problem should precede the work of establishing a program. Competent administrators and qualified personnel must be selected at the outset. Careful screening and identification of remedial cases is vital to the success of the plan. Places for class and individual instruction must be located; materials and texts must be obtained. There is a challenge to be met wherever these steps are to be taken. Effective remedial programs are not available for the wishing. Energy and skill, much time and careful planning are vital ingredients. These are not lacking in our Catholic educational system. Knowing the needs of many children and young adults, we cannot turn aside lightly and trust to luck that they will outgrow their reading disability. As we meet here discussing these and other problems of interest in special education, there are many diocesan school systems making plans to provide for the very situations of which we speak. In the news that is yet to happen, look for the establishment of more and better supplementary special education services throughout the country. All of us who have tried to assist the classroom teachers with these remedial services know how rewarding the attempts can be. Sometimes the dividends seem alarmingly small, but in the majority of cases the investment of time, energy and personal interest is well worth the expenditure. Every rehabilitated retarded reader is one less educationally handicapped person, one more for whom learning may be a pleasant, rather than a distasteful part of living.

HELPING HANDICAPPED CHILDREN THROUGH A SPEECH PROGRAM

DR. MICHAEL MARGE, DIRECTOR OF SPEECH SERVICES,
MOUNT CARMEL GUILD, ARCHDIOCESE OF NEWARK, NEW JERSEY

Our previous speaker has given us an excellent summary of how we may help the child who is handicapped in his ability to receive information through written communication. We turn now to the problems of the child who is handicapped in his ability to receive and express information through *oral communications.* We speak of the millions of youngsters suffering from speech and hearing disorders.

SERIOUSNESS OF THE HANDICAP

The deaf and hard-of-hearing, the aphasic, the cleft palate, the cerebral palsied, the stutterer, and the child with delayed speech, represent the types of communicative disorder which require supplementary special education services.

Let us immediately consider definitions. By speech disorder, we are referring to speech characteristics which deviate so far from the speech of normal individuals that: (1) they call attention to themselves; (2) interfere with communication; and (3) cause the possessor to be maladjusted. A child with a significant hearing loss is one who: (1) needs special audiological and otological attention; and (2) special instruction in auditory training and lipreading.

There are three reasons why such disorders present one of the most disabling problems faced by the handicapped individual and urge us to focus our attention on avenues of help for these children. First, since speech and personality are so intricately related, many of our patient referrals present concomitant problems of emotional illness. These youngsters become "oral cripples," so to speak, cajoled by their friends, chided by their adults and rarely understood by anyone. Isolation and rejection result from maladjustments in social relationships. Unfortunately, their disorder is crippling but not dramatic and, therefore, often misunderstood. Second, these youngsters are handicapped not only in developing healthy feelings of personal adequacy but also in instructional activities, such as reading, English and other school subjects. Third, as one of the most serious of handicaps, communicative disorders also represent the largest number among those in need of special education.

INCIDENCE

As I talk to you of numbers, I speak not of thousands, or hundreds of thousands of children. I am referring to millions who possess speech and hearing problems. The American Speech and Hearing Association presented the following statistics in its 1960 testimony before the House of Representatives' Subcommittee on Special Education and Rehabilitation:

a. Projecting a conservative 5 per cent as the probable incidence of speech problems among children, 5-19 years of age, in the continental U.S., it is estimated that 2,489,100 possess speech difficulties.

b. Projecting a .7 per cent as the probable incidence of significant hearing loss difficulties among children, 5-19, in the continental U.S., we can expect to find a total of 348,474. This gives us a grand total of 2,837,574 children with speech and hearing disorders.

Let us consider incidence in a smaller geographical area. In the Archdiocese of Newark, New Jersey, with which I am affiliated as a consultant in speech services for the schools, we can expect to find in a population of 154,000 children in some 300 archdiocesan schools, at least 7,700 with speech problems and 1,078 with significant hearing difficulties. I am sure that each of you can come up with the same amazing numbers in your districts if you do some quick calculations at this moment.

NEED FOR PROFESSIONAL ATTENTION

The logical question now is how do we proceed to help this population of the handicapped? For the past thirty years, services to speech and hearing handicapped children in public schools have steadily increased. However, such professional services have been most conspicuously and sorely lacking for parochial school children. In the absence of any special program in speech and hearing, principals have had to resort to one of the following procedures:

a. Refer the child to an outside agency.
b. Bring in an outside agency to service the school.
c. Advise the parents to transfer the child to a public school where such services are provided.
d. Simply ignore the problem and not openly admit it exists.

None of these is desirable. Then, you may ask, what other course of action can be taken when a school has a hundred or more children in need of special speech attention? To answer this question, let us consider some of the different organizational patterns for speech and hearing programs which can provide supplementary services. In thinking through with me about the desirability of each of these programs, use the following criteria:

a. Is it a total service, i.e., does it service each child?
b. Is it unified to avoid duplication of effort?
c. Is it carefully supervised?
d. Is the service reasonable in cost?

TYPES OF SPEECH AND HEARING PROGRAMS

The first type of organization is the privately operated speech clinic to which children are referred from many agencies in the community. In the absence of any service, such clinics provide some assistance but will most likely only "scratch the surface" of your existing need. Furthermore, it is not generally integrated into the school program and often becomes costly to parents.

A second type of organization is the university or college-related program which may provide inexpensive service but also inexperienced and often unsupervised service. Admittedly, this is one solution for schools faced with large numbers of speech and hearing handicapped children in need of supplementary speech and hearing services.

A third type is the Diocesan Speech and Hearing Program which provides speech services through the Special Education Department of the Board of Education. One or several speech correctionists are hired by the Board and may have to service a large number of children (often ineffectively). This is the trend in most public schools which have received the impetus for hiring these specialists through partial support programs by the State Departments of Education. In New Jersey, for example, through the Beadelston Act, a school is reimbursed up to 50 per cent of the salary of a speech correctionist. No such financial assistance is forthcoming for parochial schools and such a venture is expensive. Caseloads of public school correctionists are often unrealistically large and adequate referral services to related disciplines, e.g. psychology, are often not available.

The fourth type of special supplementary clinical speech program which we should consider is the University-Archdiocesan School Program. This concept presents few, if any, disadvantages and many advantages. Through a cooperative effort between the University Speech and Hearing Program and the Special Education Program of the Diocesan Schools, a total service which is unified in direction and spirit can be developed. The best way to describe the ramifications of this plan is to talk about our program in the Archdiocese of Newark. The Mount Carmel Guild, an archdiocesan organization devoted to helping the handicapped, has organized a speech and hearing program for the four counties of Northern New Jersey in the Archdiocese. With a main diagnostic center in Jersey City, eight small therapy centers will be founded in strategic locations throughout the Archdiocese. This organization will service all parochial school children who cannot be realistically helped by the classroom teacher after *she* has been instructed, through in-service training programs, on how to help the child with *minor* speech difficulties. The professional staff of the Mount Carmel Guild centers are consultants to the Special Education Department of the archdiocesan schools and serve to advise in professional matters of speech and hearing, resulting in a unified effort. Furthermore, the key personnel in the Mount Carmel Guild's Program will receive appointments to Seton Hall University and will serve as the key personnel for the new program for training speech pathologists and audiologists. This will incorporate the facilities of the School of Education as well as the College of Medicine and Dentistry. When the University program is underway, graduate students who have had the necessary preparation will be enlisted to service the clinics of the Guild and the parochial schools under careful supervision by the University personnel and the supervisors in the clinics. This cooperative effort will result in more efficient handling of problems by avoiding unnecessary duplication of services in the Archdiocese. Furthermore, committed as we all are to the advancement of knowledge, research in speech and hearing can be expedited through such a unified program of professional activity. Also, because large numbers of speech and hearing handicapped children will be seen by well-trained graduate students under careful supervision, a total service can be provided inexpensively. Instead of diversities of interest arising from poor communications throughout the diocesan schools, we will be led to a singleness of purpose, that is, to service the handicapped.

It is apparent how I feel about which program is most desirable. The University-Diocesan school organization represents the most promising and intelligent approach to the problem of helping the handicapped in speech and hearing. However, not all parochial schools are in a geographical location to cooperate closely with a Catholic university. In the absence of a University program, the archiocese through one of its service agencies (The Knights of Columbus, etc.) should take the lead and organize centers which are operated by only the best professionals available. This means that each such center should have at least one individual holding an M.A. and an advance clinical certificate in speech by the American Speech and Hearing Association and, if hearing diagnostics are offered, an advance clinical certificate in hearing. We must offer nothing but the best—no compromise with such services!

A TOTAL SERVICE FOR THE SCHOOLS

In brief, let me review my main points. First, it is evident that we must act upon the problem of what to do with our large number of parochial school children in need of special clinical speech and hearing attention. Though many schools provide speech arts instruction, the speech defective needs specialized professional attention. Second, the public schools do not have the answer to the question of how to best service these children. It is not enough to simply hire speech correctionists. Third, we must offer to our schools a total archdiocesan service for and by the archdiocese. The most desirable is the University-Archdiocesan School Program of cooperation. If a university is not available, then a service organization of the diocese could be encouraged to develop a clincial program to service the schools. And fourth, deal with nothing but the best! A poor service is *not* better than no service at all. Do not compromise with mediocrity and other interim programs of service run by incompetents. Bring into your programs the best professional talent available. This is the least we can do for the children to whom we are dedicated.

HOW TO PRESENT RELIGIOUS AND MORAL TRUTHS TO ACOUSTICALLY HANDICAPPED CHILDREN

(Summary)

SISTER MARY CARL, C.S.J., PRINCIPAL,
THE BOSTON SCHOOL FOR THE DEAF, RANDOLPH, MASSACHUSETTS

The primary duty of every religious is the sanctification of her own soul. Therefore, before we as teachers of religion attempt to instruct others on religious and moral truths let the foundation, namely our own personal lives, be molded with the mortar of firm truths and genuine faith.

In teaching the truths of our religion to a child, and especially the acoustically handicapped child, nothing must be taken for granted. Each step must be planned decisively and prudently. Since the underlying philosophy in teaching the child with a hearing impairment is to treat him as normally as possible, we should make every effort to keep him within the circle of the normal child. It is characteristic of both groups to desire to see, to touch, to feel and to understand the functions of all their surroundings. This is quite a challenge when teaching religious truths and morals which are such isolated factors. After much consideration, it has been determined that the best approach for the teaching of religion is to plan from the known and visible factor to the unknown and imperceptible. This paper has been planned to present as clearly as possible procedures by which the very young acoustically handicapped child might become aware of God's omni-presence, goodness and mercy. Every child in our Nursery (ages 3½ and 4) is aware of his or her environment in the classroom, out-of-doors and at home. It is from this awareness that the idea of an existing but unseen God is taught.

When religion is planned in correlation with the three R's, the task of the teacher of the handicapped child becomes less burdensome. Every teacher of the deaf realizes that the language and speech disabilities of the profoundly deaf and even the hard of hearing require special teaching technique. Therefore, in order that the correct concept be reached and maintained, a definite plan of procedures must be followed. These procedures are geared to: (1) introducing the necessary question forms; (2) establishing drills for the stabilization of pertinent language principles; and (3) giving impetus for reproduction and spontaneous use of the language and information. The fundamental achievements reported here are those obtained on nursery, preschool and First Holy Communion levels. These achievements are evaluated solely by self-expression in art, pantomime and one-word answers. However, if, when as a result of regulated and definitely planned procedures, the acoustically handicapped child recognizes *truth,* practices *virtue* and lives a life of *grace,* then he is capable of using a Catechism, a Bible History and a Missal intelligently. The common prayers—Hail Mary, Our Father and Doxology of the Church—are part of the opening exercises of each day's performance.

The gap between life on this earth and life in heaven is filled with an abundance of love. Love governs every act of God for man from the Garden of Paradise to the Cross on Calvary. This love made fertile by the merits of Jesus, His Mother and all the Saints has become a reservoir of grace which flows constantly and in abundance on those who desire to partake of its nourishments. To desire and to want are the initial steps for the reception of the Sacraments. When Jesus instituted the seven Sacraments He was very definite in giving each Sacrament an outward sign characteristic of the Sacrament. One might wonder if He had the acoustically handicapped child in mind when He did this.

Due to the innate ability of every child to know right from wrong, the Ten Commandments, what they command and what they forbid, are comparatively easy to present. With the real understanding of God's mercy and His willingness to forgive the erring soul, these laws of rigid tablets become monuments of love. Tiny fingers pointed to the right and wrong actions depicted in the color pictures of the Primary Religion Chart. When this child is given the acid test of the greater temptations in life there is much less frustration and better organized examination of conscience.

Fear and love are not synonymous. Let us instill a true sense of presumption into the hearts of our somewhat emotional child. Direct him to live a life of love, not fear, toward His God and Father. Regardless of the heinousness of sin, if the heart turns in sorrow and repentance toward the Victim of Love on Calvary, all will be forgiven. What greater lesson could be enforced on any child's mind!

It may be said that the life of the acoustically handicapped child is made up of sacrifices. He has had to learn to offer many acts of self-denial occasioned by his incapabilities. Therefore, he will understand the meaning of sacrifice very readily. From his experiences of little sacrifices, he will be in closer union with Christ through His sacrifice on the Cross. It is from this height that the acoustically handicapped will be beyond the reach of sound but brought to the keener sight of his Creator, Redeemer and Sanctifier. As a child of God, an heir of heaven and the recipient of abundant graces, our child enters his glory in a *special* way to hear for the first time, "Well done good and faithful servant; because you were faithful in little things, you will be faithful in greater."

HOW TO PRESENT RELIGIOUS AND MORAL TRUTHS TO MENTALLY HANDICAPPED CHILDREN

(Summary)

SISTER M. LAURINE, C.PP.S.,
DEPARTMENT OF SPECIAL EDUCATION, ST. LOUIS, MISSOURI

The teacher of the mentally handicapped must accept the child as he is and adapt her religious instruction to the condition of the child and his ability to learn. She must provide an atmosphere which is warm and relaxed. Her discipline must be kind but firm. The child must be made to feel secure and loved.

The teacher of special education must have a sincere and genuine love for these, the "least of God's Little Ones," and should have a studied knowledge of the various types of mentally handicapped children. She must also have a studied knowledge of her subject matter and of the methods of imparting it together with a sympathetic understanding of the individual child. She must use materials that will appeal to the senses and imagination, that will arouse feelings of joy, reverence, and love, that will provide the stimulus necessary for self-training on the part of the pupil.

The nature of the handicapped child demands that her teaching be vivid, concrete, and greatly simplified. The handicapped child learns most effectively through:

1. The use of visual materials such as: religious pictures, charts, films, and filmstrips.
2. Bible stories with pictures.
3. Choral reading and dramatization.
4. Active participation in the sacred liturgy as the church year progresses. Year by year the children can be taught, motivated, and guided in living with the Church in her seasons of preparation and fulfillment.

Whatever be the device or method employed, the teacher must:

1. Explain the doctrine.
2. Teach the child how to apply it.
3. Appeal to the child's emotions.
4. Give natural and supernatural motives to influence heart and will.

BIBLIOGRAPHY

Books

A Teacher of Those Who Teach Religion. Child Psychology and Religion. New York: Kenedy & Sons, 1937.

Hellriegel, Very Rev. Martain B., M.A. *The Holy Sacrifice of the Mass.* Saint Louis, Missouri: Pio Decimo Press, 1944.

Jungmann, Josef Andreas. *Handing on the Faith—A Manual of Catechetics.* New York: Herder & Herder, 1959.

Rosalia, Sister M., M.H.S.H. *The Adaptive Way of Teaching Confraternity Classes.* St. Paul, Minnesota: Catechetical Guild, 1955.

S.N.D. Religious Teaching of Young Children. London: Sands Co., 1948.

Schniedeler, Rev. Edgar, O.S.B. *Your Child's World.* New York: Paulist Press, 1951.

Curricula

Curriculum Guide for Use in the Ungraded Classes. St. Louis 8, Missouri: Department of Special Education, 4472 Lindell Blvd., Feb. 1958.

Booklets

Dougherty, Rev. Daniel M., Ph.D. *Catholic Child Guidance.* New York: Paulist Press, 1941.

Mary, Sister, I.H.M., Ph.D. *Parent and Child.* Detroit, Michigan: Marygrove College, 1952.

PRESENTING RELIGIOUS AND MORAL TRUTHS TO VISUALLY HANDICAPPED CHILDREN

(Summary)

SISTER JEAN MARIE, O.P., TEACHER,
LAVELLE SCHOOL FOR THE BLIND, BRONX, NEW YORK

In discussing the religious education of visually handicapped children, we will consider, first, the child and his environment; second, the special educational methods and aids found necessary, or useful, in presenting religious truths to him; and third, the virtue of which he has particular need.

Handicapped children are more beautifully and aptly known to us as "exceptional" children. They have been chosen from babyhood to share in the sufferings of Christ, and are set apart, as it were, even in their own homes, for their parents and families cannot share their minority status. Those who love them cannot know from personal experience the inconsistent and numerous prejudices and attitudes these youngsters face alone. Some adults try to compensate to the child for his blindness; others deny the influence of the handicap and attempt to force the child to attain unrealistic and impossible goals.

It is not sound educational practice to present a learning situation suitable for seeing children and expect blind children to grasp its full meaning. Since all knowledge comes to us through our senses, and one of these is either partially or totally denied them, we must limit our approach to the remaining ones, chief of which are hearing and touch. The seeing educator must avoid imposing only the visual approach to learning which prevails in her own experiences. The child needs an answer which is meaningful to him and he can attain a fuller understanding of the sensory aspects of objects which he learns by the use of his own senses. An opportunity ought to be provided to familiarize these children with the church where they assist at Mass. With no loss of reverence, they can be permitted to feel the altar, the sacred vessels, the unconsecrated host. No amount of explanation can adequately supply firsthand experience; these children need to become acquainted with objects of everyday interest.

Through his "fingers that see," the mind of the blind child is enlightened; his sensitive fingers find in the brailled catechism the answer to his "Why?" The Xavier Library for the Blind provides for touch learning through brailled editions of the *Baltimore Catechism*, the *Ordinary of the Mass*, the *New Testament, Lives of the Saints*, and many other books of a religious nature.

During Our Lord's life on earth, He taught the people in two ways: by His words and by His example. That is the way we all learned a great deal about our holy Faith. It is from oral instruction that the children, too, gain a major part of their knowledge of the teachings of the Church. Effective methods that utilize everyday, natural experiences keep the visually handicapped child active mentally and physically—mentally active: thinking, comparing, judging, and discussing; physically active: hearing, reciting, dramatizing, and singing.

We cannot escape the fact that the example of the teacher, too, is illuminating or obscuring the beauty of the truths we present. Our living of the Christian life will bear testimony to the Faith and direct the child toward the Person of

Christ. Living personalities, not ideas, are the strongest motivating forces in the world; if Christ is not the center of our religious teaching, it will not endure.[1]

The visually handicapped, more than the average person, must live by faith; faith which sees not the appearance, but the essence; faith which makes it possible to "imitate God Who faces reality without distortion of any kind. . . . Each one must work with what he has . . ., cooperating with grace, which never destroys, but is dedicated to the building up of the temple of God."[2]

---

[1] Sister Joseph Mary, O.P., "Reaching the Mind of the Public School Child," *Dominican Educational Bulletin* (Spring, 1960), p. 38.

[2] Vincent Vasey, S.M., "Grace Perfects Nature," *Cross and Crown* (December, 1960), p. 447.

WHAT ABOUT THE PLACEMENT OF GIFTED CHILDREN IN SPECIAL CLASSES OR SCHOOLS? (THE AFFIRMATIVE POSITION)

BROTHER ALFRED FREDERICK, F.S.C., CHRISTIAN BROTHERS SCHOOL, CITY PARK, NEW ORLEANS, LOUISIANA

First of all, let me make it clear that although I have been assigned the affirmative answer to the question under discussion today, "What About the Placement of Gifted Children in Special Classes or Schools?" I am not going to debate the topic.

In such a question we can all find pros and cons but when all is said and done actions speak louder than words. So, if in an individual case a gifted student cannot be placed in special classes or schools either because such are not available or because the powers that be do not feel it is the proper thing to do, it still seems reasonable that something be done to help at least those who are capable and willing to make use of their talents.

What about the placement of gifted children?

Since much of our discussion hinges on the definition of the term "gifted children," it will perhaps be in order to examine the term a bit more closely.

From my research and reading in this field and particularly from my teaching experience, I find myself limiting the term "gifted" to the children who definitely are so far superior to the regular run of student that they need special care. This may be the child who has an extraordinary talent for music, dramatics, singing, or such like ability which obviously requires a professional in the field to train the student properly. In this case there is little doubt in my mind that, if there is going to be a development of this child and at the same time care is to be taken that he gets an "education" in the commonly understood sense of the word, he is going to have to be separated into a special class or even in some cases into a special school.

If, on the other hand, the student is extraordinarily gifted in dancing, for instance, and is nothing out of the ordinary in normal school work it seems obvious that a "special school" is out of the question unless the nature of the lessons encroaches on the usual school work to the extent of jeopardizing it. Then tutorship is in order. If a youngster is going to spend six or seven hours a day skating, skiing, dancing, or playing the piano in order to perform in national and international contests, it is hard to see how he can do all this and still have time to follow a regular school curriculum which may or may not be challenging in itself.

Therefore, in my mind it is impossible to give a clear-cut affirmative answer to the question in hand and say categorically that all gifted children should be in separate special classes or schools.

The matter boils down to individual cases and when these come under consideration it becomes obvious to an administrator or to a guidance director that what we are really trying to do, in most cases, is to help the children make the most of what they are capable of and to be able to:

1. Face the future with confidence.
2. Prepare themselves to support a family.
3. Contribute something useful to society besides their presence.
4. Be able to stand confidently before the judgment seat of God and render an account of the talents they have been given.

By this stage of our thinking we have arrived at the idea that, due to variation of ability, ambition and will power, we might begin grouping the students. We might do this by grouping them according to their apparent abilities, just as in adult life people naturally fall into categories of the haves and have-nots; the pros, the amateurs and the fans; the employers, the employees and the unemployed. But how is this grouping to be done?

The teacher or administrator who sets about grouping children according to abilities is faced with some serious problems.

1. Shall we group them according to reading ability only? according to math ability? IQ? or general achievement?
2. What about the child who is good in math but poor in reading?
3. What about the child who is good in reading but poor in math?
4. What about the high IQ who will not work?
5. What about the medium and low IQ who is a high achiever?
6. What about the high IQ who is so nervous he cannot perform properly?
7. What about the delinquent?
8. What about the child who "just doesn't have it"?
9. What about the high IQ and the high achiever? Here is the one who can do and wants to do it. Is he the "gifted child"?
10. What about the high IQ who has been poorly motivated and poorly trained? Cannot this one be considered a potentially gifted student? But should he be in a "special class"?

Mr. Robert F. DeHaan, chairman of the Department of Psychology, Hope College, Holland, Michigan, and Mr. Jack Kough, Director of Program Development of the Science Research Associates, make the following divisions in their handbook, "Identifying Students with Special Needs":

> There are many different types of giftedness. Probably the most outstanding manifestation of giftedness is *intellectual ability*—the "mental adeptness" necessary in so many walks of life. This ability has been the concern of schools all through history.
>
> *Scientific ability* is probably not a separate mental ability in itself, but is compounded of ability to use numbers, a curiosity about the natural world and the ability to use the scientific method of thinking. This very useful method of thinking is largely responsible for the many advances that have been made in our technological world. It is worthwhile to consider this a separate type of ability to be discovered and developed in the schools.
>
> *Social leadership* is another aspect of giftedness. It seems to be made up of the ability for individual achievement, helping the group attain its goal, and improving human relationships within the group.
>
> *Creative thinking* is still another important aspect of giftedness. Like scientific ability, it is complex and made up of the ability to recognize problems, flexibility in thinking, and the ability to find new uses for old objects and materials.
>
> Youngsters gifted with *talent in the fine arts* are fortunate. Such giftedness can add much to community life. One of the significant things about the fine arts is that some of the emotional satisfaction which the artist feels as he creates or performs is conveyed to others as they share his artistic production. Therefore fine arts have social as well as individual values. The schools can identify youngsters who are talented in the fine arts and help them to develop their giftedness.
>
> The school can also do much to help children with *mechanical and physical skills* make the most of their abilities.[1]

---

[1] Robert DeHaan and Jack Kough, "Identifying Students with Special Needs," *SRA*, 1956, p. 19.

In all this we must avoid throwing the whole burden of the problem on the school, the administrator or the government and fail to bring the child and his responsibility into the picture, for, as soon as this is done, we find that no matter where we start in separating the children homogeneously we are faced with the problem of:

1. Parents who are ignorant of modern needs and who will protest, sometimes vigorously, to any changes in the school program structure.
2. Poor schools from which these students come—if we are trying to take them from their present environment and give them the opportunity to produce.

In the process of education, the will of the student has a great bearing on his success. Many times the efforts of educators and parents center around the problem of supplying the student with the proper equipment, housing and texts while neglecting the motivation and failing to demand the will to learn. When one considers the adverse conditions under which many of our statesmen have acquired their learning one wonders why the improvement of facilities has not necessarily brought with it an improvement in leadership among our younger generation.

Yet items completely out of the control of educators have served to increase the creativity of many children. Witness the documentary works on TV and the wholesale manufacture of plastic bugs, clocks, skeletons, planetariums, and so on.

The real solution seems to be in a concerted effort which runs through an entire school system. This, in turn, involves some serious problems. In some dioceses this has been done. How is it succeeding? St. Louis and its ungraded primary is an example of an effort to solve the problem at its root.

In places where nothing is being done system wide, some enterprising principals may have tried to solve the problem but I can tell you from experience that this is a gigantic task if not an impossible one.

For such an effort to succeed there must be:

1. Enough schools participating in the program to prevent conflict in scheduling when students move from one school to another.
2. Parental indoctrination to obtain their cooperation and to put their minds at ease when faced with a totally unfamiliar situation.
3. Pupil indoctrination to help motivate them to cooperate to their best ability.
4. Teacher indoctrination to enable them to feel the importance of the steps being taken and to insure the proper functioning of the program.
5. Strong leadership since there will be some very trying moments in explaining the program to irate parents whose children did not make the highest classes.
6. Proper supervision of teachers to help them over rough spots and to insure a smooth operation of the program.
7. A definite well-thought out program which is printed in simple terms for parent and teacher to read.
8. A follow-up into all grades to insure the proper development of the child after he is thrown into the more conventional program.
9. Constant evaluation, scientifically done, and properly analyzed so that changes can be made when necessary and good points may be brought out.
10. A good system of reporting to the parent so they will see results and, therefore, back the school authorities in the effort.

This system should begin producing results which ought to create problems of the nature most educators are talking about when they mention the "gifted child." Mr. DeHaan makes the remark which is very true: "Surprisingly, where work has been done for the gifted and talented, the other students have also benefitted."[2]

---

[2] *Ibid.*, p. 19.

More students should be, after a reasonable time, reaching their capacity or at least be nearing it. This will create problems of:

1. Finding teachers who can cope with the more advanced students.
2. Improved programs which will challenge students and also encourage creativity.
3. Textbooks which meet the needs of the students.
4. Tests which properly evaluate students of more advanced caliber. The greatest deficiency in this area seems to be in the field of mathematics.
5. As always proper supervision and encouragement of teachers.
6. Finances.

Is there any need for such a program? We hear a great deal of talk concerning the need for education, the need for more advanced thinking, the need for mathematicians and scientists. There is hardly any use in giving you quotations along this line when the newspapers and magazines are full of them. All of you know that industries and even small businesses are gobbling up college graduates and even college flunkies in preference to persons who have never gone to college, sometimes regardless of abilities.

We have, in recent years, been rudely awakened out of our smug notion that America was *the* country. We have been successful in war, we have more money than anyone else, we have more washing machines and automobiles, more TV's and higher living standards. Therefore, we said, everyone ought to want to live in America. Many of us thought they did. If the people in other parts of the world did not actually come over, it was because they did not know what they were missing, or we were too choosy about immigrants or they, poor folks, did not have the money. Then along came Sputnik.

We have based our educational system on the principle that all men are created equal. From this we concluded that:

1. All men must have equal opportunities for education. This we will go along with as an ideal.
2. All children want equal opportunities for education.
3. All children must be treated alike.
4. All children must study at the same speed.
5. All children must receive a high school education even if in the process it means depriving those who can do better of opportunities so that those who will not or cannot will not feel slighted. The term "all men are created equal" must definitely be qualified.

What is the over-all result of such thinking? I believe it has resulted in:

1. A lack of leaders who can think creatively, confidently.
2. A stifling of incentive.
3. A creating of a selfish group of people who constantly shout for "equal rights" when their own property or personal honor is at stake or when it pertains to the other fellow but who shout "states rights" when it is a question of giving basic rights. Or who shout about equal rights when it comes to making the Catholic population pay for public education and who shout separation of Church and State when a Catholic (rare leader) will voice a feeble protest over double taxation or who will enter a request for help in educating his children the way he sees fit.
4. Creating a group of people, and Catholics are among them, who have a wrong sense of values when it comes to education. Education, they say, must be *free;* education can be given by non-professionals; teachers should love their profession and be devoted to their work being glad the parents trust their sons and daughters to their care; but when the question of salaries arises teachers are supposed to be people who do not have private lives of their own and who have no care about the comforts of life or prestige in the community.

But will separating the "gifted child" cure any of these ills? This is an almost impossible question because we must necessarily come down from the clouds of dreamland and be practical.

I believe that few people who have been in the classroom will admit that nothing can be done or that nothing need be done about this situation. Whether or not children should be separated, the fact still remains that they are being separated.

To sum up—no clear-cut and easy solution to the problem of developing our gifted youngsters seems to be available.

Thanks be to God for Sputnik for it has made the task of the educator an easier one in the sense that he no longer is the poor relation among the professions.

It has made his task a greater one in the sense that he must fight a whole tradition of lethargy toward education and educational methods before he can get any results. Many of us seem to be beating the air but out of the shadow-boxing is slowly emerging a consciousness that the teacher is faced with a gigantic task of instructing many unto justice and may he shine as a star for all eternity for his having lighted a candle in his classroom rather than sit before the children and curse the darkness.

SPECIAL CLASSES FOR THE GIFTED? (THE NEGATIVE POSITION)

(Summary)

REV. HARRY G. HYNES, SUPERINTENDENT OF SCHOOLS,
DIOCESE OF GREENSBURG, PENNSYLVANIA

Importance of the Question

Ever since Russia beat us to the punch by putting Sputnik I into space, a hue and cry swept our land, "Where are our scientific minds?" "What has our education system been doing for the gifted American student?" "Wherein has our educational program been lacking?" As a result American education in the past few years has been doing a great deal of soul-searching concerning these questions. The discovery and proper training of this type of student to whom God has given great talents is truly of critical importance in this age of international competition in many areas. It was recently stated that "never in the history of mankind has the future of mankind been so dependent on the contributions of the Gifted."

Who Are the Gifted?

Better students are usually classified under three headings:

a. The intellectually gifted.
b. Talented students.
c. Those with special interests.

In the strict technical sense of the term, "gifted" refers only to that small percentage of students with an IQ of 150 or higher. It is being used today, however, to include also those students who technically are referred to as "Superior," i.e., those with an IQ of 130 to 150. Consequently, for the purposes of this discussion we shall use the term "gifted" in the more broadly accepted sense of any student with an IQ of 130 or above.

Discovering Them

If such students are to be trained properly, the effort to discover them should be made as soon as possible. The importance of sound and comprehensive testing for this purpose cannot be too greatly stressed. The IQ alone does not identify the gifted child. The sum of three important factors must be taken into consideration:

a. High intelligence.
b. Teacher recommendation of talent.
c. General success in academic work and standardized testing.

Tests that reflect aptitudes and personality traits are also important in this regard. Primary teachers can generally find their first clue in a child's sense of creativity and imaginative thinking.

In testing to measure a child's IQ, we are attempting to measure his "general relation eduction capacity." We should, therefore, strive to eliminate all accidental factors that might influence the result. Since many cultural, social and environmental factors are known to influence a child's results in such a test, I would recommend that only well-proven *Culture Fair* Intelligence Tests be used. By so doing we can avoid unfair influences of background and social status and thereby arrive at a more accurate and truer measurement of the child's general relation eduction capacity. By thereby eliminating any contamination by accident of social, educational and racial background, we have a better criterion for discovering the real potential of all students. In the past, I fear, many truly gifted youngsters have been overlooked as a result of an unfair type of intelligence test.

LIMITED TO ELEMENTARY LEVEL

I am limiting my defense of the negative side to parochial elementary schools, for I feel that most educators are agreed that with large district and centralized diocesan high schools whose large enrollments naturally demand many sections to the one grade, homogeneous sectioning or "special classes" based on a student's achievement in relation to his ability are the ideal. Special classes are acceptable for high school students because of their greater maturity and consequent ability to adapt themselves to such a restricted environment on this level.

CURRENT PAROCHIAL AND PUBLIC SCHOOL PROGRAMS

In order to ascertain present practices of homogeneous vs. heterogeneous placement of the gifted, we would like to present the following statistics:

A. *Pennsylvania Public Schools:* A report published by the Department of Public Instruction of the State of Pennsylvania in January of this year (1961) revealed the following: of 570 school districts only 102 reported a definite program for the gifted. Representatives of the Department of Public Instruction visited 97 of these 102 districts and reported the following findings: of these 97 school districts, only 8 segregate the gifted into special classes by themselves; 14 school districts separate the gifted from their regular classmates for a part of each school day; the remainder, or 75 districts out of the 97 visited, group the gifted heterogeneously with classmates of varying intellectual levels and seek to actuate their potential through a special program of curriculum enrichment. Their reasons for this were chiefly psychological.

B. *American Parochial Catholic Elementary Schools:* In order to ascertain present practices in various dioceses throughout this country, we selected 50 archdioceses and dioceses of varying types, large and small, urban and rural representing every part of our country. We asked each to answer the following six questions:

1. No. of elementary schools in your diocese: _____
2. No. of elementary pupils enrolled: _____
3. No. of *Special Schools* for Gifted: _____ Total of pupils: _____
4. No. of schools with *Special Classes* for Gifted: _____
5. No. of pupils in such Special Classes: _____

Out of 50 Superintendents contacted we received replies from 44. Of the 44 replying, 32 including a number of large archdioceses stated that they have no special schools nor any schools with special classes for the gifted. They group heterogeneously and use curriculum enrichment as the means of meeting the needs of the gifted students. Of the other 12 replying, only 3 stated that they have special schools for the gifted. These were New Orleans, Buffalo and St. Cloud, Minnesota. The total of pupils reported in such special schools for all three dioceses was only 279. Eleven of these 12 dioceses have a program of special classes and the total reported for all 11 dioceses was only 2,375 pupils. However, the Archdiocese of Chicago reported special classes but did not indicate the number of pupils. Milwaukee, St. Louis, Cleveland, Los Angeles and Indianapolis gave separate reports on a program of acceleration beyond the third grade. Many archdioceses and dioceses that do not have special classes indicated that they use the Junior Great Books Program as a significant part of their curriculum enrichment. The main point I would like to draw attention to from these statistics is that of 44 dioceses replying to our inquiry, 32, including some very large urban-type archdioceses, do not segregate the gifted. This constitutes 72 per cent of all who replied.

CONSIDERATIONS IN SUPPORT OF THE NEGATIVE SIDE

I. *Psychological Reasons:*

A. The gifted child must be given the opportunity to observe a variety of patterns in intellectual behavior. Our objective in education is to educate *the whole child.* If the gifted child is to mature not only intellectually but also emotionally and socially, he must be made aware that there are intellectual levels other than his own. Of these he will become more readily aware if he is grouped heterogeneously rather than being segregated through homogeneous grouping into special classes or schools.

B. Since the development of *critical attitudes* is most important in actuating the potential of the gifted child, heterogeneous grouping with the less gifted provides the better opportunity for such evaluative judgments. This relationship of the gifted with the less gifted is essential to the training of both. The less gifted must become aware of the fact that there is always more that can be known and that there is among their own age group someone who can contribute that knowledge. The prime reason for which the Almighty has blessed this group with a greater talent must be found in the fact that He has destined them for leadership. "To whom much is given, of him much will be required." Consequently, the gifted must be trained to lead, the less gifted must be taught how to follow intelligently. No tribe can ever have all chiefs and no Indians! Moreover, the gifted must acquire the ability to explain things to the less gifted without an air of condescension that stems from intellectual pride; and the less gifted for their part must acquire the ability to follow explanations and instructions without a feeling of resentment. Indeed, the gifted by the very fact that God has so gifted them, *must* achieve high standards, respect these standards themselves and teach them to others. They must do as much as possible because, as the saying goes, "they have the brains." These basic character traits, so essential to the complete development of the whole child be he gifted or less gifted, can only be developed through this essential relationship between the gifted and the less gifted. This can only be achieved through heterogeneous grouping.

C. One of the greatest dangers latent in the segregation of the gifted on the elementary level is the encouragement of *intellectual pride.* Once they are discovered their talents are most certainly to be encouraged, but more so than any other type of student they must be made aware of the true meaning of humility. The key to this virtue especially for the gifted is expressed magnificently by St. Paul when he said: "After all, Friend, who is it that gives you this preeminence? What powers have you that did not come to you by gift? And if they came by gift, why do you boast of them as if there were no gift in question?" (I Cor. IV, 7) When these students are grouped heterogeneously with their less gifted contemporaries, the meaning of Christ's beautiful Parable of the Talents can be made readily understandable and the ground becomes more fertile for humility in its truest sense to grow.

II. *A Practical Reason:*

With the possible exception of extremely large parochial elementary schools with at least three sections to one grade, special classes are practically impossible. Most of our parochial schools have only one section to a grade and many have two grades to one room. Special classes would necessitate a central or district school for this purpose. This would then defeat the whole idea of a "parochial" school, which over and above the intellectual training, exists to train the child to be close to his parish church so that he will be parochial-minded in his later life as an adult Catholic. Moreover, considerable additional expense would be entailed in transporting students to and from such a central school.

CURRICULUM ENRICHMENT IN HETEROGENEOUS GROUPING

Whether the gifted are kept with their regular classmates or segregated in special schools or special classes, the prime objective in their training is: challenge them and sustain their interest! This objective can be attained and definitely is being attained in heterogeneous grouping by enriching the curriculum for the gifted student. This enrichment can be achieved in many ways. The following are but a few:

1. Developing good habits of study and work that lead to critical thinking.
2. Special assignments that require research: use of the library, participation in Science Fairs, Essay Contests, etc.
3. Participation in the total school program. Here students who are "talented" in music, art, drama and creative writing can be challenged.
4. Introducing them to the Junior Great Books Program.

CONCLUSION

Whether one favors heterogeneous or homogeneous grouping of the gifted students, I am certain we are all agreed on the definite need of a program that will adequately challenge these students whom God has so gifted. As Catholic educators who are concerned with this problem, we must always keep in mind the fact that the ultimate aim of Catholic education, as of life, is the eternal salvation of the individual. This aim or objective cannot change with time, places or persons. Catholic educators are training children to live in the City of God as well as the City of Man. That gifted student who today is your concern in the second or fifth grade will soon be an adult. As an adult, he will be called by God to use those special talents in one of three states of life: the single, the married or the religious. We today certainly need talented Catholic scientists, talented Catholic lawyers, talented Catholic legislators etc. But we also have an even greater need for talented priests, Brothers and Sisters for the spread of Christ's kingdom on earth. In his Providence, God has most certainly singled out some of these gifted students, with whom we are concerned today to work in His vineyard as priests, Brothers and Sisters. Consequently, in seeking to discover the gifted student and provide for him a program that will realize his potential to the fullest, let it be our concern also, as Catholic educators, to encourage that potential to realize its fulfillment not only for the City of Man, but also whenever we detect a possible hint of God's selection of him for His very own, let us do our utmost to encourage that gifted youngster to work for the City of God as a religious Brother, Sister or priest.

VOCATION SECTION

PROCEEDINGS

The following officers of the Vocation Section for 1961-62, elected at the 1961 convention in Atlantic City, are:

Chairman: Rev. Myles Colgan, O. Carm., Chicago, Ill.
Vice Chairman: Rev. William J. Martin, Toledo, Ohio
Secretary: Brother Thomas Caffrey, S.M., Mineola, N. Y.

Advisory Board:

Brother Eymard Salzman, C.S.C., Notre Dame, Ind.
Sister M. Ignatius, C.S.J., Wichita, Kan.
Rev. Alvin Illig, C.S.P., New York, N. Y.
Sister Carl Ann, C.S.C., Washington, D. C.
Rev. Vincent Howard, Detroit, Mich.
Rev. Michael McLaughlin, Rockville Centre, N. Y.

PAPERS

EVERY CLERIC AND EVERY RELIGIOUS A RECRUITER

(Summary)

VERY REV. MSGR. WILLIAM F. FURLONG, DIOCESAN DIRECTOR OF VOCATIONS, ARCHDIOCESE OF NEWARK, NEW JERSEY

In his Apostolic Exhortation, *Menti Nostrae*, on the priesthood, our late Holy Father, Pope Pius XII, made it clear that it is the duty of every Christian to foster vocations to the priesthood.[1] From this we might reasonably conclude that he understood that they had the same obligation also to foster vocations to the brotherhood and to the sisterhood. And if all Christians are in some sense vocational "recruiters," how much more so should that title apply to all priests, Brothers and Sisters.

Many are the ways in whch we may exercise our office as recruiters. Undoubtedly, however, the following three are the most important: (1) We should let Christ act through us. (2) We should be like Him. (3) And we should pray—much.

On a number of occasions during His public life Our Lord proved Himself to be the greatest of all vocational recruiters. If, through a more intense spiritual life, we become "filled" with Christ, as was St. Paul who could say: "It is no longer I that live, but Christ lives in me" (Gal. 2:20), He will work through us wonders in the important work of recruiting future priests, Brothers and Sisters.

In 1958, Pope Pius XII directed rectors of major seminaries to train seminarians so that later as priests their inspiration would attract others to the religious life.[2] In an address to seminarians on November 22, 1959, Pope John XXIII made a similar request to seminarians themselves. He did so after telling them that, while yet a boy, his own vocation to the priesthood was awakened by the Christlike example of his parish priest in Bergamo.[3] Priests, Brothers and Sisters must, therefore be holy. They must be Christlike. Applicable to each should be the statement St. Jane Frances de Chantal made regarding St. Francis de Sales: "When he passed by, it seemed as though Christ Himself were passing by."

When Our Lord was about to choose His apostles—His first seminarians—St. Luke tells us that Jesus spent "all night in prayer" (6:12). Did He not do this to impress upon us, not only the importance of prayer, but of *much* prayer in recruiting future priests and religious?

Our Lord spent "all night"—seven or eight hours—praying for vocations. Should we not spend at least one hour every day?

---

[1] *Menti Nostrae,* Rt. Rev. Msgr. John P. McCormick, translator, National Catholic Welfare Conference, 1950, p. 28.
[2] Address to Sixty Seminary Rectors of Latin America, September 23, 1958.
[3] Address to Italian Seminarians, November 22, 1959. *The Pope Speaks,* Vol. 6, No. 2, p. 168.

THE POPULATION EXPLOSION AND VOCATIONS TO THE HIGHER LIFE

VERY REV. WILLIAM FERREE, S.M., SECOND ASSISTANT,
OFFICE OF INSTRUCTION, SOCIETY OF MARY

I have been asked to discuss with you today the significance for the recruitment of sacerdotal and religious vocations of the well-known and much-discussed "population explosion" of modern times.

However, despite the frequency with which the subject is discussed, we will find it useful to restate the problem in some detail, for the implications for the Church in general, and for our subject in particular, are so tremendous that they are very likely to escape us, even when we think we are considering them carefully.

The Law of Demographic Growth

First, let us take a brief look at the law of population growth. What is known as the typical "demographic curve," which is sort of an S-shaped line leaning forward, results from the interplay of two principal factors: (1) the geometrical progression inherent in the fact that every living being is a potential parent many times over, and (2) the curbs placed upon this inherently geometrical progression by the limitations of the environment to support life. The typical forward-leaning S-curve comes about in the following way: at the beginning, when living individuals begin multiplying in a favorable medium, the numerical growth gets off to a rather slow horizontal start because of the very small base upon which the geometrical progression is built. The curve, however, constantly approaches the vertical more and more as the process enlarges the basis itself of multiplication. Then, at a certain point, the resources of the environment begin to be taxed by the rapidly expanding population, and the rate of growth begins to decline, tending once more toward the horizontal. If no new favorable circumstances are introduced into the environment, and the environment itself does not deteriorate, the growth finally comes to a point of equilibrium where the shortened life-span and increasing mortality induced by the limitations of the environment cause the number of deaths roughly to balance the number of births.

If now, the environment of this stable population is notably improved, the curve once more begins its ascending phase, but this time at a more rapid rate because of the larger existing base upon which the geometrical progression is calculated.

Application to Our Present Situation

Now, what characterizes the human population in the modern world is that a remarkable succession of very important improvements in the environment of human life has taken place. Before the modern era, the only factors that could greatly change the environment of human life were increasing urbanization attendant upon commerce, and progressive occupation of uninhabited territory.

All of us are undoubtedly aware that all population figures for the whole world, even in our times, contain a great deal of guesswork, and that this guesswork increases progressively as we reach back further into history; but we now have enough indications and enough knowledge of conditions to establish at least the broad lines of human demographic growth. Up to the end of the 15th century the world's population had become stabilized somewhere between three hundred and five hundred million souls. It was kept in a rather high degree of stability by wars, famine, pestilences, and other catastrophes that continually diminished the numbers despite ordinarily high birth rates. One such catastrophe, which is rather fully documented, occurred about the year 1330 when perhaps one-third of the people of Europe disappeared in a few years as a result of the series of pestilences known as the Black Death. The average expectancy of human life was in the thirties, and in some regions, in the twenties.

THE GREAT DEMOGRAPHIC REVOLUTIONS

The first great revolution in favorable environment was a geographical one: the great age of discovery which culminated in the opening up of the Western Hemisphere to the highly developed cultures of Europe. Under the influence of this vast movement of colonization and nation building, the population of the world more than doubled through the 16th, 17th, and 18th centuries.

At the end of the 18th century a new revolution began which had even more influence on the environment of human life. This was the Industrial Revolution built upon the steam engine and the mechanization of production in factories. By increasing unbelievably the means of production, it obviously increased the supply of things necessary for life.

The third great revolution had already been developing, but began to make itself felt in an evident way in the first part of the 19th century; namely, the Agricultural Revolution, based on a better understanding of the laws of genetics, the use of artificial and natural fertilizers, and the mechanization of agriculture. The net effect of this revolution was not only to increase in its own right the products necessary for life, but also to release more and more people to feed the growth of the Industrial Revolution. As an example, in colonial times, in what is now the United States, seven out of every ten men were needed in agriculture to produce the food necessary for those ten to live. At the present time, only a fraction of a man is necessary, and he piles up mountainous surpluses which become a big political problem. Thus, more than six men out of every ten have been released from agriculture for other kinds of productive work.

The fourth great revolution in living conditions has been termed the Medical and Sanitary Revolution based on the understanding of the role of microbiology in human ailments, and the use of antiseptics and vaccines to control and eradicate them. This drastically lengthened the human life-span and opened up vast new territories to human habitation. It is at least debatable that this single revolution has been more decisive for the increase of population, than that of the others which we have mentioned combined.

The fifth great revolution occupies the beginning of the 20th century and is sometimes referred to as the "Second Industrial Revolution." It is based on the addition of electricity, oil, and gas, as sources of energy, and on mass production methods and scientific management.

Finally, there is what is known as the "Technological Revolution" which is just beginning, but which already has certainly done more to alter the environment of human life than all the others which we have mentioned combined, since besides opening up new and previously undreamed of sources of atomic energy, it has this special characteristic that its emphasis on research and technology makes all the other forces a hundred times more fruitful. The development of antibiotics, of electronics and of automation, of jet transport and space exploration, are a few isolated examples of the results of this new Technological Revolution.

THE RESULT

Our present demographic situation in the world is best expressed by saying that we are now living on the rising curve of almost all of these factors *put together,* since none of them, except the Geographical Revolution has as yet reached the limits of its effect, and the last one—the last two, really—have hardly begun.

The shortest way to express the result of all this is to note that at the present time, in every six to ten years, as many people are *added* to the population of the world as constituted the entire world population at the beginning of the modern period. To make the implications clearer, this means that the population which developed from the creation of Adam and Eve through all the long centuries and millennia of the whole history of the human race, down to the discovery of America in the 15th century of the Christian Era, is now duplicated in from six to ten years; and with every passing year, this period of duplication becomes shorter.

HOW CAN WE EVEN APPRECIATE CHANGES OF SUCH MAGNITUDE?

It is very difficult to grasp even the relationship of such terms of comparison, and it is practically impossible to grasp their social implications.

The most revealing way of presenting such data is perhaps graphically. We will establish our horizontal and vertical axis on lines thirty centimeters long. Each centimeter on the horizontal axis would represent 100 years, from the 10th century before Christ to the year 2000, that is, to thirty-nine years from now. It will be remembered that we have placed the beginning of our modern world at about twenty-five centimeters on this horizontal axis, i.e., at the discovery of America at the end of the 15th century.

Now on the vertical axis, every centimeter is a hundred million people. Since we have noted that the total population of the world at the beginning of this modern period was between three and five-hundred million, we will place this beginning at four centimeters on the vertical axis. From there back through recorded history we can trace a gently sloping curve, fluctuating slightly with the occurrence of great catastrophes, passing at perhaps as much as 200,000,000 at the time of Christ.

What we now want to do is fill in the known population of the world during the small section of our graph between twenty-five centimeters and thirty centimeters. Here are the points of our curve: for the beginning of the Geographical Revolution at twenty-five centimeters, four centimeters up; for the beginning of the Industrial Revolution, at a little less than twenty-eight centimeters, eight centimeters up; for the Agricultural Revolution, at a little more than twenty-eight centimeters, ten centimeters up; for the Sanitary and Medical Revolution, at about twenty-eight and a half centimeters, thirteen centimeters up; for the Second Industrial Revolution, at twenty-nine centimeters, eighteen centimeters up; and finally, for the Technological Revolution, at twenty-nine and a half centimeters, twenty-five centimeters up. Finally, in the extremely short space of time between 1950 and 1960 our curve has moved past twenty-nine centimeters up. By the end of this year, 1961, the curve will be off the graph; and by 2000, the last year which we have provided for on the horizontal axis, the vertical axis must be twice as high in order to accommodate the curve!

SOME BROAD INTERPRETATIONS

But let us limit ourselves only to the area covered by the two axes of thirty centimeters with which we began. If we look now at the graph as a whole, we see that the history of the world is divided into two quite distinct periods which, though symmetrical, seem to have almost nothing in common, separated by our key date marking the beginning of the modern world, the discovery of America and the beginning of the Geographical Revolution. Before this date, the curve never rises for more than four centimeters above the base line through twenty-five centimeters of history. After this point there are only four-and-a-half centimeters of history, but twenty-five centimeters of new population *added* to the four or five which had existed before. All history before that time is "horizontal history" with centuries and centuries to spare for any kind of task that had to be accomplished in a fairly stable population. After that point there is only "vertical history" with less and less time to do whatever has to be done for more and more people by the minute. Before that point, history moves at a "rhythm of centuries" or even at a "rhythm of millennia"; but after it, history moves with the "rhythm of an explosion."

AND AN INVITATION TO MEDITATION

So much then for the first part of our talk. We have gone into considerable detail, but it was necessary. As we have already stated, it is difficult to grasp even the physical proportions of this problem, and it is quite improbable that we can grasp the full implications of it in the social and religious order. Hence this long insistence on the sheer physical portion of the problem, since it gives us almost our only secure grasp of the factors involved; and we can hope that the religious and moral implications will "sink in" as we have time for more meditation.

IS THE CURVE OF VOCATIONS KEEPING PACE?

Now for the second part of our exposition: the effect or implications of these facts for the recruitment of sacerdotal and religious vocations. Leaving out for the moment the question of religious vocations, how would the curve of sacerdotal vocations compare with this curve we have drawn of world population? Curiously, enough, there is no way of finding out! And not because we do not know the statistics. The simple fact is that there is no way to represent the growth of the priesthood on a graph which is built on so vast a scale as this, where every millimeter equals ten million people. The priests of the world, at the present time, number about 400,000, or 1/25 of a millimeter on our vertical scale. Since the line which represents our horizontal axis is much thicker than that, any "graph of growth" of the priesthood would remain entirely within the base line and could not even be seen.

I do not have exact statistics as to how many religious Sisters and Brothers could be added to the number of priests in the world, but I imagine the total is somewhere between one and two millions. In other words, the total consecrated manpower of the Church, for all the necessities of the world, would rise to between one-tenth and two-tenths of a millimeter on our graph. If we would make our base line thin enough, this might just be perceptible, but certainly no one would notice it without a good magnifying glass!

SOME CONCLUSIONS

Evidently, this situation contains conclusions—and urgent ones—for the necessity of recruiting vocations; but before going into this let us face briefly a few related conclusions. First of all, what is the position of the Church in the world? The most recent figure that I have seen with some pretensions to seriousness is that there are about 492 million Catholics in the world, counting everybody, as the *Annuario Pontificio* puts it, "who is baptized and not apostate," and leaving out of consideration possible heavy losses behind the Iron Curtain. At first sight, this is not a bad figure (although, of course, some sheep in the flock would undoubtedly be a pretty dark shade of gray). If we had only the stable population before the end of the 15th century to deal with—that population which could have been converted "at the rhythm of centuries"—the Church would have accomplished its mission and everybody in the world would be Catholic. Even percentagewise, the picture is not too dark, for the Church had a little less than a 100 million members at the beginning of the modern period, while now it has almost 500 million, as we have just seen. An increase of 500 per cent over a period of less than five centuries is not in itself inconsiderable.

PERCENTAGES WON'T DO

But when there is a question of the eternal salvation of individual children of God, there is only one way to judge the problem: *How many have not* *been reached?* At the beginning of the Geographic Revolution, about 300 million people were outside the Church. By the beginning of the Industrial Revolution, this number had doubled and there were 600 million outside the Church. Fifty years later, when the Agricultural Revolution began to take hold, there were 750 million. By the beginning of the Medical and Sanitary Revolution, one billion souls were outside the Church. At the beginning of the Second Industrial Revolution, this had increased by another 250 million. At the beginning of the Technological Revolution through which we are now passing, the two billion mark was passed, and at the present moment, two-and-one-half billion of the souls with whom we share this planet—2500 million of the children of God—ransomed each one by the sacrifice of Christ, are living outside the Church. What will this figure be at the end of the century—only thirty-nine years from now—when the population of the world will have doubled? *There* are the dimensions of the modern apostolate!

THE AGE OF THE LAY APOSTLE

A further conclusion: This modern apostolate must be entrusted *in large measure to the laity.* To try to meet *this* problem by simply increasing the number of priests and religious would be utterly silly on the basis of sheer numbers alone, without even taking into account the more important consideration of the ever-increasing technical competence of this same modern world, a technical competence which the clergy and religious cannot hope to share.

FEWER WATCHDOGS, PLEASE!

Another conclusion is crystal clear. The whole general strategy of the Church's relation to the world has to be fundamentally revised. All apostolic strategy at all times must necessarily be built upon two great principles: first, that the "deposit of faith" be preserved in its purity; and second, that the deposit thus preserved be made accessible to all men.

However, at the "rhythm of centuries" in a stable population, the best strategy seemed to be that of establishing a clear priority of the first principle over the second, not only *essentially* (which must obviously obtain always and in all circumstances) but also *practically*, by rigidly excluding error, since this offers the most solid basis for a persevering action over long centuries. It was true enough that this always led to the exclusion of large masses from the Church, since there are so many ways of going wrong; but at the "rhythm of centuries" there would always be time to make up the losses when the errors had died out and passions had cooled.

Now, however, in the "rhythm of explosion" which characterizes the modern world, any loss of contact or communication *becomes progressively multiplied* with every passing day, and it becomes almost impossible to make up losses. To sum it up in a rather whimsical way, the strategy of the past was to care for the blind by setting watchdogs upon them. It is now beginning to dawn upon us that what the blind in their misery really *need* less than anything is a watchdog to bite them; and present strategy calls for more seeing-eye dogs instead.

THESE TWO ARE ONE

Surely all of you will have recognized in these conclusions two of the great themes of the forthcoming Ecumenical Council: the lay apostolate, and the reestablishment of communication with non-Catholic Christians. It is furthermore evident that for many years this rapprochement must be made more on the basis of practical collaboration than on that of institutional unity, and this is only another way of saying that the action of the laity will have to carry a large part of the burden of maintaining communication with non-Catholic Christians. Thus the second great change in strategy is related closely with the first—an ever-increasing and more responsible activity on the part of laity in the Church.

It hardly needs saying that the laity will be capable of carrying this increasingly responsible role only in the measure in which it is prepared for it by Christian education and by formation to efficacious action. It is here that we come face to face with the real problem of sacerdotal and religious vocations. It would be foolish, as we have seen, to count on them directly for meeting the problem of the Christian apostolate in an exploding population; but it would be equally foolish to count on meeting the problem of an exploding population without them. The great burden which they must carry in the foreseeable future is to prepare in an ever more thorough way, ever increasing masses of Catholic Christians for the only kind of apostolate that really does have a chance of meeting the problem of exploding population.

LET'S HAVE SOME MEANINGFUL PERCENTAGES

What rate of recruitment must we envision to meet the needs which we face? Let us divide this question into two different parts, in order to be able to give really meaningful answers:

1. What rate of recruitment do we need to keep our present work abreast of the needs to which they are already responding?
2. What rate of recruitment do we need to face the entirely new needs which an exploding population have imposed?

In considering the first of these questions, we will refer only to active religious orders, and to the diocesan clergy. Contemplative orders simply do not face the same pressures, though of course, it is very desirable that they grow too. A rule-of-thumb, at which I have arrived after a long period of study and practical observation, is that an active religious order or an expanding diocese should have each year in the canonical year of the novitiate or in the first year of theology a number equal to 10 per cent of its active membership. This requirement is somewhat more rigorous for religious societies than for dioceses. Thus, a religious province of 500 members should have 50 novices entering each year to fulfill this rule. The *beginning* class is only a tactical goal, to permit a build-up to a *finishing* class of the same proportions. The reason for taking the entrance class into the novitiate as a beginning standard is to have a workable goal for actual recruitment efforts. If ordinations or perpetual professions or even entrances into a juniorate are taken as a standard, there is no way of setting up a practical relationship between such a standard, the actual work that must be done in recruitment and the necessary institutional growth, because the rates of defections in formation are not sufficiently controllable. One would simply be dealing with hopes and fears, rather than with realizable goals.

But let us be very clear about what this "10 per cent in the novitiate" standard will do for a religious society. Any truly apostolic work, even on the level to which we have been accustomed, without taking into account an exploding population, is of such a nature that the ones who are engaged in it, like the Queen in *Alice-in-Wonderland* "must run faster and faster just to stand still." This 10 per cent figure is deliberately calculated to enable an apostolic society to "stand still" with a certain dignity. With it, the normal growth of its institutions can be taken care of without a massive appeal to lay auxiliaries, new works in the service of the same goals can be established, and there will be some workers left over for long-range mission plans.

BUT WHO WANTS TO STAND STILL?

Now for the second part of our question: What rate of growth is necessary, not just "to stand still" with a certain dignity in relation to the work in which we are already engaged, but to face directly the almost unimaginable problem we have just seen in the exploding world population? Here my task is much simpler, for I am simply not going to answer the question. Remember the elements of our problem: the entire religious and sacerdotal personnel in the world at the present time would not even be noticed on our graph, because it would hardly emerge from the line that forms its base; and this whole graph is destined to double in height in the next thirty-nine years. It would be almost completely ideal to set even high percentages of increase for comparatively infinitesimal numbers, for the relation with the total problem would hardly be changed at all.

WHAT THEN CAN WE DO?

I propose instead that we tackle the problem from a quite different point of view. Our present rates of recruitment are so far inferior to the 10 per cent per year which we have set up as a reasonable goal that it would be foolish to tackle any other goal before we have reached this one. At our present rate, we are simply building up an increasing "scarcity" of clergy and religious in relation to the Catholic body, and where our works remain flourishing, the balance of personnel is changing in a direction which will soon make them financially insupportable. College and university education can pay for massive help from secular professors because of the broad base on which it can appeal for funds; but the moment that kind of help becomes necessary on the secondary and primary school level, where the burdens are strictly localized, the Catholic educational system as we have known it up to now becomes all but impossible financially except for a few "prestige" schools that can draw on special resources.

Let me reassure the fine secular teachers who share with us the burden of Catholic education that I am not advocating that they be displaced in the measure in which religious recruitment can be increased. I am one of those who believe that their collaboration is fruitful, and even necessary, entirely independent of any crisis of religious vocations. Furthermore, I believe a secondary system of Catholic education is financially viable, at present rates of support by our Catholic people, with one-third of the teaching personnel made up of seculars who receive acceptable salaries, although I know a number of diocesan authorities who feel that one-fourth of the teaching personnel is the limit of their financial ability to pay just salaries, and a few others who seem to think that if the religious cannot supply contributed services in sufficient abundance, they should have to pay for necessary lay help themselves!

A THREE-POINT PROPOSAL THAT WILL MAKE A DIFFERENCE

I suggest, in the light of these considerations, a three-point program:

1. We should try to generalize the formula by which one-third of the posts in Catholic secondary education would go to qualified secular teachers at acceptable salaries. I am not sufficiently familiar with conditions of primary school administration to say what the corresponding proportion should be at that level; but some corresponding proportion should be set by those who know the field. Any religious personnel that can be released in this way should be destined to advanced professional preparation and to the founding of new institutions where they have long been needed.

2. The total task of our schools should be profoundly rethought in the light of the burden which the problem of exploding population places, as we have seen above, upon the Catholic lay apostolate. Any Catholic school which at the present time aims to make "good Christians" instead of "active apostles" is just about four and a half centuries too late to be of any outstanding use to the Church, though it is, of course, still possible that it may be of some use to the individuals who happen to pass through its portals.

3. Every effort should be made, in every active religious society and expanding diocese, to reach as rapidly as possible the "10 per cent per year" as an absolutely minimum acceptable figure. This will mean a tremendous effort not only to enlist every active member in the actual work of recruitment, but also to supply the new facilities for formation required for the greatly increased numbers that will result. As much as possible of the increased thus brought about should be thrown into missionary work as rapidly as possible.

This whole effort, moreover, should be considered simply as a step in acquiring the necessary know-how and facilities for an accelerated rhythm of recruitment. The moment the goals are consistently attained, they should be reset at a reasonably higher level.

AN EXAMPLE

In the Marianist school system, we have been engaged in the last three years in a concerted effort to raise recruitment in the manner in which I have here outlined. Two of our American provinces are already in the stage of setting higher goals, and the third expects to join them before long; but in the rest of the world a great deal of work remains to be done before the first goal is achieved. The first province to succeed has already accelerated its acceptance of Stateside work, while setting up new missionary foundations in Nigeria, Nyasaland, and Kenya, and scheduling imminent foundations in Liberia and Tanganyika.

METHODS

It might be interesting here to indicate the fundamental points of our own program. The first point of a three-point program is an attempt to bring *every* single religious to a realization of the *essential place of active recruitment work in his own consecration and apostolate;* the second point is to insist at every step of the way on a *social approach* to the problem: the entire community, and the entire institution, is to be the only acceptable unit of action. The final point is to exercise constant vigilance to *open up new fields of recruitment* in addition to the ones which have already been tried. A few words on each of these points and we will bring this exposition to a close.

INTEREST ACTIVELY EACH RELIGIOUS

A surprisingly large proportion of religious have never taken any *active* role in recruitment, and have no intention of ever taking such a role. They are, of course, "interested" in recruitment, they pray for it, they may even offer sacrifices for it, but they are supremely convinced that others should do it: the recruiter, the superior, the chaplain, the confessor, the young people themselves, their Guardian Angels—anybody else except themselves. In a life presumably consecrated to God and entirely devoted to apostolic work, this is simply incomprehensible, but there it is. Not only does this state of mind exist, but it may characterize the vast majority in a province, leaving only a handful to care for the work of recruitment. Insofar as it is respectable, this attitude of reserve seems to be based on an unwillingness to "interfere in the workings of grace." Such an attitude, of course, is completely mistaken since the grace of a vocation, like every other grace in our present "sacramental" dispensation of Providence, needs a minister: "How can they believe, if they have not heard; and how can they hear if no one preaches to them?"

But one is permitted to wonder why so many religious pretend that the grace of a vocation is *somehow an exception* to this absolute and rigorous rule of the present dispensation of Providence. Is it not in the last analysis because they find in this "exception" a sort of dispensation from hard work? It is not easy to approach someone on a subject so profound and personal as his choice of a state of life; and, above all, it is not easy to do so in an intelligent and acceptable manner, so as to be successful in guiding a young person toward the religious life. Especially, it demands a great sincerity and integrity in one's own religious life to be able to propose it effectively to others. Are not all of these difficulties the real reason for the "supernatural" quietism of so many priests and religious in the matter of recruitment?

1. Our first task, therefore, is to impress upon every single priest and religious the completely new *dimension* of recruitment activity, not just interest, which is required of him as a duty of state flowing directly from his own consecration. This means a tremendous change in our very way of thinking, and in our appreciation of our duties, and it refers to *every active member:* to those in primary education as well as those in secondary education and in the university; to those in lower classes as well as those in classes

which are finishing their studies; and to those who are engaged in administration of one kind or another and who may not be in any class at all. If this seems exaggerated, let us remember that all it will do is to enable us to stand still gracefully. It does *not* put us in a position to face the modern needs of the apostolate.

GET THEM TO WORK TOGETHER

2. It should be immediately evident that such a task as we have just outlined—such a profound change of thinking and of methods of acting—will be quite impossible if it is left to the individual initiative and the unsupported effort of each one. We are facing here a real *social* problem. It is whole communities, whole provinces, whole societies, which are operating at too low a level of vitality; and it is these entities *as a whole* which must be brought up to the normal requirements of modern life and of the modern apostolate. Therefore, all study and planning and action must be done *together*, in a social way. This problem of recruitment, its extent, the effort it demands from each one, must begin to form a normal part of our councils of administration, of faculty meetings, of the agenda of committees and conferences, and of initiatives which go beyond the meetings required by religious constitutions, and by administrative regulations: recruitment meetings every month, for example, in connection with the community Retreat Sunday, and recruitment conferences or "congresses" during vacation periods.

Evidently, also there must be a coordination of action as well as of study. Once all individuals are really working at the problem, there must evidently be some means by which they can keep out of one another's way; for if the same young individual is approached by too many people, he will be unfavorably rather than favorably impressed. Our young people should not be given the impression that the religious life is so undesirable a product that only the "hard sell" can keep it moving!

There should be a constant exchange of information on successful methods among the houses of each province, among the various provinces of a Society, among all religious Societies, and between these Societies and the dioceses, for the task is obviously so great that every worthwhile idea is necessary, and should be spread as widely as possible.

OPEN UP NEW FIELDS

3. Finally, provinces and dioceses must consistently and consciously try to open up new fields of recruitment. In all too many cases, recruitment has been traditionally crystallized as to methods and sometimes as to regions. The rapidly changing conditions of modern life continually turn such crystallizations into a handicap. We must be constantly on the alert to make use of every opportunity we can find, and to make opportunities when we cannot find them. We must try, for instance, to reach the great mass of Catholic students in public schools, perhaps through the Newman Clubs or other Catholic activities, or through intelligent use of catechetical classes. We must try to follow our own graduates into the university and even into the first years of their professional life, for it is becoming more and more clear that very good vocations are to be found among these more mature young people. We must seek the active collaboration of the graduates of our teacher-training schools, as they are a precious means of reaching the Catholic students in the public school system. We must learn to select and train our secular teachers so as to make them collaborators not only in the general work of education, but also in this special work of recruitment; and we must learn to look actively for recruits among them, since they work side by side with us and know the problems which we face. It is especially in these other fields which at present we scarcely touch that those active religious who are engaged in administration or those who teach in the lower classes may discover a way to carry their part in the common burden, at the same time, of course, that the latter continue to prepare the ground among their own younger students who are not yet able to make a decision. It is especially in this task of opening

up new fields of recruitment that provincial and diocesan offices of recruitment can be of great service. They should be experimenting constantly with different kinds of publicity, and with methods of contact and persuasion, and should pass on to their respective organizations all those methods which show promise. Moreover, they should meet among themselves to generalize as rapidly as possible the most fruitful of their discoveries.

AND NEW WAYS OF THINKING

The great enemy in this field is the almost invincible conviction under which some good people labor that the proper way to increase their own recruitment is to exclude the activity of others. Wherever this temptation is yielded to, the results are disastrous; but there seems nothing that can be done to change such self-centered convictions. Actually, the most favorable condition for recruitment is a sort of general ambiance or atmosphere that penetrates a whole society and which makes the priesthood or the religious life a "natural" subject of preoccupation whenever a young person thinks seriously of what he wants to do with his life. Conversely, the greatest obstacle to recruitment is a climate or atmosphere penetrating a whole society which permits young people consistently to plan their future without ever giving a thought to a higher vocation.

It should be obvious that the more promotion of vocations there is from many different points of view, and the more young people there are who actually follow vocations, no matter where, the more a favorable atmosphere for *all* vocations will penetrate any given society.

The mentality which conceives its own progress only in the measure in which it can impede the progress of others is such a serious and widespread obstacle to the realization of the whole potential of any given society for furnishing religious vocations that it deserves as much attention as we can give it, but I frankly do not know whether it will do any good.

On the other hand, every active recruiter, for whatever organization, should consider that in the circumstances which we have described in the first part of this talk, his first duty is *to the Church as a whole;* and he should be quite willing to assist any young person in realizing his vocation, no matter where it leads.

While being constantly on the alert to profit from every opportunity to further the work of recruitment wherever it is actually possible, we should not neglect certain background problems which often run the risk of neutralizing the best efforts in many places; for example, the greatest obstacle to the religious vocation of young people who have a positive desire for the priesthood, or the religious life, is the formal opposition of their parents. In looking for solutions to this block, we should not overlook the fact that we have ourselves educated these parents in the greater number of cases, and we might solve the problem in the future, or even prevent it from arising, in a bit of soul-searching in our educational conferences rather than in fruitless recrimination against the selfishness of modern parents.

Likewise, it seems undeniable that the sacrament of Confession is used much less nowadays in the direction of young people toward the priesthood and the religious life than it was in former times. Let us even grant that this is largely the result of the happy fact that Confession and Communion are much more prevalent at the present day than they were formerly. The fact remains that vocations in modern times are so important to the Church that we would be seriously derelict in our duty if we did not consciously make the best use possible of this most intimate contact with souls when their potentialities for consecration are most clearly evident. Diocesan and provincial authorities should insist that their seminary staffs do their duty in the pastoral formation of priests in this regard, and clerical conferences could do quite a bit for those already out of the seminary.

Religious Societies, especially the larger Sisterhoods, should get over the herd instinct which leads them to make enormous provinces of over a thousand members, or to bring everybody together into a single novitiate from a number of provinces large enough to maintain their own. In the whole United States, the number of women's groups of over 500 that recruit adequately can be counted on one hand, and there will be one finger left over. Our own rule is to require division of a province once it passes 500 members. If such a province can have a novitiate of between fifty and sixty, that is just about all that a Novice Master can handle, and it is high time to break it up.

KNOW HOW TO TALK THE LANGUAGE OF TODAY

We must also be attentive in our work to the spirit of our times. We have already shown that the same crisis that demands that we greatly increase our religious vocations has done even more to heighten the value and the role of the lay Catholic life. There was a long period (and most of us who have any gray hairs have lived through the end of it ourselves) when the religious life was given value largely in terms of depreciation of the world and of the lay life. We should know that this whole conception, largely of Jansenistic inspiration, is now excess baggage for which the overcharges are extremely high. Young people, nowadays, who are at all well instructed are very conscious of the dignity and sacredness of the Catholic lay life. Of course, this life has its dangers, as the Parable of the Sower so well points out, but it is also very clear that it is, and is intended to be, *the ordinary way to God.*

Certainly no philosophy of vocation that is built almost exclusively on a depreciation of, and flight from, the lay life and its mission will today get a hearing. We, as Catholic educators, have to present to the young people of today the glory and the dignity of the lay Christian life, or we are simply not preparing them for the life that they will have to live in these our times. It should be obvious, therefore, that any promotion of a higher vocation on which we embark must use this teaching as its starting point. In other words, we must present the higher vocation nowadays on a background of the dignity and sanctity and mission of lay-Catholicity, and not on its dangers and hardships and miseries as was so often done in the past.

Are we actually prepared to give this kind of guidance? Have we placed ourselves in contact with the most vital lay movements of the world to learn what the laymen are thinking about the Christian apostolate and about the dignity of their own way of life? Have we studied the most successful of the new secular institutes which deliberately build upon this enthusiasm of the laity for their Christian way of life, to attract them into a way of perfection without leaving that life behind?

It is more than likely that most of us who are now past middle age were directed into religious life by the older argument of fleeing the corruption of the world. Have we now rethought our own vocation in the light of the newer orientation which judges it a high privilege precisely to remain in the midst of that corruption as a representative of Christ—even more, as the only "presence of Christ" to those sinners whom it is God's will to save? Have we tried to bring these meditations together in a convincing argument which we can place before our students? If we have not, we can indeed preach in season and out of season; but very few will listen.

A NEW KIND OF CHALLENGE
(Summary)

ANNA M. FANDEL, F.C.M., VOCATION COUNSELOR,
DAUGHTERS OF THE HEART OF MARY, NEW YORK, NEW YORK

Though the Society of the Daughters of the Heart of Mary is more than 170 years old, the existence of the Congregation remained hidden from all but the ecclesiastical authorities until early in the 1950's when the circumstances of modern times indicated the necessity of publicizing its particular apostolate.

To be "in the midst of the world but not of it" is the special vocation of these religious. A twofold form of religious life is included—in Community and outside of Community. The Sisters who live in Community share in common a life of prayer and work. Here in the United States a variety of Community works is undertaken: schools, retreat houses, homes for girls, catechetical works, and missions among the Sioux Indians. The Daughters of Mary from America may also be sent to the Congregation's missions in India, Pakistan, and Ethiopia. The Sisters who remain in the world because of imperative duties or an important apostolate do so with the decision of their Superiors. They live with others although unknown as religious, bearing witness to the charity of Christ.

The Daughters of the Heart of Mary are strongly united to Christ by the vows, annual at first and later perpetual. These public vows of religion offer all that is essential: the entire, interior renunciation of goods and the sacrifice of the will through dependence upon the permission and direction of the Superiors. It is a religious life rendered steadfast by a strong and flexible Rule based upon that of St. Ignatius.

From its beginning in the midst of the French Revolution, the aim was to preserve religious life under all conditions, adapting to the times of persecution or peace, to the needs of the people, to the circumstances in the lives of its individual members. Marie Adelaide de Cicé and Father de Clorivière, S.J., were divinely inspired to found this Congregation which could exist undetected because its members live without habit, without enclosure.

While the Congregation, because of its exterior form, may seem to resemble a Secular Institute, it was approved by Pius VII as a religious congregation and was confirmed by the Popes throughout its existence in this same status.

The Society of the Daughters of the Heart of Mary responds to the prayer of Our Lord for His Apostles, "My Father, I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil." The Congregation aims to procure the greater spiritual good of the neighbor, according to the most pressing necessity of the moment, under the approbation and direction of the Ordinary. Today 5,000 Daughters of Mary take up the challenge to work for the good of the Church in thirty countries by "living in the world but not of it."

A PRIMARY OBJECTIVE OF CHRISTIAN EDUCATION—DEVELOPING A SENSE OF VOCATION

SISTER JEAN CLARE, O.P., DIOCESAN SUPERVISOR,
DEPARTMENT OF EDUCATION, DIOCESE OF ROCKVILLE CENTRE,
NEW YORK

I would like to say, at the start, that I have been asked to limit the treatment of "Sense of Vocation" to a sense of *religious* vocation, because of the nature of this session. It is nevertheless very important for us to remember that we are obliged to develop in *all* our students a sense of vocation. To concentrate our efforts entirely on imparting a sense of purpose to those only who think about the religious life is to neglect an important part of our obligation. Those young men and women who are called to the married state or to a life of virginity in the world should not be overlooked.

This talk will not cover everything that could be said, perhaps it may neglect to mention some of the best things that could be said on the subject, but in my own experience and in the experience of a number of people I know, the suggestions offered have proved workable in developing good, sound vocations to the religious life. We all know these things, but often we fail to utilize them fully.

Since the purpose of this paper is to propose ways and means of successfully reaching one of the prime objectives of Christian education, it will be necessary for us to attempt to answer two questions: "*Who* is qualified to carry out the demands of this objective?" and "*How* can we make our efforts more effective?"

In answering the first question, "*Who* is qualified?" perhaps the most important thing to remember is that the task of developing a sense of vocation is, by no means, esoteric. That implies, of course, that no special type of personality is required in the one who is to foster and develop in young people a proper and real sense of vocation.

Some young men and women find inspiration in the religious teacher who is intelligent, efficient, professional, dedicated to his or her work; some find it in the priest, brother or sister who laughs easily, jokes readily, and is not too academic-minded. While religious with reserve, dignity, and a serious mien become the ideals of certain boys and girls, others prefer more approachable, easy-going, apparently very human religious as models. No one can say, or should say, "I'm not the type to sponsor candidates." There is no type! Every priest, brother and sister should be seriously interested in increasing the number of workers in the apostolate.

There has been much academic disputation about the merits and demerits of the "Attraction Theory" in relation to the objective, but I think that the majority of priests or religious will admit that God used a human instrument to draw them to Himself. Most assuredly, more than attraction is necessary for perseverance, but we cannot underestimate the influence of other human beings on the course of our lives. All sorts of persons are needed to inspire (perhaps this is a better word than "attract") the widely different types of boys and girls who think about a religious vocation.

Just as there are no two youngsters alike, so there are no two vocational counselors alike. There is, however, a common denominator to be found in all persons who successfully counsel youth: a sincere interest in the boy or girl and a strong conviction that the life they themselves are leading is the best life for them.

There is a misconception that high school teachers enjoy a priority in *fostering* vocations. No one doubts their priority in *developing* vocations, but as far as *fostering* vocations, the influence of the teacher extends from the primary grades right up to the graduate school. The effort to bring souls into the service of God is one that should be exerted on *every* level of education, if we are not to suffer from "apostolic myopia" which limits the work of God.

Many a priest will tell you that his third grade teacher inspired him to think about the priesthood. It is possible that, at this early age, a story of the heroism of Damien, the courage of Sarto or the adventuresome spirit of Father Hubbard made the appeal to the boy; in some way, however, the spark was kindled and an awareness of vocation was aroused.

The influence of the elementary school teacher in fostering vocations is considerable. If the teachers of these young children realized that a good number of them *do* decide what they want to be during these early years of schooling, perhaps there would be many more vocational counselors in our elementary schools. Tabulations of a recent survey among 4,000 nurses throughout the nation showed that about 25 per cent of the women questioned had decided on a nursing career before they had reached the age of ten. Why should we suppose that fewer boys and girls at least think about a religious vocation by the time they reach the same age?

We are told that about one-third of all Catholic boys and girls have *implanted* within them the germ of a religious vocation. With well over four million children in our American Catholic elementary schools today, we have, therefore, in our elementary Catholic classrooms over a million potential priests or religious. (Incidentally, this does not include Catholic youngsters in the public schools whom we also teach on a released-time basis.) Can any elementary teacher fail to see the tremendous task that lies before her? It is she who "bends the twig."

The influence of the high school teacher upon youngsters' decisions to follow the higher life needs no demonstration. At the secondary school level, boys and girls not only *think* about a vocation; they *do* something about it. About 31 per cent of the youngsters in the 13-15-year-old group make decisions to enter religion; approximately 45 per cent decide between the ages of 16 and 20. Roughly speaking, therefore, about 60 per cent of all religious vocations are *decided* upon during high school years. Elementary teachers plant the seeds; high school teachers water them and witness their blossoming.

In spite of the large percentage of vocations which come from the high schools, there is much more that could be done to increase the number by almost 100 per cent. Unfortunately, some secondary school teachers adopt a "hands off" policy. They think that everyone who sponsors two or three candidates to the novitiate or seminary each year is pressuring vocations on the youngsters. Is it wrong for a teacher to put a little pressure on a talented student to make him think out a difficult geometry problem or to urge him to give up a thought of discontinuing his schooling? Why, then, is it wrong to put a little *pressure to think* upon the boy or girl who has all the natural qualities for work in the apostolate but has never been taught to look for the right things in life? Of course, putting on "*pressure to think*" is quite different from badgering or high-powered salesmanship.

There are probably not many college teachers here, but the college teacher is one of the best illustrations of the tendency of certain religious to count themselves out in fostering vocations. What is going to be said now about college teachers applies, in a slightly different way, to every religious, no matter what work she does.

College teachers often complain that they labor on the least fertile soil. They lament the small percentage of college-age students who enter the religious life (about 15-20 per cent). Does this mean that our efforts to influence the college student are not worthwhile? Could it not mean that we might have become so professional-minded, while teaching on this level, that we have lost sight of the fact that teaching is but a part of the apostolate? As one teaches on a higher and higher level, one tends to become more interested in the subject and less in the student. If college instructors do not feel a serious obligation to develop within their charges a sense of vocation, they not only limit the work of God, but they reduce the impact of the Church in a very fruitful and important area of the vineyard—the college and university.

At this stage of education, students tend to be more impressed by intellectual virtues than by moral virtues. This gives the college instructor additional reasons for striving to be scholarly and objective in judgments and to exemplify philosophical and theological principles inherent in the Catholic tradition. What is needed most of all in the college instructor is balance and maturity. It is possible, on the one hand, to antagonize students by discouraging creativity, open discussion and a broadening of the student's intellectual life. (This is particularly disastrous when the reason alleged, even implicity, is "humility," "obedience" or some other moral virtue which all the students recognize as inappropriate to the situation.) On the other hand, many religious who are college instructors seek to impress the students by "bending over backwards" to appear up-to-date and "intellectual." They usually succeed only in unsettling the immature.

Within the halls of our Catholic colleges and universities there are many young men and women who are well suited for religious life either in the active apostolate of preaching, teaching or nursing, or in the intellectual apostolate of writing for learned journals, participating in research programs or engaging in activities where they can voice their opinions on controversial subjects. If such people could be taught how to integrate their spiritual and intellectual lives, many of them would develop a *sense* of vocation, a *sense* of *purpose*, and would, for the right reasons, welcome the atmosphere of recollection and freedom from material cares which is to be found in rectories, monasteries and convents. Students should never be left with the impression that there is any basic conflict between the intellectual and the spiritual life. If this were so, how could we explain St. Augustine and St. Thomas Aquinas?

Outside of prayer and good example, the most potent means of fostering vocations in colleges and universities is by *individual* guidance. The college student is not as readily impressed by *group* vocation talks as is the high school student. That is why it is important for *all* faculty members to be available and accessible to the students. While discussing a subject relating to the content of a course, it is perfectly normal for a teacher to ask, "Do you intend to work in this field after you get your degree?" Without discussing religious vocations as such, one can emphasize the importance of praying to discover *God's will* with regard to future work. Too often college men and women are planning their own future lives without thinking at all about the *purpose* for which God has destined them. To encourage them to pray over this matter is to plant within them a *sense* of vocation.

Now that we have seen that the task of giving a sense of vocation to students is everyone's job, we must ask ourselves the second question, "How can we make more effective our efforts to attain the objective?" There are many ways: good teaching, especially *in religion classes*, being available and approachable, having a sincere interest in helping each student to find his purpose for having been created, and being convinced that religious life is the best life for me and for all "who can take it."

A priest or religious who radiates cheerfulness of spirit and peace of mind will entice others to consider the same life; a religious who is *perpetually* ill-tempered, harried and fretful is not likely to attract young people. Nevertheless, youngsters will forgive almost anything in a teacher—some ill-humor, idiosyncrasies, poor teaching, even occasional outbreaks of temper, provided that they find real evidence of sincerity, considerateness and, above all, fairness and justice in their teachers. Even human failings do not prevent a teacher from influencing some one boy or girl in a class. I could actually name people who had one or the other of these human failings and yet had a following of several girls over whom they exerted tremendous influence for good—in some instances brought to the convent door, and the vocations they attracted were solid and sound.

We all know the value of the annual vocation month with its classroom talks, attractive posters, and appealing brochures which fan the spark of a religious vocation at any level, but only momentarily. There must, however, be more than this if the small flame is not to be extinguished. Incidentally, vocation drives should show the work of diocesan and regular clergy, of all the *different* types of orders and communities, of the modern congregations, and of the secular institutes. Vocations differ, and by failing to call to the attention of our youth the many *different* types of work religious do for God, we fail to give *every* youngster a chance to consider what he is capable of doing.

During vocation month, classroom talks should treat the three vocations in life. This gives the counselor an opportunity of speaking about the religious vocation in its proper context. There is always some danger in extolling the sacredness of Christian marriage without mentioning the superiority of consecrated virginity, just as there is a risk of praising the religious life without any reference to the vocation of marriage.

Most boys and girls resent the intruder, the counselor, with a too-aggressive approach. If given the proper setting, however, even the shyest students interested in religious life are likely to bring up the subject of vocation.

Our Lord Himself waited until the disciples sought advice. When Andrew accosted Him, Christ said "Whom seek ye?" Christ surely walked past Andrew and his companion to give the disciples an opportunity of speaking up. Yet, both Simon and Andrew had to make the first advance. *They* came to Jesus.

At first we must present to our students those facets of religious life which are humanly attractive, but after we are aware of a boy or girl's *serious* intentions, we should speak of the difficulties and heartaches that are inevitable in all forms of the religious life. We should not emphasize what is surrendered, however, without placing stress upon what is gained.

Young people want a challenge; they want to give themselves for a cause. That is why it is dangerous and fatuous to present to them the sentimental side of religious life—the beauty of the habit, the joy of a routine life—and to point up the security of a life in religion, presenting it as an easy life devoid of all the responsibilities of married living. What youngster finds it worth while to sacrifice what is second-rate? Our students are not looking for a life of ease; they want to do something worthwhile for God. We fail them and we fail ourselves when we give them a superficial or romantic notion of vocation. This does not mean, however, that we cannot make clear the many values, and even natural advantages, of community living.

We should be natural and not pietistic or artificial in our manners, have a ready smile and the power to laugh—sometimes at ourselves (a sense of humor is always a sign of balance); we should show an interest in the student's activities and endeavors, and never evince an over-curious, worldly-wise attitude. (I doubt if students expect or want a nun to know the names of all the current actors or to be up-to-date on TV entertainment programs.)

There are many familiar opportunities of which we do not always take full advantage; for example, a bus ride to the novitiate, the annual boat ride and concert matinees afford an excellent chance for easy, light talk with a boy or girl. All of these provide the student with an opportunity to realize that Sisters are human, that this is a life of sacrifice but also of happiness, peace, and joy, that Sisters pray more than others—and usually laugh more.

Vocation clubs and vocation talks by guest speakers are fruitful in arousing thought about one's purpose in life. Even more important is the need that schools place good vocational literature where it can be inconspicuously picked up. One cannot overstress the influence of vocational literature.

In colleges and universities teachers can utilize the content of their courses as well as their individual talks with students at intermission time, or during extra-curricular activities, to discuss with these young people real values in life. Many students will come back for *individual* guidance and instruction concerning vocations. I can recall two occasions in graduate school which provided a chance for some graduate students and myself to have a stimulating ten-minute "break" discussing one's purpose, responsibility and destiny in life. In both instances, the most unlikely subject matter provided an occasion for an extremely serious conversation which resulted in further talks with two of the young ladies. The following year both girls entered religion.

Some communities have their scholasticates for junior professed sisters attached to women's colleges. This arrangement affords college girls the opportunity of seeing young sisters integrate their spiritual and intellectual lives. It can be a fruitful source of vocations and has many other advantages as well.

Once it has been established that the young man or woman interested in religious life is seeking direction, it is important, as we all know, for the spiritual guide or Sister sponsor to do two things: first, stress the need for a steady confessor; second, inquire in an informal way into the student's motives for entering religion. If the motives seem shallow, unworthy or purely natural, but the boy or girl's family background and natural qualities are such that he is prepared to accept the responsiblities of a vocation, one need not be discouraged.

That the youngster is attracted to religious life is, in itself, an asset. It is a fact of human psychology that most of our actions flow from mixed motives, not all of them exemplary. It is, therefore, unrealistic to expect all who enter seminaries and novitiates to make this choice only on the basis of a purely disinterested love of God. Many are thinking of their own happiness, most often an earthy happiness. There is nothing wrong with this provided they learn to subordinate their feelings to the desire of pleasing God, but if after proper instruction the student's motives are still shallow, let him go—as Our Lord let the rich young man go away.

It is well, however, to remember that grace builds on nature: good natural motives are not to be dispised. The rector of a major seminary for over twenty years admits that he was at first attracted to the priesthood by two apparantly unworthy, or at least shallow, reasons: the large swimming pool in the seminary and the fact that he might be a pastor some day. Thousands of boys and girls who think of following a religious vocation never do so because, in time, they recognize their motives as *natural* motives. They come to know that they are looking for the wrong things and no one bothers to show them how to find the right things. No one helps them *develop* a real sense of vocation.

Incidentally, the social status enjoyed in America by the priest, the brother and the nun plays no small role in first attractions toward the religious life. That is why it is so important for parents and pastors to protect and strengthen the status of the priesthood and the religious life.

In the course of the counseling process, the young student must be made to see a vocaton as a total renunciation, a giving of oneself without reserve. Stress must always be placed upon the *will* to live a religious life, not emotional feelings about it.

If a student can comprehend the power of love in marriage, then there is no impossibility for him to comprehend readily the love of God which impels one to seek what is difficult and irrevocable. That is why it is necessary to portray Christ as a living, vital personality. As we all know, counselors should encourage daily Mass and Communion, prayer for the grace of a vocation and the practice of obedience, cheerfulness and generosity of spirit in the home. The youth who prays and practices acts of virtue will have the opportunity to feel the *living* presence of Christ within him.

In addition to giving the youngster a thorough understanding of the essence of religious life, it is necessary to answer questions that normally arise concerning community life and living. Most girls have not the courage to ask for a "run-through" of the routine of a nun's day or a description of the food, work, recreation, sleeping quarters, student life and prayer life. It is, however, extremely important to explain this to them, if for no other reason than to remove a fear of the unknown.

Obstacles to vocations come from the three unlikeliest sources: pastors, good Catholic parents, and regulations of some communities. Isn't it paradoxical that some pastors complain about the shortage of nuns but never take an active role in fostering vocations by sermons or other means? This puts an additional burden on others. Usually a pastor is interested but a little too reticent about this part of his apostolate; he needs encouragement.

It is no secret that one of the main obstacles to religious vocations is the opposition of good Catholic parents, particularly of the mothers. There are many reasons for this, some reducible to mere selfishness, but certainly one factor is the false image which many Catholic married women have of what it means to be a nun. One of the best ways of breaking down this barrier is to provide more associations between the mothers and the nuns. For this reason, it might be well for many communities to re-examine the possibility of more flexibility in certain community regulations. The rules, of course, were made for a good reason and they are safeguards for the Sisters, but in some instances there is little danger that more flexibility would in any way undermine the religious spirit.

The duty of developing within our students on every level of education a sense of vocation is not something we can choose to do or leave undone. It is an obligation—your obligation and mine.

As Cardinal Cushing puts it, "The vocation problem come close to being the church's number one problem."

SESSION FOR SISTERS

(Chairman: Sister M. Ignatius, C.S.J., Wichita, Kan.)

PSYCHOLOGICAL PROBLEMS OF VOCATION CANDIDATES

SISTER MARGARET LOUISE, C.S.J., ST. JOSEPH'S COLLEGE FOR WOMEN, BROOKLYN, NEW YORK

Problems of a psychological nature are indigenous to the mid-century air we breathe. Born of the tensions, strivings, threats and uncertainties that beset our existence, they claim the attention of layman and expert alike in every phase of human society. Religious life has been no exception to this state of affairs. In fact, far from being able to claim immunity from psychological illnesses, it has to bear the lion's share of the burden, because the essential structure of the religious state demands a living-together of many individuals, coming from all walks of life, and possessing widely diversified personalities.

To understand these personalities in the making seems to me to be the logical starting point for this topic. If you will grant that candidates for religious life become what they are in the same manner as their contemporaries going toward any other walk of life, then a series of flash backs which aim to trace genetically several of the problem areas will be attempted. I propose to divide these areas into those that are mainly intellectual and those that are mainly social-emotional.

Under the heading of intellectual problems I would include: (a) limited intelligence; (b) defective knowledge and information; and (c) habitual failures in perception, insight, judgment, and reasoning.

The social-emotional problems that come into focus are: (a) those that are undeniably psychotic; (b) those that are classifiable as neurotic or psychoneurotic; and (c) those immature or infantile reactions raising the debit side of a bill of sound mental health. It is hardly necessary to add that a perfect dichotomy into these two headings does not exist because intellectual functioning is so intrinsically tied up with the emotional, the moral, and the social that they are very hard to separate.

Most of the problems that arise in the process of an individual's growth toward maturity stem from faulty learning. They are the result of the interaction of the child with his environment and more especially with those responsible for his guidance. They are easily recognized in the beginning stages as "upsets" in the balance that should be maintained within guidance process. This healthy balance depends chiefly on three factors:

a. The individual herself, her capacity, her motivations and her persistence.

b. The nature of the opportunities presented.

c. The expectations of those who are guiding her.

All of these factors become dynamically interrelated during the life cycle and for the most part healthy personalities result. It is these healthy personalities that are most desirable for vocation candidates because, normally speaking, a healthy personality is the best basis for a healthy spirituality. The mental health achieved by such individuals implies proper relatedness of the self toward created things, toward people, toward the Creator. They happen to be very fortunate individuals indeed, whose guidance involved a nice balance among the factors mentioned above. Perhaps one might guess that they lived in an atmosphere of acceptance, in which their fundamental needs were considered, one of challenge in which they could exercise innate capacities, particularly creative thinking and the power to make choices.

On the other hand, each of the factors that I mentioned contains the germ of conflict to some degree and because of this can produce problem behavior of some sort.

Let us suppose that Jane X presents herself as an applicant for religious life. Psychological screening reveals that she is in the lowest quartile of intellectual functioning. In most communities today she is below acceptable standards. She will find studying very difficult. She will have to have exceptional stamina to brave the rough road ahead of her. She becomes an unsuspecting traveler on the long journey into the many forms of compensatory behavior that sometimes destroy our work with souls. Now you are asking, and rightly so, "Are the tests an accurate reflection of this girl's capacity?" And "Is there any possibility that this girl may mature with the passage of time and the grace of religious life?" You know, of course, that the answer to the first question is that the most we can expect from the mental tests is an inference about capacity. The more refined the instrument, and the more carefully planned the testing program, the more reliable the inference. This girl may not have any more potential than we can infer from the tests. On the other hand, she may be the victim of some tangling-up of the three factors aforementioned. Her socio-cultural background may have been a narrow one, her true ability may have gone on unrecognized, her basic needs for security, acceptance, and achievement may not have been fulfilled. If this be the case, then late maturing in an atmosphere of acceptance, and motivated challenge may hasten the ripening process. The girl may become what is currently referred to as a "late bloomer." How many communities want to hazard this chance? This is a point you might well open up for discussion.

I have been speaking here of mental capacity, the ability to learn, to do abstract thinking, to profit by experience, to become self-directing. As a child grows, it often happens that parents and teachers exert misguided efforts in the development of these powers. Mary and Helen are not taught to face their assets and liabilities squarely. They may be pushed too hard with limited capacity or not hard enough when exceptional power is manifest. Thus, the nature of the opportunities presented to them and the expectation of their elders in no small way condition their primary outlook on themselves, on the world of concrete reality, on the world of ideas and ideals, on the world of fellow human beings. Their becoming adjusted toward reality has been rendered either difficult or impossible in the formative period. This, therefore, is a problem area.

Insufficient mental ability is, in my books, a great drawback in the vocation candidate. It is at the root of many problems: among them, a deformation of reality, many forms of incompetency in the works of the apostolate, and deficiencies in understanding the expectancies in religious life. Moreover, intellectual capacity linked as it is with emotional and volitional factors, becomes the pivot upon which rests many other types of necessary adjustment. I am, therefore, saying that normal intellectual capacity is a *sine qua non* for admission and that the varying degrees of ability, above the normal, should be weighed against the particular spirit and external works of any community. This means knowing as precisely as possible a candidate's capacity and realizing that conflict situations are likely to occur whenever we try to deny the realities presented to us by valid measuring instruments. It is entirely possible that the petty jealousies, competitive spirit, dissatisfactions and inferiority feelings that frequently accompany the early religious formation of many sisters could be reduced by a continued program of research in the field of aptitude and interest. There is no substitute for excellent performance in our professional endeavors, so, we owe it to religion to sift and screen and fit backs to burdens as well as the other way around. Serious thought should be given especially by the teaching orders to the eventual placement of candidates who do not qualify either by interest or innate capacity for the classroom. Are we ready to face squarely the fact that our communities may be better off if they instituted a group of auxiliary teachers who do not have the full responsibility for the large classes entrusted to us? This would undoubtedly lighten the load for some and satisfy the desire of others who are less suited for the whole job. Moreover, can we not make a greater effort to give status to those who have to do the works other than teaching in our community? These works require special aptitudes, special training, even some type of certification, the possession of which may increase competency, good will and the feeling of acceptance which helps to promote a familial spirit.

Should we, then, show a decided preference for candidates with high IQ's? Certainly not! Individual capacity attended by genuine top-level natural and supernatural motivation and with a healthy balance in the emotional-social sphere would be my prescription. However, there is room for serious re-examination of our approach to the training of these more able girls. All other things being equal, they are the ones who have learned to think independently, to profit by experience, to manage their own destinies by discharging self-chosen responsibilities. Too often they offer a threat to those of us who think of religious training as molding people into pre-conceived types. Are we willing to raise the standards of intelligent behavior within our communities? Or are we going to persist in the false notion that it is somehow more acceptable, and more humble, to be average, to be concerned about trivial topics, sheltered from outside contacts by our convent walls? Are we ready for differentiated programs in our Sisters' Colleges? This is a two-sided problem. It is not easy for a girl who has cultivated a fine set of values to face the loss of them in an atmosphere in which they are not encouraged. On our side, it is entirely compatible with both humility and obedience to offer to the Lord a self which has been endowed with unusual gifts of nature and grace, a self which has cooperated in the development of these gifts, and a self that can be counted on to continue being generous. There are many other aspects of this gigantic problem that need to be explored, such as, ways of encouraging initiative and responsibility without inciting independence or arrogance, ways of fostering maturity in religious life which unfortunately for many souls may tend toward that "holy dependence" so often charged against us.

Moving into the social-emotional problems, let us look at the more serious ones first. As a result of two surveys it has been pointed out that the greatest percentage of religious women in mental hospitals are of the schizophrenic type of psychosis. Both Dom Verner Moore and Sister William Kelley bring home the fact that certain prepsychotic individuals would be attracted to the religious life on the basis of what they think it will do for their unsatisfied needs. Schizoid and schizophrenic personalities have lost contact with reality; they are the withdrawn, autistic and paranoid people. They are definitely the "unfits," the "4 F's," in religious life. With reference to this class, most of the experts in the field of selection today would make the appeal that selective processes be improved and that this group be excluded arbitrarily because sad experience has shown the chance of improvement with the passage of time to be very slim.

The next group of psychological problems emphasizes the important role of the emotions in mental health. They are the social-emotional problems, usually neurotic tendencies which are milder escapes from reality, distortions or compulsions and are not so debilitating as outright psychotic symptoms.

It is never intelligence alone that contributes to maladjustment. It is usually when thinking, deciding, and doing become interrupted by an emotional imbalance that troubles arise. The problems in this area, of course, do not start with entrance into religion. Social-emotional adjustment has been going on all through the girl's previous life and it has been affected by the three factors in the learning process analyzed before with reference to intelligent behavior. The trouble with these neuroses and milder forms of mental difficulty is that they are harder to detect than clear-cut mental breakdown and it is consequently harder to predict the harm they may do to a candidate's adjustment to religious life. The question always arises, "How much has this or that neurotic reaction done at the outset to vitiate the candidate's supernatural motive to enter religion?"

Some neurotic tendencies that seem to be present in vocation candidates are excessive timidity and fear of the world in general. These withdrawing types of reaction can easily masquerade as contempt for the world and desire for perfection, just as natural submissiveness and deep-seated inferiority may bear the orthodox cloak of humility. Obsessive-compulsive behavior particularly when it appears as scrupulosity may cause candidates to seek the religious state only to find the condition aggravated by the requirement of frequent self-examination and the expectancy of perfection in religious observance and the performance of duty. Perfectionism can be a compulsion or an obsession, too. It may spring from a fear of failure, an inordinate desire for the approval of those in authority. There even exists a compulsive generosity—an excessive output of energy beyond the girl's means. This may be a way of gaining control over others. It is definitely a failure in perceiving one's own true capabilities.

Hardly anyone in the present stage of psychological screening would suggest refusing candidates who reveal the above problems in their incipient stage. Yet, if they are accepted, a real effort has to be made to help them understand the interplay of motives in the whole scheme of values they must build up in their new surroundings.

I would like to mention one more of these neurotic trends which would seem to be exacerbated by life in community, i.e., hypochondriasis or abnormal preoccupation with bodily health. If this tendency is discovered by psychological tests or interviews, I think prudence would dictate elimination of the candidate. Many emotionally immature people will direct their anxieties and insecurties toward physical symptoms, both real and imaginary. A rather common phenomenon in the milieu of a religious family, as we know too well, and the prognosis is poor, indeed.

All this may appear to you as a gloomy picture and you are wondering if it is healthy to be constantly probing our conscious motives, seeing in them nothing but masks for hidden egocentric, infantile, fixated drives. You will have to admit, however, that conscious motives can be deceptive and in the formative period of adult life are apt to be dominated by the intemperance and storminess of an affective life still out of balance. Some of the more sensitive personality tests bring something like this into the light of day. Candidates for religious life tend to score higher on the neurotic scales of the MMPI than do other Catholics of the same age and the same educational and socio-economic background. Hypochondria, depression and hysteria are the traits differentiated, as are also the scales revealing compensation and inverted masculinity-femininity. According to most of the material available in this recent upsurge of psychological testing of candidates, the usual picture is a person somewhat more submissive, dependent, introspective and self-conscious than her contemporaries in the American setting. Why is this so?

There are no definitive answers as yet. Some have thought that the tests do not discriminate accurately. Research is under way and more needs to be done to refine existing instruments and even come up with new ones. Others feel that the candidates are in a particularly heightened emotional state, brought on not only by the prospects of an unhappy outcome of the screening but also by the prospect of imminent separation from home and surroundings.

I also feel that the candidates may be answering some of the questions in the light of certain misconceptions with regard to life in general and even a distorted image of religious life.

May I say in conclusion that I approach this whole subject with great humility knowing full well how complex the issues, and how in the long run certain intangibles of the religious vocation are completely outside the sphere of human scientific measurement. "So deep are her thoughts, sea deep, so dark her counsels, dark as the great abyss. From me rivers flow, says Wisdom, deep rivers." *(Book of Ecclesiasticus,* XXIV: 39, 40.*)*

NEWMAN CLUB CHAPLAINS' SECTION

PROCEEDINGS

Officers for the Newman Club Chaplains' Section for the year 1961-62 are:

Chairman: Rev. Alexander Sigur, Lafayette, La.
Vice Chairman: Rev. John F. Bradley, Ann Arbor, Mich.
Secretary: Rev. William D. Borders, Baton Rouge, La.

PAPER

EDUCATION FOR LEADERSHIP—CLUB, CENTER, PARISH

REV. JOHN F. BRADLEY, UNIVERSITY OF MICHIGAN,
ANN ARBOR, MICHIGAN

What was previously termed the Newman "Club," then later the "Newman Club Federation," is now being called the "Newman Movement" because it is really "moving" far beyond the notion of a club. It is also presently termed the "Newman Apostolate" because it is a specialized type of work that needs devoted and dedicated personnel for its present and future success.

Each step of the Newman movement has been an attempt to match up to the reality that faces the Catholic Church on the secular campus. In the beginning the Newman Club started and still begins on many campuses as a small group of students attempting to intellectually answer the questions arising out of the clash of secular teaching and the age-old doctrines of the Catholic faith. Discussion and study groups are formed, special speakers are invited, with the spiritual welfare of students remaining the responsibility of the pastors of local parishes and the social life of the students absorbed in the campus activities.

The second stage of the Newman Movement emphasized the need of gathering Catholic students for social reasons in a Club house or activities building in order to combat "the loss of faith on secular campuses" and the large number of mixed marriages. Dances, parties, picnics and mixers of all sorts gave the Newman Club the reputation of being a date bureau, even though some classes, discussions, lectures and Communion breakfasts were all part of the semester agenda.

In recent years a third phase has blossomed all over the country and that is the establishment of student parishes where the liturgical life of the Church with the Mass, Sacraments, devotions, etc., are attended solely by students, faculty and their families.

This rapid growth of the Catholic church on secular campuses is keeping everyone guessing, including Bishops, chaplains and interested personnel, as to the proper name, the correct procedure and the unique goal of the Newman Movement. One thing can be said for certain, however; it is wrong to ever stereotype this movement or look upon it as restricted to one or two types of activity.

At the present time the priest assigned to this work must be ready to act in at least a triple capacity if he is to represent the Church as matching up to the reality of the modern secular campus. I say triple capacity because I think there are three kinds of Catholic students and faculty on every campus:

1. The potentially militant Catholics.
2. The normally good Catholics.
3. The weak and non-practicing Catholics.

To reach all of these "Qua students and faculty" there is now the blending of the three phases of the Newman Movement.

The priest must be the moderator of the Newman Club—a student organization comprising about 20 to 30 per cent of the registered Catholic students. In this capacity, the chaplain is obviously not dealing with all Catholic students, but is gathering a limited number who are potentially militant and must be molded into informed Catholic leaders who will conduct a student program appealing to all. To achieve this goal, a "Newman Way" is being developed.

The priest is also the "specialized" teacher who must answer all sorts of campus questions and constantly strive to elevate the intellectual life of students and faculty in the knowledge of the Catholic faith. To achieve this goal his Newman Center must become a Catholic college with classrooms, teachers and classes that will be a credit to the University and the Church.

Finally, the priest is the official appointee of the Bishop and is responsible for the spiritual welfare of all. Thus, he is pastor striving toward a full parish life that appeals to the devoted and the lukewarm, the good and the bad. A church rather than a small chapel is the necessary requisite that he would ever reach this goal.

To achieve the fullness of his triple personality, the chaplain needs the help of all the facilities of the Church. Lay organizations like the K of C, the NCCM, NCCW, the Catholic Medical and Lawyers Guilds and apostolic lay movements like the Legion of Mary, the sodality, the CCD, the Grail, AID, the CFM, etc., can all be of wonderful aid in helping the Newman movement, but to my mind there is no single source that could more readily lend assistance and perhaps should lend assistance to the Newman Movement better than those persons and institutions dedicated to Catholic higher education. I do not think that the persons responsible for the Catholic education of students on secular campuses will ever achieve success without the resources and help of Catholic colleges and universities.

It seems exceedingly wise, also, for the leaders in Catholic higher education to contemplate the possibility of extending their facilities and personnel to secular campuses through the medium of the Newman Movement. After all, they are attempting to offer a Catholic education especially for Catholics—and it must be noted that there is an ever increasing higher percentage of Catholic students attending secular universities and colleges. Instead of hurting Catholic universities, I think it would make many students cognizant for the first time of the value of a Catholic education in a Catholic college. In the facilities of the Newman Center classes could be offered as an extension of the neighboring Catholic university, following the university syllabus, textbooks and if possible teachers. Since most Newman classes are in the late afternoon and evening, the teaching personnel of Catholic colleges could conduct the courses. Fees could be charged and credits offered, if desired. Obviously, the courses would deal with those phases of the Catholic intellectual life that are not discussed or offered at the secular university. Since the courses are of college caliber with competent teachers, the secular university would be greatly impressed and in many instances might be willing to incorporate some classes in its curriculum.

A somewhat peculiar atmosphere is beginning to permeate the secular campus, namely students are beginning to study. The rah, rah days seem to be vanishing and social fraternites and sororities are having a rough time. The Newman Club is also having a rough time, because these same students are looking to it for real college-level classes and in many instances we are throwing them only bones. The Newman Chapel must be a veritable storehouse of Christ's grace and the Newman Center must be the college where an understanding of Christ's teachings is made clear and full. The Newman Center must, therefore, become the extension of our Catholic universities.

BYZANTINE RITE, ARCHDIOCESE OF PHILADELPHIA, TEACHERS' INSTITUTE

COORDINATING BYZANTINE RITE SCHOOL PROGRAM WITH LOCAL LATIN RITE SCHOOL BOARDS

VERY REV. MSGR. STEPHEN CHEHANSKY, COORDINATOR,
ARCHDIOCESAN SCHOOL COUNCIL,
PHILADELPHIA, PENNSYLVANIA

The needs of a separate school system in our Byzantine Rite Archeparchy are great and challenging and, at times, quite complex, when we consider that our schools depend to a great extent on the Local Latin Rite Diocesan Superintendent for an essential curriculum, and on our own school system for certain other particular requirements. As we all know, the administration and general supervision of our parochial school program is a responsibility of the Archbishop within certain restrictions imposed by Canon Law. However, the many and far-flung duties of his office do not permit him to devote as much time as he would desire to this important segment of his activity, and as a result, he must set up an Archieparchial School Council to take care of these matters. Since this office is concerned with a multiplicity of affairs, from the editing of books to time schedules, and from setting up Religion-Rite courses of studies in two languages as well as a course of studies of the Ukrainian language in all levels of elementary school education, the need of a school officer to serve in the capacity of Coordinator is important.

The functions of a Coordinator in our educational program will be my topic for today's session. The reason for his entering upon the scene of our school system is attributed to the fact that our schools are now an established institution, vital to our *raison d'etre*, our reason for existing, as imposed on us by Holy Mother Church. Our school system is growing larger and stronger, with marked success in meeting the high standards of education set by local diocesan regulations and State requirements.

I will present the typical work of such an office so that the members of the Institute may be acquainted with what it has to offer for diversified needs in our school system, with the understanding that the Archbishop and Bishop may make greater and clearer extensions of its functions and responsibilities.

First of all, I wish to stress the fact that the Coordinator acts as the delegate of the Metropolitan or Bishop of the diocese, and is directly responsible to the Archbishop for all work done in his department and for the programs that are to be followed.

The Coordinator must have a sound knowledge of the curriculum, courses of study, textbooks, educational materials and equipment. It is his responsibility to act as the chief executive officer of the school system. The School Council appointed by His Excellency the Metropolitan is to advise and assist the Coordinator and to work together with him in formulating programs and policies, subject to the final approval of the Metropolitan.

The Coordinator represents the Metropolitan in all dealings with the local, State or Federal officials regarding the Catholic schools. In this capacity, and may I especially stress this fact relative to our schools, he meets with Superintendents of other dioceses to discuss common problems and to work out a more effective program with regard to studies of religion and Rite to satisfy both the requirements of the local diocese and our own demands for a more unified program.

One of the major tasks that require the keen cooperation of the members of the School Council and the Coordinator is the devising of a *curriculum.* This involves a thorough knowledge of the Catholic philosophy of education and the various fields of study in elementary and secondary schools. A prescribed course of study is a product that the Coordinator wil present after consulting with the members of the Council who are well experienced and with our School Council Consultants who are master teachers from various localities of our extensive Metropolitan Archdiocese. Our basic concern is to arrange the curriculum in such a manner that a good Catholic education may be given to the children in our elementary schools, high schools, evening and Saturday schools. It is, as you can see, a big order to outline a program for these schools that are taking care of our children.

We should be very grateful to the Superintendents whose major concern for the curricula in the various dioceses includes concern for our schools. The instructional program which embraces basic textbooks, teaching aids, tests and examinations is of such vast importance that, were we not included in these plans of the Catholic superintendents, our schools could hardly be up to par in Catholic educational circles.

However, our teachers will depend upon our School Council and the Coordinator for materials in the particular instructions given to our children of the Byzantine Rite and those attending Ukrainian language classes. Textbooks and syllabi must be provided if we are to give these children the knowledge that is to characterize them as Catholics of the Byzantine Rite of Ukrainian extraction.

This is not to preclude, for instance, in the teaching of religion, the subject matter and courses of study that are received from the Latin Rite Superintendent's office. In fact, they are necessary for the simple reason that examination results are used to determine ratings of our pupils as compared with other schools. Our children would be expected to know the importance of the various Rites and in particular to be acquainted with the Byzantine Rite and Liturgy rather than the Latin. Here is where the syllabus prepared by His Excellency the Most Reverend Joseph Schmondiuk is of invaluable importance. The good Bishop realized only too well that such a syllabus is useless without teachers equipped or aided to teach. Every teacher of religion in our schools must have some insight, not only into the rational *why* and *wherefore* of religious education and reasons for our Rite, but also into what might be called the *psychological,* because we are Catholics of a different Rite. Insight into the historical *why* and *wherefore* of not only our Rite but of all Rites is of importance in order that Catholics leaving our schools may be prepared to enlighten fellow Catholics as well as non-Catholics.

The subject matter and study aids that are received from the Latin Rite Superintendent's office are of invaluable importance to our parochial schools. It took long years of experience to present the plan which, sometimes, we may be tempted to take for granted. The studious development of the syllabus is just another instance of the wonderful guidance that we receive from the local Superintendent's office, where a close contact is kept with the local, State and Federal government agencies. Were we to be deprived of this, our Coordinator would be compelled to set up an office obligated to keep in contact with the Department of Education of each State. Only in this way would he be able to regulate courses of study and syllabi to satisfy the requirements of each State. All this is avoided because these matters are cleared through the local Superintendent's office for the advantage of not only their schools but ours also.

Education is a great common enterprise which calls for the united understanding and cooperation of all who are in any way engaged in it. A concept of Catholic education as a whole does exist in the minds of the Hierarchy, on the editorial pages of the Catholic press, perhaps even in the general Catholic way of speaking. Undoubtedly we have to admit that as soon as we delve into the actual teaching of religion there is a definite trend to become sectional, and we are in a world of watertight compartments. This is evident when a textbook on religion seems to ignore the fact that there are various observances and Rites that are hardly ever mentioned and never explained to the average class. More than likely, those of the Latin Rite will be erroneously led to believe that they are the only Catholics in the Church. If they were to observe a Greek Rite Mass and notice the sign of the cross made differently from what they practiced, they would label such as un-Catholic. How sad that a high school or even a college graduate can be so misinformed.

To avoid the teaching of two different courses of study in religion a systematic coordination of the different units is desirable. Our Metropolitan School Council hopes to attain this concept of Catholic education by a friendly spirit of interest and cooperation between those of the Byzantine Rite and those of the Latin Rite. For that matter, the office of the Coordinator better lends itself to work for an understanding between the teaching orders and lay teachers of our Archdiocese and that of the diocese in which our schools are located. In fact, he is to serve in the capacity of a Superintendent for his own school system and as a liaison official for matters that may require more attention to further the mutual interests of education.

With this limited outline of the responsibilities of the Coordinator, may I appeal to the teaching staffs of our parochial school system to make use of this office with sincere cooperation, to further the best interests of our schools whatever be their type: day, evening, Saturday or others. This position was created to fulfill the responsibilities that we all have to our Church, State and local civil authorities. Realizing the marked growth of the Catholic schools in the United States, we gratefully benefit from this vast experience of our competent and capable brethern of the Latin Rite. We are aware of the duty and obligation to advance the cause of Christ and His instructions given to the disciples of Christianity, "Going, therefore, teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you." (Matthew 28:19, 20) To educate children and to teach them the rudiments of religion and science is our noble and sacred function. Teachers are truly a second priesthood, a new apostolate that is exercised by virtue of our duty to obey the will of God and voice of our Holy Mother the Church.

THE UKRAINIAN LANGUAGE SYLLABUS AS PREPARED BY THE ARCHDIOCESAN SCHOOL COUNCIL

VERY REV. CONSTANTINE BERDAR, SECRETARY,
ARCHDIOCESAN SCHOOL COUNCIL, SHAMOKIN, PENNSYLVANIA

Introduction

In a discussion such as this, the first questions might well be: "Why a syllabus at all? What is its purpose? What are its aims?" It is the purpose of this paper to attempt to answer these questions.

Need for Teaching the Ukrainian Language

Before proceeding with an answer to these questions, it would be well to review some of the reasons for teaching Ukrainian. At our previous Institutes in 1958 and 1959, several excellent papers were delivered, both in the Ukrainian and English languages, on the need for teaching Ukrainian in our parochial schools, whether elementary or part-time (Saturday or evening classes). The reasons for teaching the language, and that at the earliest age of the child, are apparent to all of us, namely, that a knowledge of the language becomes a bridge between the two cultures which are our inheritance, that of the country in which we were born and now live, and that of the country of our parents' birth. Naturally, a knowledge of the Ukrainian language will further the knowledge of our Ukrainian traditions, culture, history and will keep alive these self-same Ukrainian attributes. Consider also the need of our government for people who are acquainted with and intimately know at least one of the Slavonic languages in order to protect itself and spread its ideology of freedom to those nations known as the "Captive Nations" to be able to meet the threat of World Communism and engineer its ultimate defeat.

The Ukrainian Language and Ukrainian Rite

In any discussion of the need for teaching the Ukrainian language, we must consider also the most important reason of all, and that is, that we cannot separate Ukrainian culture and tradition from our Ukrainian Rite, since the former were nurtured and have their very foundation in the religious traditions of our Rite. Ukrainian Rite and Ukrainian culture, therefore, are, for all intents and purposes, synonymous terms. Since the Ukrainian language culture and Rite are so intimately interwoven, it becomes a matter of necessity to transmit to our children a knowledge of the Ukrainian language. Armed with this knowledge of their Ukrainian language, our children will have a finer understanding, deeper appreciation for the meaning of the Divine Liturgy, will better be able to enter into the mysteries of the Sacrifice offered upon our altars in the Ancient Slavonic tongue used in our Ukrainian Rite. Eliminate the knowledge of the Ukrainian language and you plant the seeds of the destruction of our Rite. The very existence, therefore, of our Rite in the free world depends upon it. Were we to be remiss in fulfilling this obligation, then we would also fail to fulfill that great mission laid upon our Church by Pope Urban VIII who stated: "Through you, my Ukrainians, I expect the conversion of the East."

We would also be disloyal to the memory of that great shepherd of souls, the "Moses of the Ukrainians"—the Servant of God, Andrew Sheptycky, Metropolitan of Lviv, who while preaching a retreat to his priests in Lviv in 1937 foretold the eventual conversion of the East in spite of the dispersal of our Rite throughout the world when he prophetically exclaimed: "There will be in our country abundant bloodshed and many martyrs. I see the hordes coming from the East. You will be dispersed all over the world, but do not be disheartened! Victory is ours! Ukraine will become free and independent. The impious regime of the Communists will be crushed. All Ukrainians will join the one flock under one Catholic Shepherd."

We would be equally lacking in fidelity to the trust placed upon us in promoting that Rite of our forefathers so eloquently described in 1949 on the occasion of the Silver Jubilee of the late Archbishop Bohachevsky in Stamford, Conn., by the former Apostolic Delegate to the United States, Archbishop Cicognani who stated: "This beautiful Slavonic Rite carries us into an atmosphere of the East, where the stars and sun shine so refulgently as to bring us directly into the presence of God. . . . Christ chose the East for His Homeland. There He announced the good news, founded the Church and became the Redeemer of humanity. Undying gratitude we owe to the East for having given us the dogmatic definitions of the divinity of Christ, His one Person and two natures, and for having vouchsafed in Ephesus in 431, the grandest tribute to Mary in the definition of her Divine Maternity."

To fulfill, therefore, this glorious mission of our Ukrainian Rite to aid this nation, which is the last hope of freedom for the "Captive Nations" and for that matter for the whole world, should be the aim and the duty of every Ukrainian Catholic teacher in our parochial school system.

PSYCHOLOGY OF EARLY INSTRUCTION

It was also pointed out how important it is to begin teaching a language during the early years of a child's training. The psychology of such instructions and the obvious advantages accuring therefrom were dealt with. Concerning the facts of the need for and the necessity of teaching Ukrainian and that as early as feasible in the child's training, there is unanimity of opinion. All are agreed.

SYLLABUS A GUIDE

For some time, however, the need has been felt to give our parochial school teachers a guide which they could follow in teaching the language, a guide which would facilitate the work for the teacher and for the student, a guide which would introduce a certain uniformity of presentation and logical development of the teaching process, a guide which would espouse the best methods and means of presentation, which would make use of all of the newest scientific techniques. This guide would also become a broad outline for the composition of the necessary texts, within the limits of which, the author of such a text could exercise his or her genius.

Without such a guide, it is easy to see how haphazard the actual instructions could become. Granted, the individual school which is capable of maintaining a specialist in the field would have no absolute need for such a guide; but what about the majority of our schools in the smaller towns and parishes, where one and the same teacher must instruct the students in each and every subject in the curriculum? These certainly could not qualify as experts in each and every subject they teach, and would be the first to attest to the fact. Neither could they be such in teaching the Ukrainian language.

STATISTICS

The very fact that more than 19,000 youths under the guidance of the priests, three religious orders of women and three religious orders of men, and numerous laity are under instructions within the Archdiocese is an indication of the need of such a syllabus for our schools.

SUMMARY

The Archdiocesan School Council, using the finest experts available in the field, strove to incorporate the following into the Ukrainian Language

Syllabus. They had in mind, first of all, that this syllabus is to be a guide both to the teacher and the student as well as to the authors. Second, they strove to introduce a logical and uniform method of presentation from the first introduction of the child to the language to its more intimate knowledge on the part of the advanced student. Third, they incorporated the best of the newest scientific techniques and methods of presentation.

Naturally, since this is our first attempt to formulate such a syllabus, there may be areas wherein further development can take place. We cordially invite those of you who might be able to contribute to raising the standard of our syllabus to inform the Archdiocesan School Council and to outline your thoughts in the matter. For this we shall be very grateful.

THE BYZANTINE LITURGY IN EDUCATION

REV. LUBOMYR HUSAR, VICE-RECTOR,
UKRAINIAN CATHOLIC SEMINARY, STAMFORD, CONNECTICUT

The part which liturgy plays in the formation of the whole man is an indispensable one. Indeed it is unthinkable for one not to include a discussion of the place of liturgy in the education of the whole man: the topic which this Institute has established for itself in connection with the NCEA Convention. This necessity will become apparent to us as we analyze the meaning of liturgy. Education in the true sense of the word is incomplete without a thorough theoretical and practical knowledge of liturgy.

Our primary concern today will be to refresh in our minds the conviction of the necessity of liturgy in life and consequently of its necessity in education; to review our situation in this respect; and, finally, to renew our determination to engrave deeply into the hearts of our pupils an active love and a lasting attachment for the liturgy.

A question which the young will ask us is this: What is the liturgy? Is it the prayers that we say, the services which we attend, the religious songs which we learn to sing, or is it something more? To different class levels we will answer differently, but the answering will come hard unless we ourselves have a good, deep understanding of the meaning of liturgy.

Let us try to answer this question right here for ourselves. It will not be an easy thing for us to do and certainly here it cannot go much further than an outline stage.

The word "liturgy" means a public act. In its Christian context the word means worship offered to God by the entire community of the Church in union with Jesus Christ. Let us consider individually the component parts of this definition.

Liturgy is an act of the entire Mystical Body—the Church—even though at a given moment it is actually being performed by one priest offering the Unbloody sacrifice or by two or three sisters reciting the canonical hours. These individuals or small groups offer the worship in the name of the entire community, of the entire Church. This, incidentally, is also the reason why only the hierarchy has the right to legislate on matters of liturgy.

Liturgy is performed in union with Jesus Christ, the Head of the Mystical Body. This union is expressed in various ways. Christ is present at the Divine Liturgy both as the principal minister and as the victim; He is present in the sacraments by His Divine power of sanctification; and He is present at all other liturgical acts in keeping with His promise: "Where two or three are assembled in My name, there I am in the midst of them." (Mt.: 18, 20)

One must not forget that worshipping God, giving Him the glory that is His due, is the unconditionally most important business in the life of mankind. The duty of worshipping God, directly or indirectly, is imposed on all of us. As individuals, we are bound to worship, but the same obligation due to our social nature, rests on the entire community as such. The community fulfills its obligation through the liturgy.

To realize how serious and all-embracing a matter is worship, let us call to mind the liturgical cycle of the day. For every part of the day there is a special service. This cycle of prayer goes on uninterruptedly throughout the day and night. It begins in the evening with Vespers, introducing a new liturgical day, and it rises step by step to its mighty climax—the celebration of the Divine Liturgy. It then spends itself in thanksgiving until it again meets the new day. Every moment of our life is spent in worship, only the particular aspect of it changes. It really cannot be otherwise. Jesus Christ, our Divine Model, spent every moment of His life worshipping the Father. The Christian community by the means of the liturgy imitates Him.

We should not think, however, that the sole object of liturgy is the mere external imitation of Christ's life. It is much, much more. It is an inclusion of the community of the faithful into the life and death of Our Lord. This concept of inclusion is the key to the understanding of the spiritual meaning of the liturgy.

Original sin severed man's relations with God. As a result of it, man was put back where he now belonged in accordance with his nature. As Sacred Scriptures has it: "God hid His face." (Is.: 8, 17) Although God withdrew His grace, He chose not to forsake man. In the words of the Prayer before Consecration in the Byzantine Liturgy: "You brought us from nothing into being, You raised us when we fell, and You did not fail to do everything to draw us to heaven." God promised a Redeemer and in due time He appeared. The broken bond between God and man was knotted. The Redeemer, Jesus Christ, Son of God, would be for us the source of all grace. By His life, but primarily by His death on the cross, Christ merited all the graces that were to be given to any person for his sanctification. Thus, no sanctification would be possible except by the grace of Christ. Christ merited all the graces, but they had to be applied to individual souls. And how would they be applied? By a cultic imitation of Christ. The idea of cultic imitation is not to be considered as just something drawn up by theologians. St. Paul, in his letter to the Romans, makes explicit that this is the way Christ's graces are applied to men. He writes: "Do you not know that all of us who have been baptized into union with Christ have been baptized into union with His death? Yes, we were buried in death with Him by means of Baptism, in order that, just as Christ was raised from the dead by the glorious power of the Father, so we also may conduct ourselves by a new principle of life." (Rom.: 6, 3) Thus, our sanctification is achieved through an imitation of Christ. Of course, this imitation is not accomplished by a literal following of Christ in His passion and death, but rather by performing certain actions which Christ has established and the Church has determined. Thus, for example, we find out from St. Paul that by taking a baptismal bath we in a sacramental way imitate Christ's death on the cross—the death which vanquished sin.

This cultic imitation is the liturgy. And we can easily see why the liturgy is so important in our lives. In the normal course of events one cannot attain salvation without the liturgy. The only-begotten Son alone is worthy to appear before the eyes of God the Father. We can come close to God only when there is something of Christ in us. That something is grace. We must be filled with the grace of Christ. This grace comes to us principally through the liturgy. In a sense we do by liturgy what Christ did in historical reality and we are identified with Christ by sanctifying grace. Liturgy for us is a reliving of the life of Christ with all the graces and merits it brings.

It is clear to us, then, that liturgy is an all-important phase of human life. The conclusion about its necessity for life, and consequently of its necessity in education, cannot be proven: it is so self-evident.

Our next problem is that of rite. How is rite related to liturgy?

The cultic imitation—liturgy—took on different forms in different parts of the world. The essential part of the liturgy—incorporation into Christ's Mystical Body—is the same all over the world in every rite of the Catholic Church. But each people to whom the teachings of Christ came tried to express it in their own way—a practice permitted and approved by the Holy See. Thus various rites arose.

Rite, as we speak of it here, is not just a matter of externals. A rite is a whole way of looking at spiritual reality. We may compare rite to culture.

We speak of Scandinavian, Spanish, and Indian art. Even if all three were to treat of the same theme, as they frequently do, they will be considerably different in their approach and execution. What is the cause of this difference? It is caused by the peoples' culture, their set of values conditioned by geographical location, climate, history, outside influences. A rite is a response of one particular cultural unit to the fact of Incarnation and Redemption.

The Byzantine rite from which our rite has developed has two definite advantages.

1. It offers a wealth of spiritual food in a relatively simple and clear manner. The faithful, whatever their social, economic or educational background, can understand and appreciate the prayers of the liturgy. Our liturgy, like a great work of literature, has something to offer at a first reading, upon reflection, or for a lifetime's meditation. Let us, for example, cite the Ekteny of Supplication:

> That this whole day be perfect, holy, peaceful and sinless, let us beseech the Lord.
> For the pardon and forgiveness of our sins and offenses, let us beseech the Lord.
> For what is good and beneficial to our souls and for peace to the world, let us beseech the Lord.
> For the remaining time of our life to be spent in peace and repentance, let us beseech the Lord.
> For a Christian end to our life, painless, blameless, peaceful, and a good account at the dread tribunal of Christ, let us beseech the Lord.

Is there anyone who does not understand such simple petitions, and yet taken in themselves they can be suitable topics for an ascetical treatise.

2. It is a flexible rite. It easily lends itself to adoption and assimilation. Our ancestors adapted it, so that it easily fit into our Ukrainian folkways. As a case in point, we can cite our liturgical music. Music imported from Byzantium very soon had to give way to a definitely native interpretation and tonality. In general, we may say that there is so much in our rite of what is our own, that the rite itself can justifiably be termed our own.

An added reason for this assertion we take from the testimony of persons who were reared in our Ukrainian Byzantine rite and then for some period of time were deprived of it. Being able to attend services in our churches again was for them a coming home. This is something that cannot be explained by attributing emotional attachment as a sole cause. There is some intangible quality about our rite that makes it dear to our heart.

The practical value of this fact should not be underestimated. Rite is the road to liturgy and liturgy is the road to God. If we put rite into its proper place, that is, if we do not exaggerate the externals, but teach our young people to see the spiritual values embedded in it, we will achieve much. It should not be too difficult to obtain such a result in formal education. The language, the music, the art employed in our rite are understandable to our people and we know that people are naturally well-disposed to things they can understand. We may note that this understanding should not be taken simply for granted. Some guidance in this respect is necessary. People must be made conscious that they can understand. One time in my Ukrainian class after reciting the *Our Father*, I asked a group of ninth grade boys for whom Ukrainian is the mother tongue what was the prayer about. Not one knew. And yet after we looked at the prayer, word by word, all were amazed that they could understand so much of it. A similar procedure with respect to the entire body of liturgy, but of course on a more extensive scale and according to some definite plan, should produce the results we are seeking.

If we follow our rite faithfully, we are, liturgically speaking, living the life of Christ. All the external forms of our rite, the rubrics, legitimate customs, become extremely meaningful. They help us to enter into the spirit of the liturgy and, therefore, they are definite helps to sanctification.

Let us but for one moment call to mind our parents or any member of the older generation. Has it ever struck you how very much they are imbued with the spirit of liturgy? Not only do they rarely miss any service in the church, but their daily life is full of liturgical references. How often do we hear them quote liturgical prayers, whether it be in time of joy or distress; how conscientious they are in obtaining blessings peculiar to liturgical feasts and seasons. Blessing of food at Easter, of flowers, fruits, candles, pussy willow is very important to them. And such blessed articles are consumed or preserved with great veneration.

Even more than that, the spirit of any particular season will be reflected in their life. Consider the faithful observance of penitential practices during Lent. These our elders do not moan at Lenten dietary regulations, but willingly, with a deep understanding of the spirit of sacrifice, abstain from meat or dairy products.

We mention this fact for a very important reason. Our parents and grandparents have handed down to us a living tradition of liturgy permeating daily life. Thanks to the deep, though not always fully-conscious understanding of religion and liturgy by our parents, we are fortunate that today we need not start from scratch, so to say, but have only to continue a living tradition.

To fulfill this task of continuing and perpetuating the liturgical traditions among our younger generation we, the teachers, must have a thorough understanding of what liturgy is and its various aspects and forms. The circumstances of our life demand of us a stronger foundation for our liturgical life than was necessary for our forebears. First, modern youth want to know the reason for the things they are asked to do. Second, when the majority in a community do something, the remaining members of that community will soon follow suit. In our Ukrainian villages more or less everybody followed the same customs. Children grew into them. Our youth in the United States cannot expect the same protection from a mixed community. Especially in the last decade, when so many of our young professional people are moving away from our church centers, they are not likely to preserve the precious liturgical heritage which is their lot, unless they are emotionally and intellectually convinced of its value.

May we, in conclusion, advert to one more, very important, though often overlooked aspect of our liturgical life. Very frequently we hear people speaking of the preservation of our rite as a means of preserving our national identity. That can be true, but it is not enough. We should look upon our rite and liturgy primarily as a means of sanctification for our people ordained by God and protected for that purpose by our Holy Mother, the Church. Neither God nor the Church would tolerate the existence of so major an institution as is a rite, unless it was necessary for the spiritual benefit of the faithful. But the other extreme must be avoided. To say that it really does not matter to which rite one belongs is to be out of step with the Holy See.

As teachers, we are responsible for the sanctification of our charges. We must make available to them in the best form possible such means as God has designed for them. To help our boys and girls appreciate and live the liturgy is perhaps not an easy task, but it is necessary for the full development of their personalities. We would not be worthy to be called teachers if we would fail in this respect.

THE ROLE OF THE CATHOLIC LAYMAN IN CHRISTIAN EDUCATION

DR. NICHOLAS L. CHIROVSKY, PROFESSOR OF ECONOMICS,
SETON HALL UNIVERSITY, SOUTH ORANGE, NEW JERSEY

In order to attempt to understand fully the role of the Catholic layman in Christian education, it is necessary first of all to define properly the concept of education in the way that will give full expression to its most essential elements. Hence, amidst numerous definitions of education, it seems that it is most rational to refer to it as the process of transferring knowledge and the spiritual, cultural and civilization acquisitions of mankind from one generation to another throughout the centuries. It requires always a transferer, a preceding older generation, which accepted the tradition of the ages and enriched it by its own spiritual and material acquisitions, and a transferee, a succeeding younger generation, who accepts these acquisitions of the past generations. This complex of knowledge to be transferred is composed of three essential parts or disciplines: theology, analyzing the relationship between God and man, and the ultimate purpose of man on earth; the medical sciences, analyzing the ways to protect human life; and the economic sciences, analyzing the ways by which man will provide for his survival. All other branches of human knowledge are supplementary to or part of these three main aspects. In the sense of Christian education, theology is the most important entity of knowledge, acquired in the course of centuries by observation, meditation and revelation. However, other branches of cultural and civilization acquisitions of mankind to be transferred by way of education from one generation to the other are not unimportant; they enable men to fulfill their earthly purpose of life and lead them, if properly applied, to their ultimate end—eternal salvation and eternal unity with the Creator. This is the fundamental philosophy of Christian education.

The most ancient form of education was the oral tradition of human knowledge of things worth knowing. The parents considered it their sacred duty to give this knowledge to their children. And, as long as the society was primitive, and the production resources relatively bountiful with relation to a few people in these remote times, that primitive way of education by oral tradition was adequate. With the numerical growth of human society and the growing scarcity of resources, however, the cultural, social, political, and economic evolution of man succeeded; the ways of life became complex and new horizons developed for man to grasp. Thus, an urgent need of an elaborate system of education resulted. Oral tradition from the father to the son was no longer sufficient to give the younger generation the understanding of man's relation to God and the knowledge of protecting life and of making a living. Hence, the ancient civilized societies of Egypt, Mesopotamia, Greece and Rome developed their well-advanced systems of education. Christianity then gave a new look to the educational process.

Nowadays, although the times and conditions have greatly changed, the essence of education, as a tradition of human knowledge from generation to generation, and its Christian meaning, that its leading philosophy is to transfer the knowledge of God and man's eternal end, have remained unchanged. Only the ways and methods have been altered to fit the new age. Teaching by word and practical example is the primary form of education. The legacy to teach of the true church was received directly from Our Lord, when He gave the apostles the power to go forth and baptize and teach all nations in the name of the Father, and the Son, and the Holy Ghost. Certainly that teaching of the true faith has been established as the very core of that education legacy and mission. Nevertheless, the better knowledge of God can be taught not only in the class of religion and theology but can be seen in all surroundings in both the physical phenomena and man's spiritual achievements. Amidst the growing civilization, the church soon recognized the necessity to teach and understand the new developments and new achievements which may confuse the human intellect, in the projection of the Christian theology about the Divine Providence directing everything, so that, worldly knowledge does not take man away from God, but that this growing knowledge of physics, chemistry, history, mathematics, economics, biology and so on, which helps man to survive under the increasingly difficult conditions, also brings him closer to God and to a better and deeper understanding of His Divinity. There is still another reason for a growing need of Christian education in this modern world of ours. An intelligent and educated man needs to know more about His Master than an illiterate one, just as an adult needs a more comprehensive knowledge of God and the world, than a child. Fully recognizing these facts, the church moved ahead with her educational plans. Everyone in this audience knows the glorious tradition of the Church in education in the medieval and modern ages, serving actually both purposes: advancing the knowledge of God by the modern man and advancing his knowledge of culture and civilization in order to enable him to improve his earthly living conditions. Furthermore, Christian philosophy fully evaluated the social nature of man, his need of socially organized living, which helps him to achieve his ends. Hence, Christian teaching stressed man's obligation to love and serve his country as the best way to serve himself and his fellow men. Thus materialism, indifferentism, and anarchism were eliminated from Christian education.

Where does the Catholic layman fit into the pattern of Christian education? Education starts with the parents instructing their child to follow a right way of life. It is not, therefore, any exaggeration to say that Christian education starts with the layman, and that his role in this field is of utmost importance. Christian and religious parents know the essence of man's eternal destiny, and they may direct well the spiritual and intellectual growth of their child. Of course, they themselves need a good education in this respect; otherwise they may fail to understand the reality of the surrounding environment and fail in their educational plans even though they have good intentions. Using an outdated and too rigid approach to the child, primarily a teen-ager, living in the television and atom age, can be harmful. If the parents do a good educational job at home, it immediately reflects in the child at school. The parish church renders primarily spiritual and religious educational services through her priests and religious. And since the very topic of this paper concerns the Catholic layman, the educational role of priests and religious is outside the scope of our discussion. The very issue of the Catholic layman in Christian education is, however, closely connected with the educational process going on in the school, parish and public, which is only a fragment, but a very essential one, in the whole sphere of tradition of man's knowledge in its broadest sense from one generation to another.

Yet, in order to evaluate fully the place of the Catholic lay teacher in education, in general, and in Christian education, in particular, we must recall first of all the words of Our Lord, when He said that the harvesting is great, but the workers are few. In the Catholic sense, the knowledge of God and of the ultimate purpose of man is the supreme and primary aspect of education. Priests and religious, with their vocations and proper training, may best fulfill their education work, as its primary and supreme purpose is concerned. But they are too few, and they face some limitations. And this is exactly the framework into which the Catholic layman fits; he is supposed to fill the gap. Our Lord realized that there would be a scarcity of those with vocations; that shortage must be compensated by the layman who would teach the right way, in order to fulfill his duty in the enormous educational project of mankind. This layman has to be himself a good and well-educated

Christian, who will realize two most important things: first, that God is the supreme aspect of education, and second, that he must master his field of specialization to the utmost degree, in order to be able to defend his educational philosophy from the premises of his specialization, when being attacked by other educational philosophies and views of the educators who accept materialism, liberalism, religious indifferentism, existentialism, or atheism. Only after having perfectly mastered his specialized discipline or field, will the Catholic layman acquire proper prestige and authority in the educational process, which would enhance his success. Mediocrity would only hurt, because it would not be heard when making an attempt to contradict the false educational thoughts and ideas, when being referred to as not professional and serious. Mediocrity is never taken seriously.

The Catholic layman would also encounter some shortcomings and some points of strength in his educational efforts. He will be lacking that deep theological knowledge in which the priests have to serve the Christian educational philosophy. On the other hand, however, he has the advantage of being considered more independent and more objective by the maturing young people (who have not yet developed their sense of criticism) when expressing his views and presenting his subject matter in the proper Christian interpretation. Priests and religious people may be approached by those ill-thinking or eager of criticism, as somehow handicapped as far as their ability and freedom of critical evaluation of sociological, economic, political, or scientific phenomena and problems are concerned, because of their vocation and visible organizational membership in a certain philosophy of life. A Catholic layman when speaking is more free of that unfounded suspicion, and his statements in his specific field may be more readily accepted as an objective expression of his views. This is extremely important and greatly to his advantage in this world of ours, being surrounded by other religious denominations, various liberal and sometimes hostile toward Christian elements. A Catholic layman is liable to be taken more at face value when educating according to the Christian ideals, than a religious person who is often exposed to unjustified suspicion and reservation. It is especially important in the higher years of high school, and on the college and graduate levels. In the elementary schools the religious often enjoy more prestige among the children than the lay teachers.

Of course, we realize that the work of the Catholic layman in education does not begin and end with teaching religion and moral principles. His job is rather in his specialized field of the particular subject matter, and in this respect Christian responsibility in education is often limited to the Catholic layman. In some fields it is his exclusively. Religious are few, and they are better trained in the theological disciplines. In some fields the layman helps the priests and religious, while in others, such as medicine, dentistry, sciences, economics and military training, he stands alone or almost alone as a soldier of Christ. The scarcity of the priests and religious makes the Catholic layman an important factor, often not replaceable in the educational process.

In any field of education God can be made visible through His omnipotent work. It is not necessary to exaggerate. Proper interpretation of various phenomena is indispensable to give the young people proper understanding and this is the most important job of a Catholic layman, whether he is teaching in a Catholic or non-Catholic school, where the students have no advantage of the instruction by the priests or religious who might give them this deep sense of education in understanding man's destiny, directed by Divine Providence. Thus, the very job of a Catholic layman in Christian education is centered primarily around the Christian interpretation of the phenomena and problems, inherent to his specific field of knowledge or study, which he can support by the authority of his perfect knowledge of the subject matter.

Professor O. Halecki from Fordham University, for example, evaluating the last international historical congress in Stockholm, Sweden, said that the ideological weakness of the Western historians was there clearly apparent. He said that the Marxian materialist interpretation of history represented the strength of the Communist historians, giving them the basis for evaluation and unity of interpretation, despite the fact that materialist dialectics is a false approach. Hence, they made some inroads among the Western scholars. Halecki maintained that the Christian philosophy of the medieval and early modern times was giving that vital power to the Western historiography; a Christian interpretation of the world's affairs, as God directed; a common base of comparison and analysis of the cause and effect relation. And this kind of historical studies would substantially add to Christian education.

Actually, the modern man should have an easier job to believe, than the people of the past centuries. Modern scientific discoveries show much more intensely God's omnipotence. They actually disapprove atheism. Today we know that the world is not a flat earth with the sun and the stars motionlessly placed in the sky, with heaven above and hell below. Modern astronomy and science proves the virtual infinity of the universe, with hundreds of thousands of solar systems, millions of stars moving at an incredible speed. It proves the greatness of the Creator beyond any human comprehension, much more than the limited knowledge of men centuries ago. However, the modern discoveries when presented in a wrong way and falsely interpreted may lead to atheism as well.

In this respect, the Catholic layman has to do his solemn duty whenever possible to make education truthful learning and this is true in all sciences: physics, chemistry, biology, etc. Ethical principles through the proper interpretation of facts may be taught in the medical, business, and legal professions.

Economics is my field and there I am at home. I know by experience what good can be done by a Christian interpretation of economic phenomena, and what damage can be done by their false presentation and interpretation. Materialism, indifferentism and atheism may make a very dismal science of economics as they did in the nineteenth century. Falsely presented, economics may become immoral, a ruthless science of how to get rich. Keep in mind that actually economics started the very day of the expulsion of our first parents from the Garden of Paradise when God ordered them by the sweat of their brow to provide for their living until they will be called back. If men would understand that economics should help them to fulfill their earthly journey, then it would become a science of welfare and justice in the material life, to distribute resources and income in a way that there would be no exploitation, no misery, no need to talk of birth control. Neo-Malthusianism can be easily disapproved in a Christian interpretation of economic questions by a competent Catholic economist.

That nature of educational duty is imposed upon a Catholic lay teacher on various levels, and he would fulfill it if he always interpreted things from the only true Christian point of view. Before God, his country and his fellow men, he would stand then as a faithful educator, serving well. Does the Catholic layman fulfill his obligation? Yes, to some extent. There is less juvenile delinquency, less use of dope, more obedience for law and order in the Catholic schools and among the religiously trained youth. But, there is vast room for improvement for the Catholics regarding their mission of transferring man's spiritual, cultural, and civilization acquisitions from one generation to another.

APPENDIX

CONSTITUTION

ARTICLE I

NAME

Section 1. The name of this Association shall be the National Catholic Educational Association of the United States.

ARTICLE II

OBJECT

Section 1. It shall be the object of this Association to strengthen the conviction of its members and of people generally that the proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian.

Section 2. In addition this Association shall emphasize that Christian education embraces the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, with the goal of elevating it, and perfecting it according to the example and teaching of Christ.

Section 3. To accomplish these goals the Association shall encourage a spirit of mutual helpfulness among Catholic educators by the promotion of the study, discussion and publication of matters that pertain to religious instruction and training as well as to the entire program of the arts and sciences. The Association shall emphasize that the true Christian does not renounce the activities of this life but develops and perfects his natural faculties by coordinating them with the supernatural.

ARTICLE III

DEPARTMENTS

Section 1. The Association shall consist of the following Departments: Major Seminary, Minor Seminary, College and University, School Superintendents', Secondary School, Elementary School, and Special Education. Other departments or sections may be added with the approval of the Executive Board of the Association.

Section 2. Each department or section within a department, although under the direction of the Executive Board, retains its autonomy and elects its own officers. There shall, however, be nothing in departmental or sectional regulations inconsistent with the provisions of this Constitution or the By-Laws adopted in pursuance thereof.

Section 3. It shall be the responsibility of the President of each Department to report to the Executive Secretary the time, place, and proposed program of all regional meetings.

ARTICLE IV

OFFICERS

Section 1. The officers of the Association shall be a President General; Vice Presidents General to correspond in number with the number of Departments in the Association; an Executive Secretary; and an Executive Board. In addition to the above-mentioned officers, the Executive Board shall include three members from each department—the President and two other members specifically elected to represent their department on the Executive Board.

SECTION 2. All officers shall hold office until the end of the annual meeting wherein their successors shall have been elected, unless otherwise specified in this Constitution.

ARTICLE V

THE PRESIDENT GENERAL

SECTION 1. The President General shall be chosen annually in a general meeting of the Association.

SECTION 2. The President General shall preside at general meetings of the Association and at the meetings of the Executive Board. Meetings of the Executive Board shall be called at the discretion of the President General and the Executive Secretary or whenever a majority of the Board so desires.

ARTICLE VI

THE VICE PRESIDENTS GENERAL

SECTION 1. The Vice Presidents General, one from each Department, shall be elected in the general meeting of the Association. In the absence of the President General, the Vice President General representing the Major Seminary Department shall perform the duties of the President General. In the absence of both of these, the duties of the President General shall be performed by the Vice Presidents General representing the other Departments in the following order: Minor Seminary, College and University, School Superintendents', Secondary School, Elementary School, and Special Education. In the absence of the President General and all Vice Presidents General, a *pro tempore* Chairman shall be chosen by the Executive Board on nomination, the Secretary putting the question.

ARTICLE VII

THE EXECUTIVE SECRETARY

SECTION 1. The Executive Secretary shall be elected by the Executive Board. The term of his office shall be three years, and he shall be eligible to re-election. He shall receive a suitable salary in an amount to be fixed by the Executive Board.

SECTION 2. The Executive Secretary shall be resource officer of the general meetings of the Association and of the Executive Board. He shall receive and keep on record all matters pertaining to the Association and shall perform other duties consonant with the nature of his office.

SECTION 3. The Executive Secretary shall be the custodian of all moneys of the Association. He shall pay all bills authorized under the budget approved by the Executive Board. He shall give bond for the faithful discharge of these fiscal duties. His accounts shall be subject to annual professional audit and this audit shall be submitted for the approval of the Executive Board.

SECTION 4. Whenever the Executive Secretary, with the approval of the President General, finds that the balance in the checking account maintained by his office is in excess of the short-term requirements of the account, he is authorized to deposit the excess funds in savings accounts of well-established banks or building and loan associations; provided only that the amount on deposit with any one such institution shall not exceed the amount covered by Federal Deposit Insurance.

ARTICLE VIII

THE EXECUTIVE BOARD

SECTION 1. As mentioned in Article IV, the Executive Board shall consist of the general officers of the Association therein enumerated together with the Presidents of the Departments and two other members elected from each Department of the Association.

SECTION 2. The Executive Board shall determine the general policies of the Association. It shall supervise the arrangements for the annual meetings of the Association.

SECTION 3. It shall have charge of the finances of the Association. The expenses of the Association and the expenses of the Departments and Sections shall be paid from the Association treasury, under the direction and with the authorization of the Executive Board.

SECTION 4. It shall have power to regulate admission into the Association, to fix membership fees, and to provide means for carrying on the work of the Association.

SECTION 5. It shall have power to form committees to facilitate the discharge of its work. It shall authorize the auditing of the accounts of the Executive Secretary. It shall have power to interpret the Constitution and regulations of the Association, and in matters of dispute its decision shall be final. It shall have power to fill all interim vacancies occurring among its members until such vacancies can be filled in the annual elections.

SECTION 6. The Executive Board shall hold at least one meeting each year.

ARTICLE IX

MEMBERSHIP

SECTION 1. Under the direction of the Executive Board, anyone who is desirous of promoting the objects of this Association may be admitted to membership on payment of membership fee. Memberships shall be institutional or individual. Payment of the annual fee entitles the individual member to copies of the general publications of the Association issued after admission into the Association but not to departmental publications. Payment of the annual fee entitles the institutional member to copies of the general publications of the Association issued after admission into the Association and to publications of the department of which the institution is a member. The right to vote in Departmental meetings is determined by the regulations of the several Departments.

SECTION 2. Benefactors of the Association shall be individuals, institutions, or organizations interested in the activities of Catholic education who contribute one thousand dollars or more to its financial support.

SECTION 3. Individuals interested in the activities of the Association who contribute an annual fee of twenty-five dollars or more shall be Sustaining Members of the Association.

ARTICLE X

AMENDMENTS

SECTION 1. This Constitution may be amended by a two-thirds vote of the members present at an annual meeting, provided that such amendment has been approved by the Executive Board and proposed to the members at a general meeting one year before.

ARTICLE XI

BY-LAWS

SECTION 1. By-Laws not inconsistent with this Constitution may be adopted at the annual meeting by a majority vote of the members present and voting; but no By-Law shall be adopted on the same day on which it is proposed.

BY-LAWS

1. The Executive Board shall have power to fix its own quorum, which shall not be less than one-third of its number.

2. Publications of the Departments may be distributed only to institutional members of the Departments.

FINANCIAL REPORT OF THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

GENERAL ACCOUNT

Washington, D.C., December 31, 1960

RECEIPTS

1960			
Jan. 1 Balance on hand			$ 47,937.67
1960 Receipts:			
Convention Receipts		$ 50,000.00	
Donations		13,981.00	
Membership Fees:			
Sustaining Members	$ 1,800.00		
Major Seminary Dept.—Inst.	4,850.00		
Minor Seminary Dept.—Inst.	5,800.00		
College & University Dept.—Inst.	26,125.00		
School Superintendents' Dept.	3,980.00		
Secondary School Dept.—Inst.	31,784.25		
Elementary School Dept.—Inst.	102,854.50		
Special Education Dept.—Inst.	1,304.00		
Special Education Dept.—Indiv.	758.00		
Vocations Section	955.00		
Newman Section	120.00		
General Members	7,804.00		
Total Membership Fees		188,134.75*	
Income on Reserve Fund		2,871.80	
Reports and Bulletins		1,843.82	
Royalties		8.91	
Subscriptions to the Bulletin		488.29	
Superintendents' Accounting Project		190.00	
Miscellaneous Receipts		23.10	
Total Receipts during 1960			$257,541.67*
Total, January 1, 1960, Balance plus 1960 Receipts			$305,479.34

---

* Dues have traditionally been billed in January of each year. For the calendar year 1961, however, and for all succeeding years, the billing date is moved up to the late fall of the preceding year. For the transition year, 1960, therefore, receipts from membership dues were inflated by approximately $50,000.00 of 1961 dues received in advance.

EXPENDITURES

Operating Expenses of the National Office:				
Salaries			$85,118.83	
Printing:				
NCEA Quarterly Bulletin:				
February 1960	$ 1,612.05			
May 1960	2,174.70			
August 1960 (Proceedings)	20,302.90			
Index of Bulletin, 1955-59	2,235.50	$26,325.15		
Pamphlets, stationery, office forms, etc.		5,045.21		
Total Printing			31,370.36	
Mimeographing and Duplicating			3,562.61	
Postage			4,729.60	
Rent			14,275.26	
Operating Expenses of Staff House			2,374.19	
Telephone and Telegraph			2,278.73	
Office Supplies			2,231.16	
Office Equipment			7,455.47	
Repair and Upkeep of Equipment			500.25	
Equipment for Staff House			11,892.70	
Insurance			1,465.32	
Books, Magazines, Miscellaneous Publications			1,282.92	
Audit of Accounts			250.00	
Petty Cash Fund			318.64	
D. C. Personal Property Tax			496.74	
Miscellaneous Office Expense			2,204.13	
Total Operating Expenses of National Office				$171,806.91
Membership in Professional Organizations				504.50
Contributions to Other Professional Associations				1,843.00
Expense Accounts: Executive Secretary, Associate Secretaries, and Professional Staff on Assignment				16,080.53

Departmental Expenses during 1960: (Departmental publications and field expenses only)				
Seminary Departments—				
Midwest Regional Meeting		$ 477.00		
College and University Department—				
Newsletter	$1,847.00			
Regional Unit Expenses	500.00			
Secretary's Office	1,700.00			
Total College and University Expenses		4,047.00		
School Superintendents' Department—				
October Meeting		2,262.31		
Secondary School Department—				
Catholic High School Quarterly Bulletin, Reprints and Postage	$1,933.52			
Regional Unit Expenses	228.22			
President's and Secretary's Office	23.40			
Total Secondary School Expenses		2,185.14		
Elementary School Department—				
Catholic Elementary Education News		2,332.18		
Special Education Department—				
Executive Committee		42.85		
Total Departmental Expenses			$11,346.48	
Committee Expenses:				
General Executive Board		$3,536.19		
Problems and Plans Committee		1,336.04		
Total Committee Expenses			4,872.23	
Legal Counsel			1,000.00	
Sister Formation Project			2,200.00	
Total Expenditures during 1960				$209,653.65
Balance on Hand, December 31, 1960				95,825.69
Total: 1960 Expenditures plus Balance on Hand, December 31, 1960				$305,479.34

INDEX

Page

Acoustically Handicapped Children, How to Present Religious and Moral Truths to, Sister Mary Carl, C.S.J. 415
Acoustically Handicapped Children, The Psychological and Instructional Problems of, Sister Rose Antonio, C.S.J. 390
Adelbert James, Brother, F.S.C., Lifting the Sights of the Supervisors .. 216
Administrator's Direction of In-Service Training, The, Rev. John F. Sullivan, S.J. 293
Admission to College (Viewpoint of a Dean of Admissions), Brother Brendan Joseph, F.S.C. 183
Admissions, College, Sister Mary Dorothea, R.S.M. 182
Alfred Frederick, Brother, F.S.C., What about the Placement of Gifted Children in Special Classes or Schools? (The Affirmative Position) 421
Alice Francis, Sister, C.S.J., Music Making Before Making Music 371
Angela, Sister M., C.S.S.F., Psychological and Instructional Problems of Mentally Handicapped Children 398
Annette, Sister, C.S.J., Report on the Sister Formation Section 138
Art, Readiness through, Sister M. Kilian Kenny, I.H.M. 370
Ashley, Rev. Benedict M., O.P., The Contemporary World of Learning: Intellectual and Scholarly Careers 133
Assumpta, Sister M., M.Z.S.H., Helping the Handicapped through Special Schools 408

Beeson, Alberta, Today's World, Today's School, Today's Teacher 315
Berdar, Very Rev. Constantine, The Ukrainian Language Syllabus As Prepared by the Archdiocesan School Council 461
Bernard Peter, Brother, F.S.C., Devotion Versus Devotions 353
Bernice, Sister M., O.P., Saint John College of Cleveland—Scope and Character of Educational Program 176
Bible in the Life and Work of the Teacher, The, Rev. John J. Castelot, S.S. 343
Boniface, Sister M., I.H.M., Psychological and Instructional Problems of Visually Handicapped Children 401
Bourke, Very Rev. Msgr. John F., Whistles of Silver 357
Bradley, Rev. John F., Education for Leadership—Club, Center, Parish 456
Bravo, Anne, Early Explorations in Science 372
Brecht, Charles A., Public Relations for the Minor Seminary 84
Brendan Joseph, Brother, F.S.C., Admission to College (Viewpoint of a Dean of Admissions) 183
Brooks, Rev. Robert M., O. Praem., The Former Major Seminarian 45
Business World, Christian Education and the, Dr. Blaise J. Opulente .. 121
Byzantine Liturgy in Education, The, Rev. Lubomyr Husar 464
Byzantine Rite School Program with Local Latin Rite School Boards, Coordinating, Very Rev. Msgr. Stephen Chehansky 458

Page

Carl, Sister Mary, C.S.J., How to Present Religious and Moral Truths to Acoustically Handicapped Children 415
Castelot, Rev. John J., S.S., The Bible in the Life and Work of the Teacher 343
Catechesis, The Nature and Goal of Our, Mother Mary Robert Falls, O.S.U. 324
Catholic Education: Is It Worth the Struggle? Rev. Neil G. McCluskey, S.J. 299
Catholic High School Education Make Catholics? Does, Rev. Julian L. Maline, S.J. 255
Catholic High School Quarterly Bulletin, Report on the, Rev. Richard D. Mulroy, O. Praem. 227
Changing Colleges and Changing Students, David Riesman 104
Charles, Dr. Harvey, The Use of a Projective Technique in Teacher Selection 172
Chehansky, Very Rev. Msgr. Stephen, Coordinating Byzantine Rite School Program with Local Latin Rite School Boards 458
Chirovsky, Dr. Nicholas L., The Role of the Catholic Layman in Christian Education 468
Christian Education in Contemporary Society, Objectives of, Most Rev. John J. Wright 29
Civic-Minded Catholic Student, The, George J. Gill 288
Cogley, John, The Four Marks 304
College and University Department—
Proceedings 94
College and University Department's Program, A Reportorial Summary of the, Robert J. Kidera 189
College and University Presidents, Report of the Meeting of 137
Communications in Contemporary Society, Sister Mary Hilary, Ad. PP.S. 136
Constitution 472
Contemporary Society, Objectives of Christian Education in, Most Rev. John J. Wright 29
Contemporary Society, The International Character of, Dr. Raymond F. McCoy 116
Costello, Rev. Thomas J., The Responsibility of the Catholic Secondary School to Develop Alert Leaders and Conscientious Citizens 246
Curriculum to Contemporary Society, Adaptation of the Catholic Secondary School, Most Rev. James W. Malone 228
Cuthbert, Brother, C.F.X., Some Thoughts on Language Laboratory Equipment 277

Devotion Versus Devotions, Brother Bernard Peter, F.S.C. 353
Devotion vs. Devotions in the Catholic Elementary School, Rev. Rollins Lambert 356
Dorothea, Sister Mary, R.S.M., College Admissions 182
Dougherty, Dr. Charles T., Graduate Education and the Preparation of College Teachers 153
Dupont, Very Rev. Gerald E., S.S.E., Report of the Committee on Membership 95

Ecumenical Movement, Major Seminary and the, Rev. Charles K. Von Euw 67

Page

Elementary and Secondary Teachers, Preparing, Sister M. Romana, O.S.F. 165
Elementary School Department—
  Proceedings 298
Elementary School, Devotion vs. Devotions in the Catholic, Rev. Rollins Lambert 356
Elizabeth, Sister Mary, O.S.F., Reading Readiness with Few Children .. 368
Every Cleric and Every Religious a Recruiter, Very Rev. Msgr. William F. Furlong 431
Executive Board, Meetings of the 7
Executive Secretary, Report of the, Rt. Rev. Msgr. Frederick G. Hochwalt 18

Faerber, Brother Louis J., S.M., Teacher Education Program of the University of Dayton: A Multi-Purpose Institution 162
Falls, Mother Mary Robert, O.S.U., The Nature and Goal of Our Catechesis 324
Fandel, Anna M., F.C.M., A New Kind of Challenge 443
Fellowship Aid for Sisters, Francis C. Pray 144
Ferree, Very Rev. William, S.M., The Population Explosion and Vocations to the Higher Life 432
Financial Report 476
Fitterer, Rev. John A., S.J., The Sister Ph.D., An Essential to the Success of Sister Formation 148
Fitzgerald, Rev. Thomas R., S.J., Aiding the Gifted Student 76
FLES, The Classroom Approach to, Sister Marie Roseanne, I.H.M. 341
Foreign Languages, *See* FLES
Four Marks, The, John Cogley 304
Furlong, Very Rev. Msgr. William F., Every Cleric and Every Religious a Recruiter 431

General Meetings—
  Proceedings 26
Gerald E. Morris, Brother, S.M., The Language Classroom Laboratory .. 274
Gifted Children in Special Classes or Schools? (The Affirmative Position), What about the Placement of, Brother Alfred Frederick, F.S.C. ... 421
Gifted Student, Aiding the, Rev. Thomas R. Fitzgerald, S.J. 76
Gifted? (The Negative Position), Special Classes for the, Rev. Harry G. Hynes 426
Gill, George J., The Civic-Minded Catholic Student 288
Graduate Education and the Preparation of College Teachers, Dr. Charles T. Dougherty 153
Graduate Study? Can the Mother General Afford to Send Sisters on to, Rev. Mother M. Regina, I.H.M. 140
Graduate Study, Report of the Committee on, Rev. R. J. Henle, S.J. 96

Handicapped Children through a Speech Program, Helping, Dr. Michael Marge 412
Handicapped Children through Special Schools, Helping the, Sister M. Assumpta, M.Z.S.H. 408
Handicapped Children through Special Supplementary Services: A Remedial Reading Program, Helping, Sister Joseph Mary, S.N.D. de Namur 409

Page

Handicapped through Special Classes, Helping the, Walter A. Kelly ... 403
Harvard's Programs in Teacher Education, Dr. Francis Keppel 158
Henle, Rev. R. J., S.J., Report of the Committee on Graduate Study 96
Hesburgh, Very Rev. Theodore M., C.S.C., Catholic Higher Education in Twentieth Century America 98
Higher Education Faces the Future—A Projective Summary, Christian, Rt. Rev. Msgr. Francis J. Lally 193
Higher Education in Twentieth Century America, Catholic, Very Rev. Theodore M. Hesburgh, C.S.C. 98
Hilary, Sister Mary, Ad.PP.S., Communications in Contemporary Society 136
Hildegarde, Sister Mary, B.V.M., Reading Readiness with Many Children 367
Hochwalt, Rt. Rev. Msgr. Frederick G., Report of the Executive Secretary 18
Husar, Rev. Lubomyr, The Byzantine Liturgy in Education 464
Hynes, Rev. Harry G., Special Classes for the Gifted? (The Negative Position) 426

Imeldis, Sister M., O.S.F., Today's Teacher, Today's School, Today's World 313
In-Service Training, The Administrator's Direction of, Rev. John F. Sullivan, S.J. 293
Intellectual and Scholarly Careers, The Contemporary World of Learning:, Rev. Benedict M. Ashley, O.P. 133
Introduction 6

Jarlath Robert, Brother, F.S.C., The Contemporary Political World 120
Jean Clare, Sister, O.P., A Primary Objective of Christian Education—Developing a Sense of Vocation 444
Jean Marie, Sister, O.P., Presenting Religious and Moral Truths to Visually Handicapped Children 419
Jean Patrice, Sister, S.L., A Teacher Looks at the NDEA Language Institute Program 282
John, Rev. Richard T., O.S.C., The Use of PSSC Physics in Minor Seminaries 75
Joseph Mary, Sister, S.N.D. de Namur, Helping Handicapped Children through Special Supplementary Services: A Remedial Reading Program 409
Julius J. Kreshel, Brother, S.M., Report of the Committee on Regional Units 222

Kane, Rev. William H., O.P., Scholastic Methodology: The Art of Philosophic Reasoning 66
Kelly, Walter A., Helping the Handicapped through Special Classes ... 403
Kenny, Sister M. Kilian, I.H.M., Readiness through Art 370
Keppel, Dr. Francis, Harvard's Programs in Teacher Education 158
Kerygmatic Approach to Religious Education, A, William J. Reedy 333
Kevane, Rt. Rev. Msgr. Eugene, Teaching Sacred Scripture in High School 259
Kidera, Robert J., A Reportorial Summary of the College and University Department's Program 189

Page

Kindergarten Is Readiness, Bernadette Young 361
Kreshel, Brother Julius J., S.M., *See* Julius

Lally, Rt. Rev. Msgr. Francis J., Christian Higher Education Faces the Future—A Projective Summary 193
Lambert, Rev. Rollins, Devotion vs. Devotions in the Catholic Elementary School 356
Language Classroom Laboratory, The, Brother Gerald E. Morris, S.M. .. 274
Language Institute Program, *See* NDEA
Language Laboratory Equipment, Some Thoughts on, Brother Cuthbert, C.F.X. 277
Language Laboratory Method, The Nature and Philosophy of the, Dr. Alfonso Tous 269
Laurine, Sister M., C.PP.S., How to Present Religious and Moral Truths to Mentally Handicapped Children 417
Lay Apostolate, Contemporary Demands of the, Dr. C. Joseph Nuesse .. 129
Layman in Christian Education, The Role of the Catholic, Dr. Nicholas L. Chirovsky 468
Leadership—Club, Center, Parish, Education for, Rev. John F. Bradley 456
Leadership, Training for Articulate, Rev. Francis B. Schulte 283
LoBianco, Rev. Francis R., Integrating the Resources of Catholic Special Education 382

McAdams, Dr. John, The Implications of Current Trends in Contemporary Society for Catholic Secondary Schools 247
McCluskey, Rev. Neil J., S.J., Catholic Education: Is It Worth the Struggle? 299
McCoy, Dr. Raymond F., The International Character of Contemporary Society 116
McDowell, Very Rev. Msgr. John B., The Philosophy and Objectives of Catholic Special Education 374
Major Seminarian, The Former, Rev. Robert M. Brooks, O. Praem. 45
Major Seminary and the Ecumenical Movement, Rev. Charles K. Von Euw 67
Major Seminary Department—
Proceedings 40
Maladjusted Child, Psychological and Instructional Problems of the, Rev. William H. Roche 393
Maline, Rev. Julian L., S.J., Does Catholic High School Education Make Catholics? 255
Malone, Most Rev. James W., Adaptation of the Catholic Secondary School Curriculum to Contemporary Society 228
Margaret Louise, Sister, C.S.J., Psychological Problems of Vocation Candidates 450
Marge, Dr. Michael, Helping Handicapped Children through a Speech Program 412
Marie Roseanne, Sister, I.H.M., The Classroom Approach to FLES 341
Mathematics, The New Approach in Teaching, Rev. George Weber, C.M. 74
Membership, Report of the Committee on, Very Rev. Gerald E. Dupont, S.S.E. 95
Mentally Handicapped Children, How to Present Religious and Moral Truths to, Sister M. Laurine, C.PP.S. 417

Page

Mentally Handicapped Children, Psychological and Instructional Problems of, Sister M. Angela, C.S.S.F. 398
Minor Seminaries, The Use of PSSC Physics in, Rev. Richard T. John, O.S.C. 75
Minor Seminary Department—
  Proceedings 73
Minor Seminary, Public Relations for the, Charles A. Brecht 84
Montessori Approach to Learning, The, Nancy McCormick Rambusch .. 320
Morris, Brother Gerald E., S.M., *See* Gerald
Mulroy, Rev. Richard D., O. Praem.—
  Report on the Catholic High School Quarterly Bulletin 227
  The Associate Secretary Reports on Catholic Secondary Education 240
Multiple Handicapped, Psychological and Intellectual Problems of the, Sister Rose Gertrude, S.S.J. 399
Music Making Before Making Music, Sister Alice Francis, C.S.J. 371

NDEA Language Institute Program, A Teacher Looks at the, Sister Jean Patrice, S.L. 282
New Kind of Challenge, A, Anna M. Fandel, F.C.M. 443
Newman Club Chaplains' Section—
  Proceedings 455
Neusse, Dr. C. Joseph, Contemporary Demands of the Lay Apostolate .. 129

Officers 1
Opulente, Dr. Blaise J., Christian Education and the Business World .. 121
Orthopedically Handicapped Child, Psychological and Instructional Problems of the, Sister Mary Paul, H.H.M. 400

Paperback Books, Developing the Critical-Minded Catholic Student: The Current Trend in, Sister St. Agnes, S.S.J. 287
Pastoral Year, Sociology and the, Rev. Francis B. Sullivan, C.PP.S. 53
Paul, Sister Mary, H.H.M., Psychological and Instructional Problems of the Orthopedically Handicapped Child 400
Physics in Minor Seminaries, The Use of PSSC, Rev. Richard T. John, O.S.C. 75
Poage, Rev. Godfrey, C.P., Subconscious Factors Motivating against a Religious Vocation 77
Political World, The Contemporary, Brother Jarlath Robert, F.S.C. 120
Population Explosion and Vocations to the Higher Life, The, Very Rev. William Ferree, S.M. 432
Powell, Dr. Theodore, Priests, Public Relations and Politics 207
Pray, Francis C., Fellowship Aid for Sisters 144
Priests, Public Relations and Politics, Dr. Theodore Powell 207
Proceedings—
  College and University Department 94
  Elementary School Department 298
  General Meetings 26
  Major Seminary Department 40
  Minor Seminary Department 73
  Newman Club Chaplains' Section 455
  School Superintendents' Department 197
  Secondary School Department 221

Page

Special Education Department ... 373
Supervisors' Section ... 215
Vocation Section ... 430
Public Relations and Politics, Priests, Dr. Theodore Powell ... 207
Public Relations for the Minor Seminary, Charles A. Brecht ... 84

Rambusch, Nancy McCormick, The Montessori Approach to Learning .. 320
Readiness, Kindergarten Is, Bernadette Young ... 361
Readiness through Art, Sister M. Kilian Kenny, I.H.M. ... 370
Reading Program, Helping Handicapped Children through Special Supplementary Services: A Remedial, Sister Joseph Mary, S.N.D. de Namur ... 409
Reading Readiness with Few Children, Sister Mary Elizabeth, O.S.F. .. 368
Reading Readiness with Many Children, Sister Mary Hildegarde, B.V.M. ... 367
Reedy, William J., A Kerygmatic Approach to Religious Education ... 333
Regina, Rev. Mother M., I.H.M., Can the Mother General Afford to Send Sisters on to Graduate Study? ... 140
Regional Units, Report of the Committee on, Brother Julius J. Kreshel, S.M. ... 222
Religious Education, A Kerygmatic Approach to, William J. Reedy ... 333
Riesman, David, Changing Colleges and Changing Students ... 104
Roche, Rev. William H., Psychological and Instructional Problems of the Malajusted Child ... 393
Romana, Sister M., O.S.F., Preparing Elementary and Secondary Teachers ... 165
Rose Antonio, Sister, C.S.J., The Psychological and Instructional Problems of Acoustically Handicapped Children ... 390
Rose Gertrude, Sister, S.S.J., Psychological and Intellectual Problems of the Multiple Handicapped ... 399

Sacred Scripture in High School, Teaching, Rt. Rev. Msgr. Eugene Kevane ... 259
St. Agnes, Sister, S.S.J., Developing the Critical-Minded Catholic Student: The Current Trend in Paperback Books ... 287
Saint John College of Cleveland—Scope and Character of Educational Program, Sister M. Bernice, O.P. ... 176
Schiller, Sister M. Philomene, S.L., Description of New Features of the Teacher Education Program at Webster College ... 174
Schneider, Rt. Rev. Msgr. Frank M., Report on Regional Meetings of Seminary Departments ... 59
Scholastic Methodology: The Art of Philosophic Reasoning, Rev. William H. Kane, O.P. ... 66
School Day, Exclusive of Lunch Period, Be Not Longer Than Five and One-Half Hours, Resolved That the, Sister Mary Teresa Francis, B.V.M. ... 323
School Superintendents' Department—
Proceedings ... 197
Schulte, Rev. Francis B., Training for Articulate Leadership ... 283
Science, Early Explorations in, Anne Bravo ... 372
Secondary Education, The Associate Secretary Reports on Catholic, Rev. Richard D. Mulroy, O. Praem. ... 240

Page

Secondary School Department—
  Proceedings 221
Secondary School to Develop Alert Leaders and Conscientious Citizens, The Responsibility of the Catholic, Rev. Thomas J. Costello 246
Secondary Schools, The Implications of Current Trends in Contemporary Society for Catholic, Dr. John McAdams 247
Secondary Teachers, Preparing Elementary and, Sister M. Romana, O.S.F. 165
Seminary Departments, Report on Regional Meetings of, Rt. Rev. Msgr. Frank M. Schneider 59
Sister Formation Section, Report on the, Sister Annette, C.S.J. 138
Sister Ph.D., An Essential to the Success of Sister Formation, The, Rev. John A. Fitterer, S.J. 148
Sisters, *See* Fellowship Aid
Sisters, *See also* Graduate Study
Sisters, *See also* Vocation Candidates
Sociology and the Pastoral Year, Rev. Francis B. Sullivan, C.PP.S. 53
Special Classes, Helping the Handicapped through, Walter A. Kelly 403
Special Classes for the Gifted? (The Negative Position), Rev. Harry G. Hynes 426
Special Classes or Schools? (The Affirmative Position), What about the Placement of Gifted Children in, Brother Alfred Frederick, F.S.C. 421
Special Education Department—
  Proceedings 373
Special Education, Integrating the Resources of Catholic, Rev. Francis R. LoBianco 382
Special Education, The Philosophy and Objectives of Catholic, Very Rev. Msgr. John B. McDowell 374
Special Schools, Helping the Handicapped through, Sister M. Assumpta, M.Z.S.H. 408
Speech Program, Helping Handicapped Children through a, Dr. Michael Marge 412
Sullivan, Rev. Francis B., C.P.P.S., Sociology and the Pastoral Year 53
Sullivan, Rev. John F., S.J., The Administrator's Direction of In-Service Training 293
Supervisors, Lifting the Sights of the, Brother Adelbert James, F.S.C. .. 216
Supervisors' Section—
  Proceedings 215

Teacher Education, Harvard's Programs in, Dr. Francis Keppel 158
Teacher Education Program at Webster College, Description of New Features of the, Sister M. Philomene Schiller, S.L. 174
Teacher Education Program of the University of Dayton: A Multi-Purpose Institution, Brother Louis J. Faerber, S.M. 162
Teacher Education, *See also* Elementary and Secondary Teachers
Teacher Education, *See also* Graduate Education
Teacher Education, *See also* Saint John College of Cleveland
Teacher Selection, The Use of a Projective Technique in, Dr. Harvey Charles 172
Teresa Francis, Sister Mary, B.V.M., Resolved That the School Day, Exclusive of Lunch Period, Be Not Longer Than Five and One-Half Hours 323

Page

Today's Teacher, Today's School, Today's World, Sister M. Imeldis, O.S.F. 313
Today's World, Today's School, Today's Teacher, Alberta Beeson 315
Tous, Dr. Alfonso, The Nature and Philosophy of the Language Laboratory Method 269

Ukrainian Language Syllabus As Prepared by the Archdiocesan School Council, The, Very Rev. Constantine Berdar 461

Visually Handicapped Children, Presenting Religious and Moral Truths to, Sister Jean Marie, O.P. 419
Visually Handicapped Children, Psychological and Instructional Problems of, Sister M. Boniface, I.H.M. 401
Vocation, A Primary Objective of Christian Education—Developing a Sense of, Sister Jean Clare, O.P. 444
Vocation, Subconscious Factors Motivating against a Religious, Rev. Godfrey Poage, C.P. 77
Vocation Candidates, Psychological Problems of, Sister Margaret Louise, C.S.J. 450
Vocation Section—
  Proceedings 430
Vocations to the Higher Life, The Population Explosion and, Very Rev. William Ferree, S.M. 432
Von Euw, Rev. Charles K., Major Seminary and the Ecumenical Movement 67

Weber, Rev. George, C.M., The New Approach in Teaching Mathematics 74
Whistles of Silver, Very Rev. Msgr. John F. Bourke 357
Wright, Most Rev. John J., Objectives of Christian Education in Contemporary Society 29

Young, Bernadette, Kindergarten Is Readiness 361